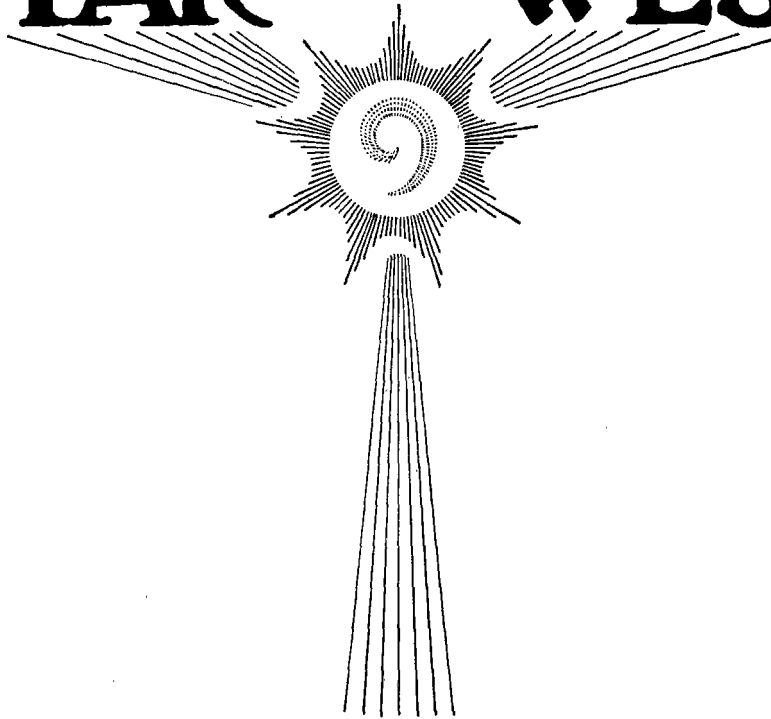


STAR of the WEST



“We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the ‘Most Great Peace’ shall come.”

Words of BAHÁ'Ó'LLÁH.

Published Nineteen Times a Year in the Interest of the Bahai Movement
By the Bahai News Service, Chicago, U. S. A.

The Bahai Movement

RAPIDLY SPREADING THROUGHOUT THE WORLD, AND ATTRACTING THE ATTENTION OF SCHOLARS, SAVANTS AND RELIGIONISTS OF ALL COUNTRIES—ORIENTAL AND OCCIDENTAL

The Bahai Movement proclaims the time of universal peace and provides the base for the universal religion—the hope of the ages. It points the way and supplies the means for the unity of mankind in the knowledge and love of truth under the high banner of justice and mercy.

It is divine in origin, human in presentation, sane, practical and applicable to life in its every phase. In belief it inculcates naught but truth; in action, naught but good; in human relations, naught but loving service.

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism.—Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the work of spreading the religion and continuing the connection between the Bahais of all parts

of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfillment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishma, and the Atheists—a better social organization! Baha'o'llah represents all these, and thus destroys the rivalries and the enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites. For Bahaism has no clergy, no religious ceremonial, no public prayers; its only dogma is belief in God and in His Manifestations. . . . The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns or to private individuals. Ritual holds no place in the religion, which must be expressed in all the actions of life, and accomplished in neighborly love. Every one must have an occupation. The education of children is enjoined and regulated. No one has the power to receive confession of sins, or to give absolution. The priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people. Monogamy is universally recommended, etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the Head of the State is a part of respect toward God. A universal language, and the creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of the same sea," Baha'o'llah has said. Briefly, it is not so much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.—Nouveau Larousse Illustre, supplement, p. 60.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 11

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Twelve Basic Bahai Principles

COMPILED FROM THE WORDS OF ABDUL-BAHA

These twelve basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

1. The oneness of the world of humanity.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the economic problem.
11. A universal language.
12. An international tribunal.

1. The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof . . . while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2. Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3. The Foundation of All Religions is One

The foundation underlying all the divine precepts is one reality. It must needs be reality, and reality is one, not multiple. Therefore the

foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4. Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5. Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

Twelve Basic Bahai Principles

6. Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7. Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9. Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has

been thoroughly solved in the teachings of Baha'o'llah. . . . Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. . . . Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11. A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12. An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. . . . They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Muhammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause. Socialists and Philosophers find their theories fully developed in this Revelation.

The Cause of Bahá'o'lláh is the same as the Cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Bahá'o'lláh have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illumined age.

—ABDUL BAHA.

The Springtime of God

PRAISE be to God, the springtime of God has arrived! This century is, verily, the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fullness of His bounty. On the one hand we have progress of the material type; on the other, great spiritual discoveries are being realized. Truly, this can be called the miracle of centuries, for it is the manifestation of the miraculous.

The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all re-

ligions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of mankind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light.

Therefore, we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant, that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations.

—ABDUL-BAHA.

(From address delivered by Abdul-Baha before the International Peace Forum, May 28th, 1912, at Metropolitan Temple, New York City.)



ABDUL-BAHA ABBAS

(Photograph taken in 1919, at Haifa, Palestine.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Baha 1, 76 (March 21, 1920)

No. 1

Bahai—A Revelation of the Springtime of God

From *The Progressive Thinker*, May 10, 1919.

BY ALBERT VAIL

BAHAI is but another word for springtime—the springtime of God upon this earth-world. The Bahai Gospel is the proclamation of a new age, a new cycle of spiritual realization and universal brotherhood now breaking upon our consciousness. The signs of the coming of this springtime appeared over sixty years ago in Persia, that home of ancient seers and mighty inspiration. There the great Bahai teacher, BAH'A'O'LLAH, was born in the town of Nur, which being interpreted means "the city of Light." He was a prince of the royal Persian family, a prince of earth, but when the inspiration of the spiritual world poured its glory through his pen, his face, his pure and selfless life, he became the prince of spiritual, of heavenly revelation.

The Persian government and the priests, the church and the vested interests could not tolerate his universal and progressive teachings, and, although "the common people heard him gladly," perhaps because the common people came to him by the thousands to be taught the wonderful new truths which would free them from oppression and ignorance, the rulers of Persia drove him with his family and a little band of followers from prison to prison, and at last, discovering what they believed to be the most pestilential and wretched spot on the earth, they carried BAH'A'O'

LLAH to the town of Acca, Palestine, and there chained him to the stone floor of a tower cell. They could not believe that there was any power in heaven or earth strong enough to survive such conditions as they there imposed upon him.

But BAH'A'O'LLAH, triumphant and glorious, in a little cell, wrote volumes of Tablets with tempestuous eloquence sustained by a mighty flood of divine inspiration from the unseen oceans of light. From this prison, fifty years ago, he wrote letters, called Tablets, summoning the kings of the world to a League of Nations, the law of mutual disarmament and to universal peace.

He wrote in 1868 to Louis Napoleon predicting his overthrow, and telling him that because of his injustice an enemy would come upon him from over the Rhine, would defeat him in battle, and Louis Napoleon would lose his throne. This prophecy was fulfilled to the letter in the Franco-Prussian war.

In that tortuous prison cell of Acca the doors of the divine and unseen spheres were wide open before the pure spiritual vision of BAH'A'O'LLAH. Wondrous beings from the highest heavens visited him in garments of light. He describes it thus: "The gales of the All-Knowing, the All-Glorious, passed by me and taught me the knowledge of what hath been and is and is to be. I have not studied these sciences which men possess, nor have I entered the col-

leges. This (BAHA'O'LLAH) is a leaf which the breezes of the will of thy Lord the Mighty, the Extolled, have stirred. Can it be still when the rushing winds blow? Verily, I was not save as one dead in the presence of His command, the hand of thy Lord, the Merciful, turning me." The inspiration was so rapid, perfect, glorious, that sometimes he wrote in a night a book of a hundred or two hundred pages, each sentence as beautiful as though infinite pains had been spent upon its literary perfection.

In 1873 he wrote to the Emperor of Germany: "Remember! Where is he who was greater than thou and of more honor and dignity (Napoleon III), and where are his possessions? Awake, and be not of those who sleep. Consider his condition and remember those who in past times subdued the countries and governed the people. Verily, God hath made them descend from palaces to graves." "O banks of the River Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

For the next fifty years BAHA'O'LLAH and Abdul-Baha foretold the coming of the great universal war, when a spark left over from the Balkans would ignite the arsenals of all Europe and would produce the greatest conflagration in human history. In fact, BAHA'O'LLAH prophesied one long succession of historical events. He also foretold, nineteen years before it came to pass in 1892, the year of his ascension into the heavenly world.

Abdul-Baha, his son and successor in spiritual guidance and servitude to the new cycle, possesses the same marvelous gifts. Continually BAHA'O'LLAH has sent him messages from the unseen world, and also a perfect glory of spiritual light which has made him celebrated through western Asia for knowledge and divine illumination. Scholars

and sages of many sects and religions have journeyed to his prison door to hear his wonderful inspiration and his forecasts of the new world-order of universal brotherhood, spiritual illumination and the most great peace.

When the prison doors of Acca were opened in 1908 by the revolution of the Young Turks, Abdul-Baha came forth from fifty-four years of prison and exile. His face was furrowed with the lines of humanity's sorrows, yet radiant with universal love; his hair and beard were silver white, but his step majestic and rhythmic with the vigor of eternal youth; his voice was melodious with the melody of the heavenly worlds where his spirit had dwelt in glory. When he visited Europe and America in 1911 and 1912, his message was found to be so modern, so prophetic of the new age, so brilliantly stated, so luminous with the Holy Spirit, that he was immediately asked to speak in the great City Temple, London, and at St. John's Westminster, and in a long succession of churches, synagogues, peace societies, universities, meetings for progressive religion. For three years he traveled, giving public addresses and receiving hundreds of callers daily. In all his addresses he proclaimed the foundation principles of the new Jerusalem, the universal city of God which he and his father, BAHA'O'LLAH had, with their pure spiritual vision, seen descending from the heavens of light into this world of confusion, a glorious Sun of Truth with healing on its wings for all the nations and also light to flood the world with new knowledge, new physical and heavenly sciences, a new hope, a new love, a new and holy power.

"Praise be to God," says Abdul-Baha in a letter to the *Asiatic Quarterly* of London, England, "that the Sun of Reality has shone forth with the utmost brilliancy from the eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun:

"The first ray is heavenly teachings.

"The second ray is the oneness of the world of humanity.

"The third ray is the establishment of universal peace.

"The fourth ray is the investigation of reality.

"The fifth ray is the promulgation of universal fellowship.

"The sixth ray is the inculcation of divine love through the power of religion.

"The seventh ray is the conformity of religion with science and reason.

"The eighth ray is the abandonment of religious, racial, patriotic and political prejudices.

"The ninth ray is the universal spread of education.

"The tenth ray is the organization of the arbitral court of justice, or Parliament of Man, before the members of which all the international and inter-governmental problems are arbitrated.

"The eleventh ray is the equality of the sexes—the giving of the same educational facilities to women as to men, so that they may become adorned with all the virtues of humanity.

"The twelfth ray is the solution of all the economic problems of the world so that each individual member of humanity may enjoy the utmost comfort and well-being.

"The thirteenth ray is the spread of an auxiliary world language.

"Just as the rays of the phenomenal sun are infinite, likewise the rays of the Sun of Reality are infinite. The above summary only contains a few of its rays.

"The spreading of these rays will deliver the world of humanity from the darkness of ignorance, strangeness and narrowness, and will guide it to the center of all these rays. Then the foundation of warfare and strife, animosity and hatred, will be destroyed from amongst the people, and the misunderstandings existing among the religions

will be dispelled. The foundation of the religions of God is one and that is the oneness of the world of humanity."

When some of us met Abdul-Baha in America, and beheld the brightness of the spiritual light in his face, felt the glorious vibration of divine power from his presence which swept the room, heard him answer questions on economics, politics, physics, history, philosophy, we felt his heart and mind were a veritable fountain of light. He talked with chemists about chemistry, with electricians about electrical engineering, with Elbert Hubbard about the American poets, with politicians about politics, with little children about their games, all with matchless ease. But he always threw the material knowledge into the divine light, turned it all toward the service of humanity, the pressing call for social and spiritual reconstruction to meet the new and diviner age.

Moreover, he is in his own life a manifestation of the full-orbed light of the new day. He not only reflects its pure, perfected knowledge in words and addresses clear as crystal, universal as humanity, luminous with the knowledge of earth and the diviner planes beyond our seeing; he lives his gospel in a life of marvelous perfection, pure love and triumphant joy. For years he slept on the damp, earth-covered floor of a cellar room. His food was of the poorest. Yet every morning when he awoke he praised God that another day was before him. Every night when he went to sleep he thanked God he had been permitted to serve Him another day in prison. "I was in prison for forty years," he said, with a smile bright as heaven's own light, "but every day was a day of perfect joy." His body was in prison, but his spirit traversed the glorious worlds of God. As BAHÁ'Ó'LLÁH says of the great masters, the "Mirrors of Unity," "While walking among the servants, they soar in the skies of Nearness. They journey in the land of spirit without motion of foot, and fly

upward to the summit of oneness without wing. In every moment they traverse the world of creation east and west, and in every moment pass through the kingdom of the seen and the unseen."

Behind Abdul-Baha's words shines this divine experience, this exalted consciousness, this resplendent joy, this heroic will and a love which will often melt a heart of stone. For twenty-four years, when he was in the prison city of Acca, a fanatical Mohammedan fakir cursed, persecuted, reviled him. But Abdul-Baha poured out upon him love and kindness, sent him a physician when he was ill, food when he was too poor to buy for himself. But the man always refused to speak to Abdul-Baha and showered upon him his fanatical curses and abuse. The love of "the Master of Acca" never varied in its divine sweetness and holy power. At last the fakir came to Abdul-Baha's door, threw himself at his feet, and said: "Forgive me, Sir! For twenty-four years I have done evil to you. For twenty-four years you have done good to me. Now I know I have been in the wrong."

It is this love and victorious spiritual power shining through the spoken and written words of both BAHÁ'O'LLÁH and Abdul-Baha which makes them so powerful in transforming hearts and minds. Through their writings and spiritual radiance thousands of lives have been raised from the graves of materialism and prejudice and selfishness into the glorious consciousness of God's new day. Through their words they put one into connection with their spirit, which is simply the life of God shining from the mirrors of their minds with the full-orbed glory of the new cycle. This new light shining from their spirits has lifted a multitude of Mohammedans, Christians, Jews, Parsees, Buddhists, Hindus, of many lands and races, into the open plains of the most universal spiritual brotherhood the world has ever

seen. It has so endowed these many souls with heroic love and the spiritual vision which looks through martyrdom into the heavenly glory beyond the transparent screen called death, that twenty thousand men, women and children have joyously laid down their lives for this great and universal movement toward religious rebirth, world unity and peace.

In a word, the Bahai movement is a proclamation of the principles of the spiritual springtime soon to sweep over the earth. "The Bahai Movement is the spirit of the age. It is the essence of all the highest ideals of this century. The Bahai Cause is an inclusive movement; the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammedans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et al., find their highest aims in this Cause."

The Bahai Movement is transforming and uniting peoples of so many races and religions because it states these universal principles in universal terms and reinforces them by the lives of great masters who not only proclaim the truth but are "the life, the truth, the way." "Guidance hath ever been by words, but at this time it is by deeds." "The truth of words is tested by deeds and dependent upon life. Deeds reveal the station of a man." (*Hidden Words of BAHÁ'O'LLÁH.*)

The Bahai Cause is a new tree of life growing in the orchard of the old, very old trees of the historic world-religions. These trees were once young and beautiful, and they yielded heavenly fruits. Now a new tree, vital, glorious in spiritual perfection, "with world-wide growing capacity," is the need of the hour. The Bahais believe that in the universal teachings and spirit of BAHÁ'O'LLÁH and Abdul-Baha they have found that tree of life whose leaves shall be for the healing of the nations.

Announcement—Twelfth Annual Bahai Convention of the Mashrekol-Azkar and Bahai Congress

To be held in New York City from April 24th to 28th, inclusive.

IN the past, these great events have always brought a wave of happiness and joy to the hearts of the friends, who gather together from different parts of the United States and Canada, to discuss the problems of the Cause and the erection of the universal edifice of God. The convention of last year opened the broad vistas of international service. Many souls arose to carry the glad tidings of the Kingdom to different parts of the world and made many sacrifices to diffuse the fragrance of the flowers of love in the hearts. More than twenty souls went into the field heralding the coming of the Kingdom.

The annual convention of the year 1920 will again be held in New York City, from April 24th to 28th, inclusive. As we look back over the history of the various conventions, we realize that each one had a distinctive work to achieve. The convention of this year will have also several events enhancing its importance and adding to its spiritual influence.

THE SELECTION OF THE PLAN OF THE MASHREKOL-AZKAR.

1. The most important work of this year's convention is the selection of the plan for the building of the Mashrekol-Azkar. According to the latest instructions from Abdul-Baha, the design for the Temple shall be selected by the delegates this year and the foundation laid as quickly as possible. The Bahais earnestly desire to construct this divine edifice during the lifetime of the Center of the Covenant and toward this goal all the energies of the delegates and friends will be directed, so that a sufficient amount of money may be collected to carry the work to its final triumph—when the doors of this universal temple

will be opened to all nations and religions.

THE COMING OF THE PERSIAN TEACHER

2. Abdul-Baha has sent a Persian Bahai teacher, Mirza Fazel Mazandarani, and his interpreter to attend the sessions of the congress and deliver his message of love. This teacher is a great thinker and scholar in Persia, and his presence at this convention is an added blessing and a strong evidence of the love of Abdul-Baha for the American Bahais.

THE RETURN OF MANY AMERICAN PILGRIMS FROM THE HOLY LAND.

3. During this year many of our dear American Bahais had the privilege of visiting Abdul-Baha, the Center of the Covenant, and they have returned with a wonderful spirit of love and service. A large number of these souls will be present at the convention. Each one of them will have a marvelous story to relate, a fresh vision to unfold and a new enthusiasm to impart. The realization of this fact will bring us a very keen joy, for we know that Abdul-Baha wishes the friends to unite like a band of pearls. No doubt these pilgrims will fill the air with their glorious spirit of love, sweetness, unity and beauty.

CONGRESS SESSIONS.

4. From Sunday night to Wednesday night, there will be four general meetings in which public speakers will address the audiences, explaining the universal Bahai teachings. Last year, at the convention, the program committee invited a number of prominent outside speakers who are sympathetic to the Cause. Abdul-Baha was pleased with

this fact and sent loving messages to each one. This year also the same speakers are again invited to voice their appreciation of the Bahai work.

CONVENTION MEETINGS.

5. From Monday to Wednesday there will also be six sessions, morning and afternoon, devoted to the various interests of the Cause. On Monday the sessions will be given to the report of the teachers who have returned from the field, the report of the delegates, the discussion of the duties of the teachers and the plan for sending more teachers to other fields. On Tuesday the Mashrekol-Azkar and its vital importance will be discussed, the plans will be viewed by the delegates and other Bahai activities will be presented for consideration. On Wednesday the delegates will select the design for the Temple, elect new members of the executive board and transact other necessary business.

THE WEDDING OF THE EAST AND THE WEST.

6. Another interesting event of this convention will be the wedding of our dear brother and sister, Mirza Ahmad Sohrab and Miss Juanita Storch. In his last Tablet Abdul-Baha says, "God willing, the event of your wedding will likewise come to pass. In this convention this year, it must unquestionably be solemnized." This is another sign of the power of the Word of BAHÁ'Ó'LLÁH in thus uniting the East and the West in the divine bond of love and union. It is the bringing together of the Orient and the Occident and an evidence of the potency of the teachings of the Center of the Covenant. It is their hope that in thus uniting their spiritual forces they will be better enabled to serve the Cause of BAHÁ'Ó'LLÁH and the friends of God in all parts of the world. This is the day of unity, the century of love, the period of light and the cycle of truth.

The Mashrekol-Azkar

The first erected on Mt. Carmel, Palestine; the second in Ishkabad, Russia, and the one to be built in Chicago, U. S. A.

Two excerpts referring to the Mashrekol-Azkar to be built in Chicago.

Through his honor, Mirza Ali Kuli Khan, and the maid-servant of God, Mrs. Helen S. Goodall, to Miss Angeline Haste, San Francisco, California:

O thou lover of truth!

. . . O thou beloved maid-servant of God! The two stars thou didst behold were wonderful signs, for they were shining above Lake Michigan; and now the ground for the Mashrekol-Azkar is located there. This was a spiritual revelation and those two stars were two heavenly orbs which were manifested to thy eyes, indicating that the Bahai luminary will dawn above Lake Michigan, which will illumine all parts. This means that the power of God shall find a wonderful penetration and by the rays

of the kingdom enlighten all directions. . . .

(Signed) ABDUL-BAHA ABBAS.

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

The following extract is contained in a compilation of incidents and short sayings of Abdul-Baha, sent out by Mrs. Henrietta Clark Wagner, in 1912:

"Miss Boylan said that while in Thonon (Switzerland), last summer, she asked Abdul-Baha about the work of the Mashrekol-Azkar, feeling that it was extremely necessary to push this work and get the Temple built as rapidly as possible, and that he must come to build it, in fulfillment of the prophecy that the Lord would come to rebuild the Temple which had been torn down.

"Miss Boylan said Abdul-Baha re-

plied that he had fulfilled that prophecy by building the Tomb of the Bab. He said the Tomb of the Bab on Mount Carmel was the first Mashrekol-Azkar, and that Temple is already built. The one in Ishkabad is a radiation from that first one. The one in Chicago will be another radiation. In future there will be many all over the world, all radiating from the central Mashrekol-Azkar."

*From SHOOGHI RABBANI'S DIARY,
June 8th, 1919.*

The eternal edifice of the Mashrekol-Azkar of Ishkabad, Russia, its perfection, its importance and its unique role was the sole absorbing theme of our conversation and the subject of our thoughts.

This imposing monument is nearing perfection, its dome, large and brilliant, looms from afar. The Greatest Name, carved in gold and in large conspicuous characters, reflects the rays of the sun; while all of its accessories have been provided and many of its branches, such as schools for girls, orphanage, reception rooms, and hospital are nearing completion. Its nine attractive gardens completely encircle the Temple, intercepted by nine spacious walks and having each at their central portion a magnificent fountain with beautiful jets of water that add much to the beauty and charm of the place. Electric lights flash amid the trees that cover with their extended branches these fountains and in such a cool and lovely place the friends gather and offer to Almighty God their prayers and their praise. Although the public park in that city is wide and imposing, yet comparatively speaking, it is forlorn and forsaken—the attraction and charm of the gardens encircling the Temple by far surpassing the beauty of the park.

Not a visitor, not a passerby, not a resident comes to that city without visiting this matchless spot, none without expressing his admiration and astonish-

ment at such an exceptional set of buildings, so strongly built, so magnificently designed, and so richly provided. Many have made the following remark: "He who erected this edifice and laid the foundation of such a monument is assuredly divine."

Often it is the case that the construction of the Temple, its lovely gardens, its completeness and thoroughness in material, intellectual and spiritual equipments, the character of its occupants and owners, their hospitality, their fervor and their conduct—often these awaken the minds of the people and attract them to the Cause.

Such was the description given by Agha Mirza Mehdi as he with the friends in Acca gathered this afternoon around Abdul-Baha, at the Tomb of BAHÁ'Ó'LLAH for the Sunday afternoon visit.

When Abdul-Baha inquired the condition and the association of the friends, it was intimated that unlike the days gone by the friends are intimately associating with all the people of every shade and opinion, of every sect, and social standing. He said: "Such is the way that must be adopted, for only through intimate association will the friends be able to teach and sow a seed in the heart of a seeker. The flower must be brought close and near in order to inhale its scent and fragrance."

Then referring to the Mashrekol-Azkar, Abdul-Baha said: "The Temple of Ishkabad is unique in that it is the first temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege and preference. When its accessories are completed and its full machinery starts running, when the melody of vocal and instrumental music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Mashrekol-Azkar be made

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

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No. 1

Cablegram from Abdul-Baha

WILHELMITE, NEW YORK:

HAIFA.

ASADULLAS FAZEL AND MANOUCHER KHAN PROCEEDED
AMERICA. EXERCISE TOWARD THEM UTMOST CONSIDERATION.
ABBAS.

Editorial

NAUROOZ GREETING:

Allaho'Abha!

Ten years ago the STAR OF THE WEST was founded. During that period the seed of its being germinated and brought forth a single stem. The Divine Gardner has preserved and confirmed it. With this issue its second decade begins. Now, it must be developed.

Abdul-Baha says in the *Unveiling of the Divine Plan*: "Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussions must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. . . ."

Abdul-Baha has thus outlined its policy. Its destiny is certain, but its fulfillment will, in the very nature of enduring things, be slow. He says, continuing the above quotation: "In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather *little by little* around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

For many years to come, storms of thought, blights of misunderstanding, difficulties of production and distribution, and other problems may hinder its

rapid growth, but the light and heat of the Sun of Truth in this divine spring-time shall prevail.

Meanwhile—

Let the writers of such articles as Abdul-Baha demands, send in articles to the STAR OF THE WEST. Let the Bahais of America “subscribe for this growing newspaper *only for service to the cause of God,*” as Abdul-Baha commanded the Bahais of Persia to do. For it is evident that it cannot grow without the means of subsistence.

IMPORTANT:

Through a misunderstanding the Bahais of the Occident believed that the “blessed days,” foreseen by Daniel (Chap. 12, verse 12), began in the year 73 of the Bahai dispensation, which corresponds to the year 1917 of the Christian calendar, or 100 years after the birth of BAHÁ’O’LLAH, but this error on our part has been corrected by Abdul-Baha in a recent Tablet to Faraz’Allah Zaki El-Curdi, as follows:

“As to the question thou hast asked in connection with the verse in Daniel’s book, namely: ‘*Blessed is he who cometh to the thousand three hundred and five and thirty days.*’ This year should be taken as a solar year and not a lunar one, for in accordance with this calculation one century will have elapsed from the rising of the Sun of Truth, when the teachings of God will have been firmly established, when the lights will have flooded all the regions in the East as well as the West. On that day will the believing souls rejoice. . . .”

This indicates that there are over thirty years more of storm and sunshine, of difficulty and happiness before the beginning of the blessed millennial summer time of the Kingdom of God on earth.

Let us appreciate the value of the springtime.

Allaho’Abha!

—The Editors.

**Letter from the Secretary of Bahai Temple Unity
to the Bahais of America**

*“O ye lovers of the Beauty of the
True One,
Become ye self-sacrificing
Become ye self-sacrificing.”*

ABDUL-BAHA ABBAS.

To the Bahai Assemblies of America
and Canada, Greetings in His Name:

I am now able to give the dear friends the detailed information of the approaching convention and congress which was necessarily omitted in the call for the election of delegates issued February 18th, 1920.

The Assemblies are stirring with a new life at the news of the momentous events which this convention is to enact. An increasing number of Tablets from the Center of the Covenant evidence the will and desire of the Beloved

is to place in the hands of the selected and elected delegates to these conventions greater and larger responsibilities than ever before. He is training us in the accomplishment of the divine affairs entrusted to us. He is blessing us in uncovering within us a capacity to do this, which has been largely dormant hitherto. That we must arise in accord with the spiritual instructions and perform this work with the greatest wisdom, love, and union is a part of the great Covenant to which we have pledged ourselves. In these spiritual instructions the Center of the Covenant has addressed the lordly and divine gatherings such as this forthcoming representative gathering of the friends of God. One of the conditions of attainment to the supreme and

destined station (see *Divine Plan*, p. 67) is that there must be "fellowship and love amongst the believers." This love must reach a superlative degree of joy and fragrance. Again: "Whosoever has lost himself, has found the universe and the inhabitants thereof." "The master-key to self-mastery is self-forgetfulness." (p. 77, 78.) The burden of all these stirring words, his instructions, are that we must love one another, renounce ourselves, forget our opinions, cast aside personalities, do only the business of the Cause, and confer life, joy and fragrance upon the souls. "Contention is absolutely forbidden," only "infinite amity and love" shall exist among the friends. The "least trace of controversy" shall become the signal for silence among those so engaged.

"The brilliant sun is shining;

The full moon is ornamenting the horizon
of ether;

The great ocean-tide is flooding every
little stream;

The gifts are successive, the favors
consecutive;

The refreshing breeze is blowing, wafting
the fragrant perfume of the blossoms;

Boundless treasure is in the hand of the
King of Kings;

Lift the hem of thy garment that thou
mayest receive it!"

ABDUL-BAHA ABBAS.

These fragrant "blossoms" whose perfume reaches us, whence they are and whither do they grow? Are they not the roses and hyacinths of the King's garden, around which the dwellers of that ineffable concourse are gathered? In truth, this perfume is the fragrance of their own radiant and purified hearts. Let us gather with them, at the convention, with cleansed nostrils, constituting an assembly wherein the divine perfections of that luminous concourse shall cast no shadow, but light upon light.

The Feast of Rizwan will be celebrated April 24th, 1920, at the Aldine Club, 200 Fifth Avenue, 14th floor, New York City, with a reception at 5:00 P. M.

and the feast will be laid at 6:30 P. M. The kind friends of the New York Assembly through the Rizwan committee are in charge of the feast. In keeping with the desire of the friends everywhere, the feast will be celebrated in the utmost simplicity and beauty, and mainly Persian food will be served, the price for each person not to exceed \$2.50. The Aldine Club quarters are very beautiful and attractive, and there are accommodations for 750 people. All the facilities of the Club will be at our service.

The convention, or annual meeting of Bahai Temple Unity, will open at the Convention Hall of the Engineering Societies at 29 West 39th Street, at 10 A. M., on Monday, continuing through the day, and similarly on Tuesday and Wednesday. This hall seats 500. Connected with the Convention Hall will be a large and beautiful room where the Mashrekol-Azkar plans and models will be placed for the observation of the friends.

The congress will be held on the evenings of Sunday, Monday, Tuesday and Wednesday, four sessions, detailed program of which will be ready shortly. The congress sessions are to be at the same address as the convention, namely, the Engineering Societies, 29 West 39th Street, and will be in the Auditorium of the Societies, a most beautiful and spacious room, accommodating 950, splendidly lighted, and with every convenient facility.

Please inform your delegate and alternate especially of this outline, as well as the friends of the assembly who though not all present in the gatherings, will unite in spirit and in love and fragrance throughout this Rizwan time.

"The heavenly Beloved with celestial beauty is present in the assemblage of the friends! Be ye thankful!" (*Divine Plan*, p. 79.)

In His love,

Your brother,

Alfred E. Lunt, Secretary.

The Mashrekol-Azkar

(Continued from page 15)

evident and manifest. The Temple that is going to be erected in the United States will be an important and magnificent one, its influence and reaction upon the Cause will be tremendous, and the impetus it shall give to the movement, irresistible.”

Soon shall the city of Teheran, Persia, witness the laying of the foundation of

the Temple of Worship, for restrictions have been removed and hindrances eliminated.

It will be of interest to note that a hearty invitation has been extended to Abdul-Baha by the friends of Ishkabad, in writing and through an oral message, supplicating him to come to Ishkabad and thus rejoice those expectant friends.

Outline of the Bahai Calendar

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	..Baha' (<i>Splendor</i>)	.....Mar. 21
2nd	..Jalal (<i>Glory</i>)	.....Apr. 9
3rd	..Jamal (<i>Beauty</i>)	.....Apr. 28
4th	..Azamat (<i>Grandeur</i>)	....May 17
5th	..Nur (<i>Light</i>)	.....June 5
6th	..Rahmat (<i>Mercy</i>)	.....June 24
7th	..Kalamat (<i>Words</i>)	.....July 13
8th	..Asma (<i>Names</i>)	.....Aug. 1
9th	..Kamal (<i>Perfection</i>)	....Aug. 20
10th	..Eizzat (<i>Might</i>)	.....Sept. 8
11th	..Masheyat (<i>Will</i>)	.....Sept. 27
12th	..Elm (<i>Knowledge</i>)	.....Oct. 16
13th	..Kudrat (<i>Power</i>)	.....Nov. 4
14th	..Kowl (<i>Speech</i>)	.....Nov. 23
15th	..Massa'ulk (<i>Questions</i>)	...Dec. 12
16th	..Sharaf (<i>Honor</i>)	.....Dec. 31
17th	..Sultan (<i>Sovereignty</i>)	...Jan. 19
18th	..Mulk (<i>Dominion</i>)	.....Feb. 7
19th	..Ola (<i>Loftiness</i>)	.....Mar. 2
	(<i>Month of Fasting.</i>)	

The following days and seasons are observed by the Bahais:

Feast of Naurooz—the Bahai New Year—March 21st.

Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHÁ'Ó'LLAH in the Garden of El-Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

Anniversary of the Declaration of the BAB—May 23rd. (1844).

Anniversary of the Departure of BAHÁ'Ó'LLAH—May 28th. (1892).

Anniversary of the Martyrdom of the BAB—July 9th. (1850).

Anniversary of the Birth of BAHÁ'Ó'LLAH—November 12th. (Born in Nur, Persia, 1817.)

Feast of the Appointment of the Center of the Covenant, ABDUL-BAHA—November 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

Month of the Fast—March 2nd to 20th, inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

“Before choosing a wife a man must think soberly”

Talk by ABDUL-BAHA to Mirza Ahmad Sohrab on December 22nd, 1918, the day before his departure from the Holy Land.

NOW that thou art returning to America thou must think of taking unto thyself a wife. Do thou choose a girl who may be suitable to thy intellectual and spiritual ideals. She must be wise, intelligent, and a symbol of aspiring perfection. She must take an interest in all the problems pertaining to thy life, and be thy companion and partner in every phase of thy existence. She must be sympathetic, kind-hearted, happy and endowed with a joyful disposition. Then thou must devote thyself to her happiness and love her with a glorious, spiritual love.

Before choosing a wife a man must think soberly and seriously that this girl will be his friend throughout all his life. It is not a temporary matter. She is a soul with whom he must associate all the days of his life; she will be his mate and his intimate confidant; therefore, day by day their love and their attachment to each other must increase.

The greatest bond that will unite the hearts of man and wife is faithfulness and loyalty. Both must exercise toward each other the utmost faithfulness and loyalty and not let any trace of jealousy creep between them; for this thing like unto poison vitiates the very foundation of love.

The man and wife must dedicate their knowledge, their talents, their fortunes, their titles, their bodies and their spirits, first to BAHÁ'Ó'LLAH and then to each other. Their thoughts must be lofty, their ideals luminous, their hearts spiritual, and their souls the dawning-places of the rays of the Sun of Reality. They must not become ill-disposed toward each other on account of the ephemeral incidents and accidents of this changeful life. Their hearts must

be spacious, as spacious as the universe of God. In case any difference of opinion should arise between them, they must do their utmost to settle it by themselves, and not let its knowledge go out of the family; for people are apt to change a speck into a mountain. Again, in case a circumstance causes a real offense between the two, they must not keep it in their hearts, but rather explain its nature to each other and try to remove it as soon as possible. They must prefer fellowship and amity to jealousy and hypocrisy, and be like two pure mirrors reflecting the light of the stars of love and beauty to each other.

You must tell to each other all your noble and heavenly conceptions. Have no secrets between you. Make your home a haven of rest and peace. Be ye hospitable and let the doors of your home be open to the faces of friends and strangers. Welcome everyone with a smiling face and let them all feel that they are in *my home*.

God has created such union and harmony between man and wife that no one can conceive in this world a greater plane of union. You must irrigate continually the tree of your union with the water of love and affection, so that it may remain green and verdant throughout all the seasons, producing the most luscious fruits for the healing of the nations.

In short, you two must live such a life that your home may become a vision of the paradise of Abhá; so that whoever enters therein may feel the essence of purity and cleanliness, and may cry out unconsciously: “Here is the home of love, here is the palace of love, here is the nest of love, here is the garden of love;” and you two, like unto two sweet-singing birds, must be

شوند و از نار غضب آبی مرزوق زیرا که حاکم مقدر در میانست و از نظم
 البته میگذرد آخر باید بک مجلسی ملاقات نماید و بر امور مطلع شود
 تا برایشان مبرهنه گردد آن وقت حکم جاری کنند قضا و قضی دست
 طنون ایشان کوتاه است و شجر عنایت آبی بغایت بلند تا زمان آن
 نرسد هیچ نفسی را بر فاقدهت نیست و چون وقت آمد بجان مشتاقیم
 و طاب نه تقدیریم پایبند نه تاخیر انالله وانا الیه راجعون ان ینصرکم الله
 فلا غالب لکم وان یخذلکم من الذی ینصرکم بعدہ والسلام علی
 من اتبع الهدی .

perched on the highest branches of the tree of life, filling the air with songs of love and happiness.

Endeavor as far as you are able to lay the foundation of your love in the very center of your spiritual being, in the very heart of your consciousness, and do not let this foundation of love be shaken in the least.

And when God gives you sweet and lovely children, exert yourselves in their education and training, so that they may become the imperishable flowers of the divine rose-garden, the nightingales of the ideal paradise, the servants of the world of humanity and the fruits of the Tree of Life.

Live ye in such a manner that others may take your life as an example, and may say to each other: "Look! How they live like unto two doves in one nest with perfect love, affinity and harmony. It is as though God had kneaded from eternity the very essence of their beings for the love of each other."

When such conditions exist and such ideals hold sway, then you have taken

a large portion from the everlasting life, have quaffed deeply from the fountain of Truth, and have spent your days in the paradise of glory gathering the immortelles of divine mysteries.

Be ye to each other as heavenly lovers and divine beloved ones. Spend your life in the paradise of love. Build your nest on the leafy branches of the tree of love. Soar ye in the clear atmosphere of love. Swim ye in the shoreless sea of love. Walk ye in the eternal rose-garden of love. Move ye in the shining rays of the sun of love. Be ye firm and steadfast in the path of love. Perfume your nostrils with the sweet fragrance of the flowers of love. Familiarize your ears with the soul-entrancing melodies of love. Be ye intoxicated with the wine of love. Drink we deeply of the elixir of love. Let your ideals be the bouquet of love, and your conversation the white pearls of the ocean of love.

(Translated by Mirza Ahmad Sohrab, December 6th, 1919, Sebastopol, California.)

بدو چون شرح روشنی و چون شاهد عشق در این سخن سز مجاب را سوختیم و چون
 ما را عشق بر افروختیم و کس چه مانده که هیچ عیون محبوب است و کس که سزها
 مسرود در وادی غفلت سیر می نمایند و در بادی ضلالت می میکنند
 هم برینون عمار عمل و انباری عمارت معلوم آن جناب باشد که یکی
 از معتقدین آن ارضی که مشغول بر حرف دنیا است و از جام رحمت نصیبی
 نبرد و از کلاس عدل و انصاف بهره ایستد و در لحظه این بنده را تشدید و در
 بھی مجتمع شده و ساعتی توانست خسته قدم برداشته و چون مظلومان رقم
 کشیده نظراً لقاضی الحقی حکم عجا ائقی بسند دم فی الحل و الحرم
 و بعضی حرفهای بی معنی هم می گفته و در همین روزها هم بستی من معروف بعضی
 مقالات از طنز و تیات خود بیان نمود و آن شخصی این دوره بظهور آن رفت
 با دفتری حکایت و کتابی روایت آنچه در دل دارد از مکروه و موزون بستی من
 پیدا و رسوا صیور روز همه این مطالب معلوم و واضح است و برای آنرا هم
 مشکوف و محقق از این بنده کتمان کنند از حضور من لا یغیب عنی علمه منشی
 چه کونه مستور ماند و نه آنست که آخر یکدم شرع میکنند و بجهت محبت من
 این بنده که مدت است بالمره عزلت جسته و خلوت گزیده ام در آشنای
 بیگانه بنده ام و نترسانستم ام این حد از حد اشد شد و این بعضاً از کجا
 هویدا است و معلوم نیست با آخر ضربه بر بند و کام دل حاصل نمایند اگر
 چه ایشان بهو ساکنند این قیصر محیط نئی منک و انشاء الله بنور هدای
 بهندی که در حق ایشان ندارم و غل در دل ندرفته ام بحد آنست و بعد از
 عدل ثبت جستم بعد از حصول مقاصد ایشان شاید از صمیم محبت مشرو

مقامات حب منزهی گردیم از زمرهای خوشی وصال بنوشیم و البته این دولت
 بی زوال را از دست ندهیم و این نعمت بی مثال را از غف کنداریم و آوردن
 مستور شویم از حجب رحمت رب الالباب سر بر آییم این اصحاب را بد فنا کنند
 و این سفر را قدم طی نمایند و این وجه را برده حجاب نشود بلی این معلوم است
 که با این همه دشمن داخل و خارج که علم اختلاف برافراخته اند و کمان جد دروغ
 این فقره تربسته اند البته بقانون عقل باید اعتراض نمود و از این امر بیگانه
 از روی زمین فرار اختیار کرد و لکن بصنایت الهی تأسید غیب نامتناهی چون
 شمس شرفیم و چون قمر لایح بر سندان سکنیم و بر بیاط صبر جالس مای
 معنوی از حرابی کشتی خبر بردا دارد و روح قدس از تنهای تن طاهری چه آید
 نماید بل تن این را زنده است و کشتی آن را سخن نغمه بیل را بیل داند و
 لحن اشارات شناسد باری ایام قبل را ناظر باشد که بخاتم انبیاء
 و بعداً اصعباء چه نازل شد تا چون روح ضعیف شوی و چون نفس از
 نفسی تن برانی در زبانت احاطه اعداوشدت ابتدا طایر قدس نازل شد
 و این آیه آورد و آن گاه کبر اعراضهم فان استطعت ان تتقی لفقاً فی الارض
 اوسماً فی السماء هزار چشم باید ناخون کردید و صد هزار جان باید نا
 ناله از دل برآرد و همچنین در جای دیگر میفرماید اذ یتربک الذی کفر و
 یشترک او یقتلک او یجرحک و یتکون و یتکلم الله و الله خیر الماکرین در
 این دو آیه مبارکه که شریفه که از بعد از وصیه نازل شده بسیار ملاحظه
 فرمائید تا بر اسرار غیبیه واقف شوید و اگر چشم بصیرت ناس باز
 بود که همین جلوس این عهد در ظاهر همه کافی بود که با علم این عهد و مورد

1

صواعق العالی

شکرشون شوند همه طویان هند زمین قند پرسی که ببنگال میرود بکتوب آن
 بجناب برکنی فنا و اصل در بحرین تسلیم در رضا وارد و آنچه مسطور شد منظور
 است و هر چه مذکور آمد صحیح و درست و لکن بجهان کوی محبوب و محرومان
 حرم مقصود از بلا بردانند و از قضا امر از بخوبی از بحر تسلیم مروا
 و از شهر تسلیم مشروب رضای دوست را بد و جهان ندهند و قضای محبوب
 بقضای لامکان تبدیل نمایند زهر بلیات را چون آب حیات بنوشند و سم
 کشنده را چون شهد روح بخشنده لاجرم بیاشامند و در صحراهای بیابان
 رهگ بیاد دوست مواجد و در بادیه های متلف بجا نمانی جلاله دست
 از جان برداشته اند و غم جانان نموده اند چشم از عالم بر بسته اند و بجهان دوست
 کشوده اند جز محبوب مقصودی ندارند و جز وصال کمالی بخوبی سیر توکل برود
 نمایند و بجناب توسل طیران کنند نزدشان شیر خونریز از حیرت پستی محبوب
 تراست و تیرتیز از شیرام مقبولتر زنده دل باید در این ره صد هزار
 نمانند در صحنه صد جان نثار دست قاتل را باید بوسید و در قصر کینان
 اصل کوی دوست نمود چه بیگوست این ساعت وجه بدیع است این وقت که
 روح مغوی سر جان افشانی دارد و هیکل و فاعزم معارج فنا نموده کرده
 بر افراشته و تیج بیدریغ بار را بنام اشتیاق مشتاقیم سینه را سیر نمودیم
 و تیر قضا را بجان محتاجیم از نام بیزاریم و از هر چه غیر دوست در کنار
 فرار اختیار کنیم و بدفع اعیار پیردازیم بدعا بلا را طالبیم تا در صفا
 قدسی روح پرواز کنیم و در سایه های شجرانی اشبان سازیم و بختی

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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We do not look at the evil deeds of the people. We do not consider the race, the religion, or nationality. We do our utmost to help everyone. The inhabitants of these parts know this and, therefore, whenever they are in difficulties, or have had business reverses they come to us

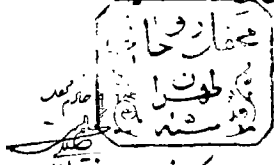
and we will never send them away unaided or deprived. This is the quality of the Bahais. This is the conduct of the believers. This is the path of the kingdom of God.

(Abdul-Baha: Diary of Mirza Sohrab, January 24, 1914.)

(تهنیت و تقریظ)

اعضای محفل روحانی طهران بسیده فریده نجسم باختر را که سالهای چند بواسطه تراکم ابراهیمی مظلم و تاریک جنگها
بنیان ویران کن از اعطای نور باز مانده بود و در این ایام سعادت فرجام از فضل محبتیهای حضرت عزیز
علامه تاجری آن غیوم مظلمه بنا هم عدل و داد مستلشی و بر اکنده و مجد روشن و فروزنده و بطریق مطلوب
و اسلوب مرغوب جلوه گر شده است از صمیم قلب تهنیت و تبریک تقدیم و از یاد موفقیته
مدیر محترم و کارکنان معظّم آن اداره محترمه را از راحت قدس جنّ جلاله سائل و آمل میباشند
و امید دارند که انشاء الله این محم باختر روز بروز بر ضیاء و تملکو خویش افزوده بقسمی روشن و منور شود
که زوایای قلوب ایالی آخرت را روشنائی فوق العاده بخشد و صفا و جلالی بی اندازه مبدول دارد
تا خستگان سر از خواب غفلت بردارند و بحیران از طلوع و سطوع تیر حقیقت از افق ایران مطلع و آگاه
شوند و از تجلیات آفتاب هدایت و عرفان خود را بی بهره و نصیب نسازند ولی افسوس افسوس
که اغلبی از مردم کوه نظرد و از شاہرا حقیقت بجز بعضی بهر که وغدیری کفایت و قناعت نموده از بحر عظیم
و ما عذب سلیم چشم پوشیده اند و بر بنی بر عم خویش در جستجو و آن چشمه حیات را گنجایش در کوزه و سبو
خواهند جیمات جیمات فغم ماقال و نیت در قائله روز روشن هر که او جوید عراغ
نفس جستن کوریش دارد بلاغ حق عیان چون مهر خشان آمده جیف کا ندر شهر کوران آمده
پیوسته از درگاه خداوند میمانند با نهایت ضراحت استعدا و سکت میروند که ابصار اهل امکان
از مرد ظلم و اعتساف بانک و مقدس فرماید و بنور عدل و انصاف روشن و منور سازد
تا تجلیات انوار حق حقیقت را چشم ظاهر و باطن مشاهده نمایند و از معین جوان که در قلب
امکان در نبعان است بیا شامند و بحیات ابدیه برسند انّه علی کل شیء قدیر

(اعلان)



عموم محافل روحانی ملک متحده امریکه و اروپا را با محال احترام اعلان و اعلام میدارد که محفل روحانی طهران
برای مکاتبه با آن محافل مقدسه روحانیه محض سهولت و تسریع در امور مکاتبه حاضر است که
بزبان انگلیسی و فرانسه و اسپرانتو مکاتبه نماید و از هر محفل بهرلسانی از این السنه ثلاثه بعنوان
محفل روحانی طهران مرقومه برسد همان زبان فوراً جواب داده خواهد شد
آدرس طهران خیابان ناصریه دو اچی روحانی



[The above is a fac-simile of greetings to the Bahais of America from the Bahais of Persia, which they desire printed in the STAR OF THE WEST. The seal is that of the Spiritual Assembly (House of Spirituality) of Teheran.]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Jalal 1, 76 (April 9, 1920)

No. 2

The Coming of the Promised One

Address by HOWARD C. IVES of New York City, delivered at the Eighth Session of the Bahai Congress at Hotel McAlpin, New York City, Wednesday afternoon, April 30th, 1919. Stenographically reported.

DID you ever stand upon a high point and see the sun rise? I have stood among the foothills of the Rocky Mountains and watched the dawn break over the hills, the morning star gradually dimming in its glory, the faint first rosy light creeping up the horizon, and then gradually, above the mountains, the first rim of the radiant glory of the orb; then lifting, and lifting, and flooding the earth with its glory. Not in all nature is there such a sight; nothing will compare with that wonderful miracle. I have heard it said that if it happened only once a year people would be on their knees for days before, longing, searching, for the first sign, hoping for that coming. Imagine, friends, if it only happened once every thousand years. Stretch the wings of your imagination and think of the legends that would be handed down from father to son, and son to son, from generation to generation and think how they would watch the constellations of the sky—for praise be to God, even in the darkest night, there are stars in the sky—and think how the traditions would have mentioned that, before the dawning, a morning star would appear, and when that morning star arose above the horizon and gradually found its way toward the zenith, think how men's hearts would leap with joy, and they would say, "He is coming! He is coming! I have seen his sign in the sky!" And then think what a dawning that would be when the

sunrise came once only every thousand years. You could not stand and wait for it. The father would see the first faint gleam upon the horizon, and the sons would see it gradually grow and grow, and the grandsons would see the first faint roseate tinge upon the mountain tops, and the great-grandsons would look and long for the orb to appear, and the great-great-grandsons would see it gradually rise above the horizon.

My friends, there is not one single thing in all this world that is not a symbol of the spiritual reality, and what I have just painted in words for you is an actual fact. The Sun of Reality rises only once every thousand years or so, the stars in the heaven precede his dawning, the hearts of men become weary through the night as they watch the stars in the sky and long for the coming of that which the stars promise. Throughout the ages it has been said that in the time of the coming of the Sun of Truth there shall be a new heaven and a new earth. What does that mean? Certainly not that this sky shall be changed and this earth beneath our feet altered. No! The sky that we see and the earth beneath our feet are but symbols again, just as the sun is a symbol and the stars are symbols. The sky is a symbol of the heaven of religion and the earth is a symbol of the hearts that are softened for the springtime.

Many thousand years ago a Sun appeared—we call his name Abraham—a

Sun of Reality rose gradually according to the promise; and the star—I don't mean the material star, I mean the heart and the longing thoughts of men, longing just then as we do now—and the constellations, arose with him, thus a new heaven appeared. Abraham, Isaac, Jacob, David, Solomon, Isaiah, Jeremiah, Amos, Ezekiel were the stars of that heaven, they were the constellations appearing with that promised One.

And then Moses came, bringing with him his own group.

Then Jesus Christ came. Think of the stars that rose with him. John, Stephen, Paul, Timothy, Mary Magdalen, Mary the mother of Jesus, Mary and Martha the sisters, Luke the physician, Matthew the publican, Peter the fisherman! Ah, they are the illuminating lights that come with that promised One, they are the stars of his heaven, and they, after the sun has set, illuminate the dark sky throughout the age, then gradually dwindling in glory until the sun again rises. But when the sun appears from the horizon of the vernal equinox, on the twenty-first of March, it brings the glory of the springtime; so when the Sun of Reality rises, He brings healing on His wings, and a new springtime comes to the human heart.

Just as the farmer goes out and plows and harrows the hard soil, so the Spirit of God moves upon the hearts, and pain, sorrow and suffering plow the hearts. Nations tremble because of starvation, famine, agonies and tears! That is why the earth is filled with woe—woe, woe, woe—when the promised One appears. Praise be to God, for without that woe our hearts would still be hard, just as the ground is hard until with the softening of the rain and the warmth of the sun and the plough and the harrow, it is broken to pieces, in order that the seed may fall and fructify and grow and bring forth an hundred fold.

My friends, praise be to God, the promised One hath come again. We have waited long throughout the cen-

turies; our hearts have grown into stone, our hearts have become frozen, our hearts have fallen low in woe and weeping. Praise be to God, he hath come again! He hath come again! The Sun of Reality hath risen. O that isn't all, for there is a new heaven, and there is also a new earth. What good would the sun be? What good would the crossing of the equinox be in the early spring were there not an earth to feel its rays? Of what earthly use is it, if the promised One, the Sun of Reality, dawns and there are no hearts to receive the light? Praise be to God, there are always hearts to receive the light. We are His creatures, the children of His hand, the offspring of His love. We long for Him and He longs for us. Now in this great Day of God the hearts are turning unto Him.

Was it yesterday that our dear sister, Mrs. Maxwell, quoted the beautiful words from Daniel that "the wise shall shine as the sun and they that turn many to righteousness as the stars forever and ever." There is your perfect symbol. That is the ancient version, the old version, but the revised version has it much more beautiful: "They that be teachers shall shine as the sun; they that turn many to righteousness as the stars, forever and ever." *BAHA'O'LLAH* glorified God in his wonderful Book, *The Ighan*: "At that time the signs of the Son of Man shall appear in the heavens." That is, the promised Beauty and substance of life shall come from the court of the invisible into the visible world. That is the coming of the promised One; that is the coming of the Son of Man; that is the dawning of the signs in the heavens. "The appearance," as he says again in another passage, "when the face of the promised One and the beauty of the adored One shall descend from heaven riding upon a cloud." That is, the divine Beauty will appear from the heavens of the Supreme Will in the human temple.

So my friends, change your point of

view for a moment from thinking of the heavens above and the rising of the sun and its glory; change your point of view to the divine Beauty appearing in the human form here on earth. Imagine the divine Beauty descending from heaven "riding on a cloud," that is the human form, the cloud hiding him from our eyes, nevertheless dwelling in the human temple, seeing with human eyes, walking with human feet, eating, drinking, suffering, longing—the divine Beauty nevertheless, the promised Beauty and substance of life! Think of those words, the promised Beauty, the very substance of life, appearing in a human temple. This is the Sun of Reality I am talking about, shining upon the human earth, the earth of human hearts.

Ah, my friends, make the picture, for his human temple is the Sun of Reality, and within that human temple, which is nothing but a cloud, the Sun is shining to those whose eyes can see it. Shall he shine in our hearts? Shall he bring forth fruits meet for repentance, as Jesus said? Shall the wheat of divine love grow? Shall the fruits of glorious perfection appear? Shall the clouds of mercy from the divine heaven pour upon ready hearts the drops of his mercy and the fire of his love? Shall there appear from this earth the great and glorious results worthy of such a Sun from such a heaven? Praise be to God, I don't even have to ask, for the new earth has come.

When the sun rises in the springtime, when the sun gradually crosses the line, what do we see? Do we see all at once the earth burst into beauty and perfection? Do we see all at once the fruits of the harvest appear? Oh, no, we see a blade of grass here and there, a little green leaf, then the rest; we see a tree just beginning to show its buds—but these are the new earth. All the cold and hard world does not exist. I don't care how many millions of dead leaves there are, the one blade of grass, the one green leaf is the new earth. And

so, show me one soul responding to the new Sun; show me one life ready to lay itself down in self-abnegation and perfect renunciation; show me one martyr to the Sun of Truth; show me one who is placing heart and soul on the altar of self-sacrifice, purity and love—that is the new earth! That is all the earth there is. Let the rest go, it doesn't exist. It is dark and cold, it is dead.

Does it exist? Do you say that the dead bodies in the graves exist in comparison with the people walking on the street? I tell you, my friends, all those who do not know *BAHA'O'LLAH*, and his glory, all those who do not turn to him in this new age, simply do not exist. On the other hand, verily, they are in their graves and they know it not. Arise, arise, O earth of human hearts! Arise, burst the prison bars, come out from the cage! Be ye resurrected from the dead bodies of self and desire and ascend to that station for which ye were created! When the Sun of Reality arises in the human temple, it creates effects upon the human hearts just as the sun does upon the material earth, and results appear. He speaks, and it is done.

My friends, think, think of these last four days you and I have been listening—don't let us lose the figure—you and I have been seeing the rays of the Sun of Truth shining upon the earth and results appearing. Go ye into all the world, shine as the Sun of Truth, carry to all the world the news that rays of the Sun of Reality shining upon the world shall transform it, proclaim to them that the Prince of Peace hath come, that never again shall there be war amongst nations, never again shall there be war between creeds and classes and sects, never again shall labor and capital be arrayed against each other, never again shall there be loveless homes and divorce courts, never again shall there be strife between children in the streets, never again shall there be anything that shall mar the beauty of the love of God in the human heart. That is the procla-

mation—and it is done. What difference does it make if it doesn't come at once? Does that alter the fact? We who see the sun rise and cross the equinox every springtime, do we say, because the whole world does not burst into beauty and harvest at once, that it won't come? I tell you the first blade of grass is the whole thing, to anyone who sees. And so when the Word of God goes forth, the thing is done.

Arise! Arise! O ye chosen of the world, and be ye the divine helpers of God, says BAHÁ'O'LLAH. How? Praise be to God, the command not only goes forth but the way of development is shown not only in words but in example. BAHÁ'O'LLAH says, "Though ye cut off my limbs, yet shall the love of God not depart out of my heart. Verily, I was created for sacrifice, therefore do I glory over the world." Do you want then to know how you shall glory over the world, how you shall establish the Kingdom of God in hearts, how you shall carry out the teachings of these blessed Tablets that we are listening to? Here

is the recipe, "Though they cut off my limbs, yet shall the love of God not depart out of my heart. I was created for sacrifice, therefore do I glory over the world!" Those who believe in BAHÁ'O'LLAH, those who have turned their hearts to the Center of His Covenant, those who love the Blessed Perfection, were created by the Sun of Reality in the human temple for sacrifice, and by sacrifice shall they glory over the world as He did and establish the Kingdom of the promised One in the hearts and souls.

"The blessed person of the promised One is interpreted in the holy books as the Lord of Hosts, i. e., the heavenly armies! By heavenly armies those souls are intended who are free from the human world, transformed into celestial spirits and have become divine angels." There are your celestial armies. They who shall become divine angels, are those who have turned their backs upon the world, who were created by the love of God and His Blessed Beauty for sacrifice.

Allaho'Abha!

The Most Great Characteristic: The Center of the Covenant

Address by DR. ZIA M. BAGDADI of Chicago, delivered at the Eighth Session of the Bahai Congress at Hotel McAlpin, New York City, Wednesday afternoon, April 30th, 1919. Stenographically reported.

AS I have been quite ill for the last three days, I did not expect to be here this afternoon, but memory recalled a beautiful afternoon, in the year 1912, when our beloved Abdul-Baha, the Center of the Covenant, commanded his Persian party, including this servant, to address the friends in New York on the same subject that we have this afternoon, "The Center of the Covenant," and therefore I was strengthened to come to this blessed gathering.

Why is it that the most great characteristic of the teachings of BAHÁ'O'LLAH concerns the Center of the Covenant? Why this greatness or extreme importance? Because the Covenant is the one power that preserves unity among man-

kind, prevents sectarianism and protects all the principles of BAHÁ'O'LLAH. For example: The investigation of reality is a principle of BAHÁ'O'LLAH. If one were to say, "I can interpret that. It has another meaning. It does not mean that we must investigate reality." The power of the Covenant is the one weapon that would stop such an interpreter. If one were to say, regarding the principle of BAHÁ'O'LLAH to do away with racial and all other prejudices, "I understand it differently, racial differences must exist," the only weapon with which you could overpower such an interpreter is the Covenant. In other words, the only interpreter is the beloved Abdul-Baha. Should one in most eloquent language

try to prove the inequality of the sexes, reply to such an one that the only interpreter is His Holiness Abdul-Baha, the Center of the Covenant, and the power of the Covenant will prevent wrong interpretation. Should one try to convince the world that universal peace was not right, we would know, by the power of the Covenant, that such interpretation was wrong, and that would be the only way to stop such false interpretation.

So, you see, all the other principles of BAHÁ'Ó'LLAH are protected, too, by that power of the Covenant. The progress of the religions of the past depended upon the unity of the believers, and the failure thereof was caused by the disunity and differences of the believers. Consider the essence of history. Take the Jewish religion. Its founder, Moses, delivered the people of Israel, who were enslaved and persecuted by the Pharaohs, and saved them from bondage in Egypt. Under him all became free in the Land of Promise. For four hundred and fifty years they were ruled by four hundred judges, a congress, in the Holy Land. They progressed day by day because they were united. Through the power of the prophet Samuel, Saul, the first king, was placed on the throne and became the ruler of the Jews. They were united upon the text and teachings of Moses. Saul died and was succeeded by David. Still that religion was progressing. David died and his son Solomon was made king. That period was the highest of the Jewish civilization. The kingdom extended to the Euphrates and the Red Sea. They became the teachers of the then known world. Many of the philosophers of the Romans, the Greeks and other nations went to learn from them and to be educated. The downfall of the Jews began when, after the death of Solomon, his son Rehoboam became king, the Jews splitting into two factions or kingdoms, one of which, the kingdom of Judah remained loyal and offered

allegiance to Rehoboam, while the other, the Kingdom of Israel, elected for its sovereign Jeroboam from the descendants of Joseph who lived in Mesopotamia.

This first split divided their power, creating enmity, suspicion and hate, and wars resulted to the extent that Jeroboam declared that it was just as good to worship a bull as to go to Jerusalem, the holy city, and worship God, because he did not want his people to go and become acquainted with the other king, the son of Solomon. When that discord took place and wars had begun between the two factions, other nations attacked and crushed them. Then the Romans, Assyrians, Babylonians and Egyptians came and destroyed them, the Jews falling into degeneration and slavery. The Assyrians annihilated the kingdom of Israel, and Nebuchadnezzar, the king of Babylonia, attacked Judea, taking captive and burning Jerusalem. The kingdom of Israel was utterly annihilated and the remnants of the kingdom of Judea were saved by the mercy of the Persian kingdom. Later the Jews were divided into the Pharisees, the Sadducees, the Publicans, etc.

At such time Jesus Christ appeared. He came to unite them and to guide all the people. Instead of receiving and following him, they crucified him. After his departure Christianity was a target of persecution for seventy years. Titus, the Emperor of the Romans, then became interested in the Christian religion. He killed more than a million of the Jews, scattered the rest and destroyed Jerusalem. To the Christians he gave freedom—that is, seventy years after the birth of Jesus Christ—and the Christians were given an opportunity to go forth and teach the Romans. That freedom, however, was later taken from them and Nero, the Roman Emperor, persecuted them severely. While intoxicated, Nero burned the city of Rome and in the morning

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Jalal 1, 76 (April 9, 1920)

No 2

Unveiling of the Divine Plan for the World

Tablet* of ABDUL-BAHA read at the Eighth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30, 1919.

TABLET.

To the believers of God and the maid-servants of the Merciful of the Bahai Assemblies in the United States of America and Canada!—Upon them be BAHÁ'O'LLAH El-Abha!

He is God!

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

The blessed person of the promised One is interpreted in the holy Book as the Lord of Hosts, i. e., the heavenly armies: By heavenly armies those souls are intended who are entirely freed from the human world, transformed into celestial spirits and have become divine angels. Such souls are the rays of the Sun of Reality who will illumine all the continents. Each one is holding in his hand a trumpet, blowing the breath of life over all the regions. They are delivered

*NOTE—This Tablet was revealed in Bahjeh in three parts. The first part was dictated April 19th, the second part April 20th, and the third part April 22nd, 1916.—*The Editors.*

from human qualities and the defects of the world of nature, are characterized with the characteristics of God, and are attracted with the fragrances of the Merciful. Like unto the apostles of Christ, who were filled with Him, these souls also have become filled with His Holiness BAHÁ'O'LLAH, i. e., the love of BAHÁ'O'LLAH has so mastered every organ, part and limb of their bodies, as to leave no effect by the promptings of the human world.

These souls are the armies of God and the conquerors of the East and the West. Should one of them turn his face toward some direction and summon the people to the Kingdom of God, all the ideal forces and lordly confirmations will rush to his support and reinforcement. He will behold all the doors open and all the strong fortifications and impregnable castles razed to the ground. Singly and alone he will attack the armies of the world, defeat the right and left wings of the hosts of all the countries, break through the lines of the legions of all the nations and carry his attack to the very center of the powers of the earth. This is the meaning of the hosts of God.

Any soul from among the believers of BAHÁ'O'LLAH who attains to this station, will become known as the apostle of BAHÁ'O'LLAH. Therefore strive ye with heart and soul—so that ye may reach this lofty and exalted position, be established on the throne of everlasting glory, and crown your heads with the shining diadem of the Kingdom, whose brilliant jewels may irradiate upon centuries and cycles.

O ye kind friends! Uplift your magnanimity and soar high toward the apex of heaven—so that your blessed hearts may become illumined more and more, day by day, through the rays of the Sun of Reality, i. e., His Holiness BAHÁ'O'LLAH; at every moment the spirits may obtain a new life, and the darkness of the world of nature may be entirely dispelled—thus ye may become incarnate light and personified spirit, become entirely unaware of the sordid matters of this world and in touch with the affairs of the divine world.

Consider ye what doors His Holiness BAHÁ'O'LLAH has opened before you, and what a high and exalted station He has destined for you, and what bounties He has prepared for you! Should we become intoxicated with this cup, the sovereignty of this globe of earth will become lower in our estimation than the children's plays. Should they place in the arena the crown of the government of the whole world, and invite each one of us to accept it, undoubtedly we will not condescend, and will refuse to accept it.

To attain to this supreme station is, however, dependent on the realization of certain conditions:

The first condition is firmness in the Covenant of God. For the power of the Covenant will protect the Cause of BAHÁ'O'LLAH from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the

oneness of the world of humanity is the power of the Covenant and nothing else. Had the Covenant not come to pass, had it not been revealed from the supreme pen and had not the *Book of the Covenant*, like unto the rays of the Sun of Reality, illuminated the world the forces of the Cause of God would have been utterly scattered and certain souls who were the prisoners of their own passions and lusts would have taken into their hands an axe, cutting the root of this Blessed Tree. Every person would have pushed forward his own desire and every individual aired his own opinion! Notwithstanding this great Covenant, a few negligent souls galloped with their chargers into the battlefield, thinking perchance they may be able to weaken the foundation of the Cause of God: but praise be to God, all of them were afflicted with regret and loss, and ere long they shall see themselves in poignant despair. Therefore, in the beginning one must make his steps firm in the Covenant—so that the confirmations of BAHÁ'Ó'LLAH may encircle from all sides, the cohorts of the Supreme Concurrence may become the supporters and the helpers, and the exhortations and advices of Abdul-Baha, like unto the pictures engraved on the stone, may remain permanent and ineffaceable in the tablets of the hearts.

The second condition: Fellowship and love amongst the believers. The divine friends must be attracted to and enamored of each other and ever be ready and willing to sacrifice their own lives for each other. Should one soul from amongst the believers meet another, it must be as though a thirsty one with parched lips has reached to the fountain of the water of life, or a lover has met his true beloved. For one of the greatest divine wisdoms regarding the appearance of the holy Manifestations is this: The souls may come to know each other and become intimate with each other; the power of the love of God may make all of them the waves of one sea, the flowers of one rose-garden, and the stars of one heaven. This is the wisdom for the appearance of the holy Manifestations! When the most great bestowal reveals itself in the hearts of the believers, the world of nature will be transformed, the darkness of the contingent being will vanish, and heavenly illumination will be obtained. Then the whole world will become the Paradise of Abha, every one of the believers of God will become a blessed tree, producing wonderful fruits.

O ye friends! Fellowship, fellowship! Love, love! Unity, unity!—so that the power of the Bahai Cause may appear and become manifest in the world of existence. Just at this moment I am engaged in your commemoration and this heart is in the utmost glow and excitement! Were ye to realize how this conscience is attracted by the love of the friends, unquestionably ye would obtain such a degree of joy and fragrance that ye would all become enamored with each other!

The third condition: Teachers must continually travel to all parts of the continent, nay, rather, to all parts of the world, but they must travel like Abdul-Baha, who journeyed throughout the cities of America. He was sanctified and free from every attachment and in the utmost severance. Just as His Holiness Christ says: "Shake off the very dust from your feet."

Ye have observed that while in America many souls in the utmost of supplication and entreaty desired to offer some gifts, but this servant, in accord with the exhortations and behests of the Blessed Perfection, never accepted a thing, although on certain occasions we were in most straitened circumstances. But on the other hand, if a soul, for the sake of God, voluntarily and out of his pure desire, wishes to offer a contribution (toward the expenses of a teacher) in order to make the contributor happy, the teacher may accept a small sum, but must live with the utmost contentment.

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

In short, O ye believers of God! Endeavor ye so that ye may take hold of every means in the promulgation of the religion of God and the diffusion of the fragrances of God.

Amongst other things is the holding of the meetings for teaching—so that blessed souls and the old ones from amongst the believers may gather together the youths of the love of God in schools of instruction and teach them all the divine proofs and irrefragable arguments, explain and elucidate the history of the Cause, and interpret also the prophecies and proofs which are recorded and are extant in the divine books and epistles regarding the Manifestation of the promised One, so that the young ones may grow in perfect knowledge in all these degrees.

Likewise, whenever it is possible a committee must be organized for the translation of the Tablets. Wise souls who have mastered and studied perfectly the Persian, Arabic and foreign languages, or know one of the foreign languages—must commence translating Tablets and books containing the proofs of this Revelation, and publishing those books, circulate them throughout the five continents of the globe.

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and West, they may become informed of the most important events.

In short, in all the meetings, whether public or private, nothing should be discussed save that which is under consideration, and all the articles be centered around the Cause of God. Promiscuous talks must not be dragged in and contention is absolutely forbidden.

The teachers traveling in different directions must know the language of the country in which they will enter. For example, a person being proficient in the Japanese language may travel to Japan, or a person knowing the Chinese language may hasten to China, and so forth.

In short, after this universal war, the people have obtained extraordinary capacity to hearken to the divine teachings, for the wisdom of this war is this: That it may become proven to all that the fire of war is world-consuming, whereas the rays of peace are world-enlightening. One is death, the other is life; that is extinction, this is immortality; one is the most great calamity, the other is the most great bounty; that is darkness, this is light; that is eternal humiliation and this is everlasting glory; one is the destroyer of the foundation of man, the other is the founder of the prosperity of the human race.

Consequently, a number of souls may arise and act in accordance with the aforesaid conditions and hasten to all parts of the world, especially from America to Europe, Africa, Asia and Australia, and travel through Japan and China. Likewise, from Germany teachers and believers may travel to the continents of America, Africa, Japan and China; in brief, they may travel through all the continents and islands of the globe. Thus in a short space of time, most wonderful results will be produced, the banner of universal peace will be waving on the apex of the world and the lights of the oneness of the world of humanity may illumine the universe.

In brief, O ye believers of God! The text of the divine Book is this: If two souls quarrel and contend about a question of the divine questions, differing and disputing, *both are wrong*. The wisdom of this incontrovertible law of God is this: That between two souls from amongst the believers of God, no contention and dispute might arise; that they may speak with each other with infinite amity and love. Should there appear the least trace of controversy, they must remain silent, and both parties must continue their discussions no longer, but ask the reality of the question from the Interpreter. This is the irrefutable command!

Upon ye be Baha-El-Abha!

SUPPLICATION.

O God! O God! Thou seest that black darkness hath encompassed all the regions, all the countries are burning with the conflagration of dissension and the fire of war and carnage is ignited in the Easts of the earth and the Wests thereof. The blood is being shed, the corpses are stretched and the heads are decapitated and thrown on the ground in the battlefield.

Lord! Lord! Have pity on these ignorant ones, look upon them with the eye of forgiveness and pardon. Extinguish this fire—so that these gloomy clouds covering the horizon may be scattered; the Sun of Reality may shine forth with the rays of conciliation; this darkness be rent asunder and all the countries be illumined with the lights of peace.

Lord! Awaken them from the depths of the sea of animosity, deliver them from these impenetrable darkneses, establish affinity between their hearts and enlighten their eyes with the light of peace and reconciliation.

Lord! Rescue them from the fathomless depths of war and bloodshed! Arouse them out of the gloom of error, rend asunder the veil from their eyes, brighten their hearts with the light of guidance, deal with them through Thy

favor and mercy and do not treat them accordingly to Thy justice and wrath through which the backs of the mighty ones are shaken!

Lord! Verily the wars have prolonged, the calamities have increased, and every building hath turned into ruin.

Lord! Verily the breasts are agitated and the souls are convulsed. Have mercy on these poor ones and do not leave them to do with themselves that which they desire!

Lord! Send forth throughout Thy countries humble and submissive souls, their faces illumined with the rays of guidance, severed from the world, speaking Thy remembrance and praise and diffusing Thy holy fragrances amongst mankind!

Lord! Strengthen their backs, reinforce their loins and dilate their breasts with the signs of Thy most great love.

Lord! Verily they are weak and Thou art the Powerful and the Mighty, and they are impotent and Thou art the Helper and the Merciful!

Lord! Verily the sea of transgression is waving high and these hurricanes will not be calmed down save through Thy boundless grace which hath embraced all the regions!

Lord! Verily the souls are in the deep valleys of lust and nothing will awaken them save Thy most wonderful bounties.

Lord! Dispel these darknesses of temptations and illumine the hearts with the lamp of Thy love, through which all the countries will be enlightened. Confirm those believers who, leaving their countries, their families and their children, travel throughout the regions, for the sake of the love of Thy beauty, the diffusion of Thy fragrances and the promulgation of Thy teachings. Be Thou their companion in their loneliness, their helper in a strange land, the remover of their sorrow, the comforter in their calamity, their deliverer in their hardship, the satisfier of their thirst, the healer of their malady and the allayer of the fire of their longing.

Verily, Thou art the Clement, the Possessor of Mercy, and Verily, Thou art the Compassionate and the Merciful!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 8th, 1919, Washington, D. C.)

The Most Great Characteristic: The Center of the Covenant

(Continued from page 31)

wanted to know who had done it. The enemies of the Christians told him that Paul, Peter and the Christians, to whom he had given freedom, were the cause of the burning of the city of Rome, the most beautiful capital of the world at that time. He immediately became their oppressor and put to death those two great martyrs, Paul and Peter. Thus not only did the Jews, but the Romans as well take part in the per-

secution. Briefly, for three hundred years the Christians were oppressed.

Then Constantine, the brave Emperor of Rome, became a Christian. He spread Christianity throughout the world and it began to progress from that time. He moved from Rome and made his capital in Constantinople, that city being named in his honor. It was the glory of Christianity when Constantine was the Emperor. What else did

Constantine do? Christianity was at the zenith of its prosperity, when he did something that marked the beginning of its fall. When he moved from Rome to Constantinople he wanted to have a democracy among the leaders of all the churches. Every church had a bishop, but they were all under the bishop of Rome, who was called or known as the Pope. Constantine said: "No, we must have a democracy. The power should not be in the hands of the Pope." Thus the first split took place in Christianity, half becoming Orthodox and the other half Catholics. Those who wanted all the power to be in the hands of the Pope were called Catholics and those who believed that the power should be divided and every bishop should have equal freedom were called Orthodox.

During the third and fourth centuries another division took place in Christianity, the subject of contention this time being that of the doctrine of the Trinity. There were those who believed in the union of God, the Son and the Holy Ghost—the three in one—and those who believed it could not be done; those who believed that Jesus Christ had two natures, the divine and the human, and those who said: "No, God is above mentioning. No one can comprehend Him. Jesus Christ is the Manifestation of God and that is all." Thus was another division created, this time on account of the doctrine of the Trinity, and every time a division took place, wars resulted and blood was shed.

In the year 325 A. D., Constantine called the first general council at Nice, in Bytynia, in order to settle the differences, but that could not be done. Arius, the eloquent priest, who interpreted the Trinity and who became the cause of the controversy, was excommunicated by the Orthodox church.

In the fifth century, another sect, the Nestorians, was created by Nestorius, a brilliant priest. At that time the Christians believed that Jesus Christ had two natures, divine and human, and, there-

fore, it mattered not whether Mary was called "the mother of the Lord" or "the mother of Jesus." But Nestorius and his followers taught that Mary must be called only "the mother of Jesus" and not "the mother of the Lord." Briefly, these arguments ended in bloody battles. Then general councils were held. Nestorius was excommunicated, but the sect remains in Persia to this day.

Another sect came into existence and that was the Jacobites, founded by Jacobus Baradaeus, a priest. They promulgated the belief that Jesus Christ had one divine nature only and they tried to promote unity.

In the sixth century Christianity was spread in the west of Europe as far as Britain and Saxony, and in the east to the shores of the Black Sea and the Danube.

In the seventh century the Mohammedan religion appeared and the Mohammedans had terrific clashes with the Christians.

In the eighth century another division took place and this was the last division. And what caused that? Pictures! Those who believed in having pictures in the church, and those who said: "This means that we are like the heathen. If we put a picture before us, what is the difference between us and those who worship idols?"

This controversy created another sect. There was another war and another general council or convention, but with no result. If you travel in the Orient you will find the Nestorians and the Jacobites as well as many other sects. These various sects have been separating themselves from the rest of the world and living in ignorance on account of one person who interpreted something for his own desire and his own selfishness.

In the ninth and tenth centuries there were continuous wars among the various sects—two centuries of bloodshed—but they conquered in Hungary, Russia, and other places.

The eleventh century began with the greatest and longest war the world had ever witnessed. It started with the organization of 800,000 soldiers in Europe, who proceeded to the Holy Land to take it from the Mohammedans. That was the war of the Crusaders.

The eleventh century, the twelfth, the thirteenth and the fourteenth saw nothing but wars and struggle between the European Christians and the Mohammedans, resulting in nothing but failure and manifest loss.

In the fifteenth century the Pope proclaimed himself as an absolute power.

In the sixteenth century Luther arose against the Pope and the result was the establishment of the Protestant sect.

If we follow carefully this brief outline of the history of the Jews and the Christian church, we come to the conclusion that had the Divine Will appointed a Center, through Moses or through Jesus Christ, these divisions would not have occurred.

It is not necessary to mention the divisions in the Mohammedan religion because they were similar to the other religions.

Therefore, the most great characteristic of the religion of BAHĀ'O'LLĀH is, The Center of the Covenant—that which the previous divine Manifestations did not bring. This will fortify the Cause from now until at least one thousand years, and perhaps until thousands of years have passed away. Through the power of the Covenant no one can create a sect or division in the Bahai Cause.

In 1891, BAHĀ'O'LLĀH referred to his departure thus: "In my appearance there was a wisdom, and in my disappearance there is another wisdom." All who heard him felt that the day of his departure was near. It came in 1892. The believers who were gathered in Acca and who numbered not more than 600 people, in one week became divided into twenty-three sects. In other words, in one week they had twenty-three opin-

ions as to what would be done in the future, now that BAHĀ'O'LLĀH had departed. Each one had an opinion and each thought his opinion was the best. On the ninth day a little satchel that had belonged to BAHĀ'O'LLĀH and which had been sealed with His blessed seal, was brought by His Holiness Abdul-Baha and placed before the twenty-three divisions or sects if you wish to so call them. It was opened and, behold, it contained the *Book of the Covenant*, in which it was written: "All must obey and turn to the one whom God has chosen." In the Tablets and in the *Book of Akdas*, BAHĀ'O'LLĀH says: "The purpose is the Greatest Branch. He is the explainer of the Books. He is my interpreter. He is the Branch of Holiness. He is the greatest favor and blessing for mankind and the protection of all. He is the Mystery of God. He is the one around whom all the names and attributes of God revolve." Even He (BAHĀ'O'LLĀH) asks all the divine blessings for all those who turn to him, and woe for all those who turn away from him.

That Book was read. All the faces brightened. All bowed down in the spirit of acceptance.

But certain prophecy had to be fulfilled, namely, "From the East and the West they will come and enter into the Kingdom of God, but the children of the Kingdom will be cast out." A few, however, with veiled spiritual vision, such as Mirza Mohammed Ali, rejected it and turned away, as the owls and the night birds who flee from the light of the sun. The fire of jealousy and envy took such hold on them that they preferred to be known as *nakazeen*—meaning violators of the Covenant. Those who turned away simply destroyed their own lives, here, there and everywhere, as did Judas Iscariot. Those who took hold of "The Branch" grew and produced fruit, becoming as shining stars in the horizons.

The beloved Abdul-Baha, in order to

have us all united, accepted the station of servitude, calling himself, "The Servant of Baha," that we might all learn a lesson from that humbleness—not because his station is lower than the rest. The qualities of the sun are manifest; the eyes behold them and it is not necessary to try to convince us that they are there.

We should carefully study the religion of BAHĀ'O'LLĀH and obey it. See with what names, what attributes BAHĀ'O'LLĀH has clothed His Greatest Branch. Study the *Tablet of the Branch* and see how the Blessed Tree described its Branch. The title of "Abdul-Baha" should be our mirror into which we should look every day to learn the lesson of humbleness and servitude. The title which he chose for himself, namely, "The Servant," should be a lesson to us to try to overcome our arrogance and selfishness, because the ego is the only enemy of the Bahai. The Bahai has no enemy except his own ego, and that ego often makes him lower than the animals. Jesus Christ taught the same lesson to the world when he said: "Why callest thou me good? None is good save One, that is, God." That was a lesson to his disciples to teach them humbleness and reverence.

In Persia the Cause is firm and on a solid foundation. If anyone comes to them with an idea that would seemingly destroy rather than build the Cause, they ask him in a gentle manner: "Is this your own opinion or that of Abdul-Baha?" If he answers: "This is my opinion," they say: "Barak-Allah (God bless you). This may be a good opinion, but keep it for yourself. How do we know? Today you praise this one and tomorrow you hate him. Today you hate this one and tomorrow you praise him. How do we know which one you are going to take?" In this manner they close the door of differences. This does not mean, however, that if the believers want to build up the work, lending their influence and their opin-

ions which are harmonious to the Cause of God, being willing to even sacrifice their lives if necessary, that we should suspect them. God forbid! There should be no such misunderstanding. But if there be anything contrary to the teachings of BAHĀ'O'LLĀH and Abdul-Baha, then ask such an one to produce a written statement proving his authority.

Differences are of two kinds, constructive and destructive. If one should come and say, "I want to help you build this house," you reply, "Welcome." But should he say, "I do not agree with you. Build it this way. I want to destroy this building. Build it somewhere else"—that difference, my friends, would be destructive. If, therefore, there are differences of opinion among the believers which are conducive to the promulgation of the Cause, there is no harm in such differences; but ideas or statements that are contrary to the teachings must be authenticated, must be shown, must be proven.

Therefore, the Bahais who would keep the Cause clean and strong, should, like unto a wise and careful gardener who guards the young trees, plant seeds that will grow and which the winds of doubt will not blow away, the heat of envy and jealousy will not burn, the thief will not steal and the fire of desire will not consume; and should protect them from the contrary winds of conflicting and confusing opinions that are conducive to separation rather than to unity.

Our beloved Abdul-Baha says that, in the future, even the rulers, the kings of the world, will tremble if they try to deviate one hair's breadth from this great Covenant. There is no doubt about it, because the religion of BAHĀ'O'LLĀH is protected and fortified. That oneness, which is the foundation of the religion of BAHĀ'O'LLĀH, cannot be shaken when the banner of the mighty Covenant is waving over the heads.

Allaho'Abha!

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From Unveiling of the Divine Plan.

Vol. 11

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"THE DOORS OF THE KINGDOM ARE OPEN."
Photograph of ABDUL-BAHA taken in 1919, inside of gateway to house of the Báb.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Jamal 1, 76 (April 28, 1920)

No. 3

"The Doors of the Kingdom are Open"

Address by WILLIAM H. RANDALL, of Boston, delivered at the Ninth Session of the Bahai Congress, held in Hotel McAlpin, New York City, Wednesday evening, April 30th, 1919. Stenographically reported.

ABDUL-BAHA once said, "Never talk about God to a man with an empty stomach. Feed him first." Surely in the past three days he has fed us, and in this hour that draws this wonderful and marvelous Convention and Congress to a close, it certainly seems befitting that we should turn our hearts to the Kingdom of the Covenant, and with the deepest reverence for this great opportunity and great service that is before us in giving his methods to the whole world of humanity.

For nineteen centuries the Kingdom of Heaven has been largely considered by man merely a parable, but this seed of the Kingdom, unobserved by mankind, has been growing and growing through the centuries until in this day it has become a tree of fruitage, and through these wonderful Tablets of Abdul-Baha the fruit of this Kingdom is offered to you now in the heavenly banquet that he has served during these four days, and its life, its sustenance, its strength are eternal. This is the hour of faith, the day of miracles, the century of light, and in this wonderful epoch two worlds have met and embraced in the heart of Abdul-Baha, the world of God and the world of humanity; and how glorious, how wonderful that he should come to us in the station of servitude and call to the whole world, "Come, ye people, unto the Kingdom of God, for today the doors are open, and the station of servitude is the highway thereto."

Someone asked Abdul-Baha once why the rivers and the streams all flowed into the ocean, and he replied, "Attraction, because the ocean places itself lower than all else in the world." This is the supreme quality of the station of servitude, and I think if we lift our eyes to the portals we shall find written above in letters of light, "radiant acquiescence." Who can fail to make every effort to reach this doorway, which is the pathway unto the Kingdom of Glory?

Kingdom naturally implies organization. How is it that there can be organization in a kingdom that we call the kingdom of the Spirit? In the world of affairs, organization in itself is power, yet inharmony flows from it; but in the world of the Kingdom, where love is the law of organization, unity radiates from its power. In the world of hearts, the heart is an organ, but when the breath wings its flight with love, the organic heart turns its way back to the mineral kingdom. The heart that seeks only the center of self has never left the kingdom of nature, but the heart that is enkindled with the love of humanity is already on its way to the worlds of God.

This Kingdom that draws us, and irresistibly draws us on through the ages, what is its power? With man, power is effort; but with God power is attraction. It holds atoms and worlds in one embrace and impels them through the great universe of search, search for the center of that attraction. It draws forth from the common soil and clothes with the

substance of light the form of flowers and fruit. As love, it persuades man through the various courts of attraction until his soul reaches the court of the placeless, indrawn by the Center of the Covenant, and therein does man find the heaven and the paradise of the preordained command of God that is the potential unfolding of his greatest capacity, his greatest happiness, his greatest service, that makes him one of the drops in the ocean of the unity of God's love.

My dearest, dearest friends: We have had revealed to us in these sublime Tablets, a whole new world order of life. We have had presented to us with its great opportunity the chance to rise and to serve God in His world. I believe in this day that disciples choose themselves, that all may be disciples, that we are all called to the station of discipleship in this new and glorious kingdom; that God Himself has incarnated in the world, and founded the great Spiritual Magna Charta and its laws, its joys and its happiness, and has placed them in the hands of the friends of America. He has given to America the station of the illumination of the world, and now, we must build deep that it may be high, we must build outside of time that it may withstand time. Peter and Paul built beyond the empire of Rome, they built beyond the time of the life of all emperors because they built deep and they built high. It is our greatest privilege, it is our greatest joy, it is the supreme happiness now of our lives to dedicate them to this service to the Kingdom.

Do not think I am too solemn—I never was happier in my life; but the magnitude of this vision is so great that I seem almost lost even in the contemplation of it. We must arise, we must become organized through that organizing power of love which is the magnet of the spirit and we must go forth with heart and mind illumined with the living light, with the substance of these great and universal Tablets. A few years longer, and eternity beyond; God calls

at this very hour. Can we fail? Have we any choice but to obey?

To love is a wondrous thing; to be loved is a miracle. Sometimes we falter when we love, but it seems to me when we know we are loved our steps are firm; and Abdul-Baha loves us, every soul, his eye is upon every soul gathered in this Convention tonight and he loves us with the encircling burning power of love. Can we fail to respond to that love? Can we when he has spent every hour from childhood to the present moment, forty years of it in prison, in hardships, going through the pathway of every possible self-denial, surrendering the human spirit with which he contacts with the world, can we feel that at this hour we can do greater than to turn our eyes to the call of this Kingdom and to arise and to serve and follow in the pathway of his blessed feet?

Oh, my dear friends, I know you feel the urge; I know that you realize the magnitude of the task, and Abdul-Baha has said to us that he who will arise to be the herald of the glad tidings of this day will be sustained by the Holy Spirit, will be received with an acclamation of joy into the Kingdom of God. We will arise to this commanding spirit, and go forth as the heralds of light; we will spread this wondrous message of glad tidings throughout the whole world, until every heart is touched, until every ear has heard, and every mind enkindled with the Supreme Spirit which composes the world in the harmony of living.

There is one splendor of the spirit that unites mankind in the service of brotherhood. There is another glory that is celestial that transforms the heart from the image of the earthly into the image of the heavenly. This is the pathway, the severed highway to the portals of light and His Word is the sign: "The love of the Word of God is the magnet of heavenly beauty and glory."

Allaho'Abha!

The Servant of God

Address by ALBERT VAIL, of Chicago, delivered at the Ninth Session of the Bahai Congress, held in Hotel McAlpin, New York City, Wednesday evening, April 30th, 1919. Stenographically reported.

THE doors of the Kingdom are open; the Sun of Truth is shining upon the world; the daysprings of mercy have appeared." What does this mean? Evidently it means that this little world in which we live, in the sight of God is like a tiny ball floating in a universe of infinitely wonderful light. In the sight of God, this handful of dust, the world, is but one home and all the prayer of the eternal world is that *this* world may be in unity. Now when the darkness and the storm spread over the earth, it seems very dark to us who are underneath the clouds. But if we can rise a little in the altitude of the spirit and see the Sun of Truth eternally shining from the heaven of God's presence, no cloud which ever came over the world would be more than a temporary passing mist.

The God who made this little world also made all the heavenly and divine worlds. He evidently has a clear purpose for this world on which we dwell, and that purpose is that, after the thousands of years of war, it should enter into a millennium of peace. The world could have no other meaning than that this strife and confusion would at last prepare the hearts of men for the sweetness of the kingdom of universal peace.

Now, when the King begins to send His light into the world the people catch only a few rays of the dawning Sun of Reality as it rises over the horizon of man's limitation and breaks through the clouds of his suspicion, his ignorance and his prejudice. The first few rays in this new day, are the desire for a League of Nations, the longing for democracy; the prayer for woman's suffrage, for equality between men and women, the longing for universal education, for science, for civilization, for

new arts, that great yearning that touches the hearts of all men all over the world and, stirring in their hearts, tells them that the new day is here, the divine world is breaking into the human world.

What we want to know is the next step toward the realization of this universal prayer. Is there a soul on this globe today who is not praying in his heart for the dawn of the Most Great Peace amongst the nations? How can it be brought about? That is the one problem around which all other problems revolve. Politically, the League of Nations is the first great step. We need a society of nations, a democracy of the world. We also need woman's suffrage so that women, tender, loving and intuitive, may more completely direct the operations of the nation. But the fundamental problem goes deeper than any political, democratic, economic or educational organization. Abdul-Baha in his classic story has put the world situation like this: He says that the governments of the world are much in the state of three men who went out sailing in a boat. One was a Christian, one was a Mohammedan and one was a Jew. The Mohammedan bowed down as a storm approached over the water and he said, "O Allah, drown in the depths of the water this infidel of a Christian." The Christian said, "O God, sink in the depths of the sea this infidel of a Mohammedan." The Jew remained silent. They said, "Are you not praying in this moment of calamity?" He replied, "Oh yes, I was praying that both of your prayers might be answered." (Laughter.)

That is the world situation which we need to transform today. That is the

world's heart which needs to be made into a new heart. Now, how is this to be done? The only way is to teach these people who look at each other so bitterly to see something in each other which is supremely beautiful and glorious. If that Christian there in the boat could have looked into the Mohammedan's heart and seen that he was worshipping the same God as he, only under another name, the Mohammedan and the Christian could have become brothers; and if the Jew could have looked into both of their hearts and said, "O blessed Christ, you made the Torah celebrated all over the world; you made Moses celebrated, you made all Hebrews celebrated; you are the prophet of Israel," then there could be peace. If the Mohammedan could see the good in the Christian, if the Christian could see the good in the Mohammedan, if the Jew could see that every great prophet in the world is one of God's messengers; if all could look into each other's hearts and see there the love of the Eternal Father, then there would begin on earth the Most Great Peace.

When you meet a stranger, says Abdul-Baha, say, "Yonder is coming to me a letter sent me by God." The outside of the envelope may be dirty, and torn and broken, but if we could open the envelope of the life that comes before us and look within the envelope and learn to read the writing, we would find in every human soul which crosses our threshold or which is yonder over the man-made national border, a message from God, and if we could understand the message it would be God's benediction to us. There is only one hope for humanity today and that is to see all human beings as rays of the one divine sun which is God, as pearls of the one ocean which is God, flowers of the one garden whose Gardener is God, and to see all as potentially the light of the one sun which shall be diffused, waves of the one sea which shall overflow the world. This is the foundation

of peace upon the earth, to realize, as Paul said from Mars Hill, that "God made of one blood all nations of men for to dwell on all the face of the earth, if haply they might feel after Him and find Him, though He be not far from any one of us." Abdul-Baha says that God, the divine Gardener, looking over the garden of humanity, sees that it would be a monotonous garden if He made us all white, like white roses, and so, in His love of beauty and variety He made some of the roses yellow like the Mongolians and some brown like the Hindus and others red like the red men and others black like the colored people. God in His universal vision loves all the varieties, and for this reason He put these different colored roses, His children, in the garden of humanity. If we could see that they all come from one garden and they all diffuse one fragrance and they are all under the sun of one God, then would these fruitless strifes, these ruinous wars pass away and upon this little planet the Most Great Peace of God would come.

How can we gain a belief in God vivid enough really to make this come about? There is only one way and that is to find someone who manifests all that our divinest spirit wants to see of God. Now when we look within ourselves we find our divine nature is like a tiny flickering candle. When we look at the faces of most of our neighbors we know that their faces are sometimes dark and sometimes bright, like the passing of clouds and of sunshine, and we are never quite sure of our neighbor, whether he will be on his good behavior today, or tomorrow. We all vacillate and the divine side comes and goes. How can we be sure that the divine is the real thing in the world, in ourselves and in our neighbor? The only way is to know some being in whom the light of God's life is always shining, in whom the glory of God's presence is always resplendent, on the altar of whose sacrificed human self the eternal fire of God is always

burning. There are human beings who are more than beings. There are human beings who are simply temples of flesh in which is manifest the eternal glory of God.

Jesus said, "Have I been so long a time with you, yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, show me the Father?"

Abdul-Baha says that God in His boundless mercy wishing the Kingdom on earth to be established sends these Messengers, these Manifestations of the Kingdom that in a temple of human flesh the glory of God may be made manifest and in the human heart the love of the Eternal Father may shine with all its sweetness and its beauty. By sending the many Manifestations of His light does God make manifest within our scope and our horizon His eternal love, His being, His reality and His glory. When Jesus shone forth from the horizon of Palestine reflecting, like a mirror, the Sun of Reality, he united many nations for a time. And then the mirror was obscured by traditions and clouds and darkness and men no longer saw the Father in His pure glory shining in the heart of this Messenger and Manifestation. God had to send another Manifestation to make His truth apparent, for we forget, in this world, Oh, so easily, we forget about God. We forget what God is like. He had to send a long succession of Messengers to India. He had to send Zoroaster to Persia, and then Mohammed to the Arabian villages. And in this twentieth century, when the world is ready at last for the descent of the full splendor of the Kingdom, it is necessary, if we are to have a vision of God in the world, that there should appear again One in whom God's spirit can be seen so clearly that all the veils are stripped away, that all the doubts are burned away, and then we shall see face to face.

This has been the promise of the cen-

turies: "Behold there will come a great Messenger, a Manifestation of the Eternal, the promised One at the end of the age." The Bible translators called this "the end of the world." And it is the end of the old world of prejudice, of war, of confusion. Then the Sun of the eternal Word will appear. The light of God will become manifest again and, shining from the horizon of a human heart there will dawn this bright light of God's love and His truth so that all can see and no one can doubt, so that all over the world men can behold His glory and enter into the consciousness of God.

BAHA'O'LLAH brought this great revelation to the world, but it came in him with such sublime light that people were almost dazzled by its splendor. His splendor is so bright we can hardly look upon it. And so the next great Herald of the Kingdom takes the form of a servant, the humblest form a human being can assume. He lays aside his title; he calls himself simply, The Servant of the Glory of God.

He comes down right into the midst of men, living their life. He plants his garden; he cooks the meals for the sick people; he makes them broth in the prison; he goes up and down the country like a ministering angel of God's mercy; he is the tenderest, the simplest, the lowliest of beings in the world. When he is put in prison for teaching universal peace and universal brotherhood he counts this imprisonment the joy of his life. Abdul-Baha tells us how when he was one day in the streets of Acca and the chains were around his waist and his neck, the jailor, his tender-hearted jailor, said, "Why don't you put a robe over those chains so the boys won't throw stones at you?" Abdul-Baha, turning to him, replied: "These chains are my badges of honor, my badges of glory, I could not conceal them."

Now it is this quality of service, in annihilation of self, that makes God's

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

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No. 3

Diary Letters of Shoghi Rabbani

Written to Mirza Ahmad Sohrab in America

(Continued from Vol. 10, page 220)

Haifa, Palestine.
February 12, 1919.

Dear Ahmad:

This morning, some of the recently arrived supplications were answered in the form of short yet effective Tablets. The second supplication from India is signed by a certain influential person, a khajeh, who has been recently attracted to the Movement and is craving to attain the court of Abdul-Baha's presence. As emanating from a soul that has been entangled in superstition and prejudice and immersed in a sea of imagination, his words embodied in his supplication are indeed significant: "Thy generosity is the elixir and thy bounty the solace for the weak heart of this humble servant, and the near prospect of attaining to the holy presence sustains his breath. O most beloved Lord, look not at the failings, short comings and weakness of this humble beseecher and entreater, but towards the boundless ocean of thy love, mercy, bounty and grace. Grant the fervent

prayer of this humble one to approach thy holy self, keep him not far away and separate from thee and confer upon him the high privilege of viewing thy beautiful, illumined face." The prayer of this soul has been answered for soon he shall present himself at the Holy Land, shall view the beautiful face of his beloved Lord and shall quaff from the inexhaustible fountain of his love. The Tablet revealed to this friend this morning is a model of the sweetest and most gentle expressions that a beloved can reveal to his loving ones.

News reaches us to the effect that the friends of God in the different parts of Persia, devastated by famine, pestilence and internecine war, have been miraculously protected and saved. With this gratitude is coupled the sense of extreme rejoicing and heartfelt gratitude for the news of peace, for the restoration of communications and for the possibility of a long awaited pilgrimage to the land of desire. Letters have been received so far from Teheran, Shiraz, and

tonight from Najafabad, in the province of Isphahan, Persia, the same note is sounded as it was written just at the time when the armistice bells were ringing. It expressed the anticipation of the friends of God to see universal peace, as forecast so many years ago by BAHÁ'O'LLAH, firmly and securely established. However, one thing brought gloom and depression into this lively and clear atmosphere. One incident, revealing the still prevailing grudge and antipathy of the ulemas and mullahs for the friends of God, was the cause of grief. A certain friend, buried with respect and ceremony by his beloved and relatives, was disinterred, his coffin was smashed to pieces, his corpse was taken out and buried directly with no wooden case whatever, this being counter to the creed and law of their faith. From what may be judged and inferred, such sad incidents are still prevailing and causing more or less trouble and complication. One thing is sure, however, that as the Sun of Truth gains in splendor and brilliancy, the bats and owls proportionately double their vain and fruitless activities until they are assured of their helplessness and incompetence.

February 13, 1919.

My dear Ahmad:

The call of Abdul-Baha bidding the friends of God to arise in one accord, to fling away the garb of concealment and to deliver the divine message has resounded throughout all regions and has propagated its waves to countries hitherto the bulwark of conservatism. The city of Damascus, upon which a new era has dawned has shaken off her somnolence and, thanks to the activity of a few enthusiastic friends, has awakened to the spirit of the new age. The prominent figure among its friends has attained the court of Abdul-Baha's presence and has brought with him many a good news. When the permission

to visit the holy sites was granted to our eager visitor, Haji Mohammed Yazdi the means of facility were miraculously provided. Within an exceptionally short period of time he secured his pass, was assigned a comfortable and uncrowded compartment in the train, enjoyed splendid weather and sunshine all throughout his travel, the latter lasting only ten hours—an exceptionally swift and comfortable journey.

This morning he was ushered into Abdul-Baha's presence and the first thing he did was to offer a supplication from an erudite Arab, a native of Medina, an influential and responsible personage in Damascus, an authority in the Moslem creed, who had been attracted and moved to write to Abdul-Baha as a result of the interview and discussions with Sheikh Aliasqae, that seemingly cold, indifferent and powerless soul. The believers are stirred with this appeal to spread the message and to be engaged in the diffusion of divine fragrances. The able and well-versed sons of Sheikh Morad who has had the matchless honor to visit the Blessed Beauty (BAHÁ'O'LLAH), are all well and busily engaged in the furtherance of the Cause of God. Sheikh Bedreddine and Abdul-Haijh in Homs, and Sheikh Said, the eldest, in the function of deputy-assistant of the governor of the village of Zabadaneh, not far from Damascus, are each in their respective spheres trying to promote the ideals of the Kingdom.

In short, the news of our dear visitor, Agha Haji Mohammed Yazdi, was refreshing, numerous and significant. With a smile and a nod of appreciation Abdul-Baha greeted every bit of news and was glad to know that a reaction from the passiveness and inactivity of the past had set in. "Deliver the divine message with prudence and wisdom", was his recommendation to the teachers who are serving in these regions. Having said this he arose, again welcomed our guest and regained his room to correct

the Tablets that had been revealed, leaving us with our friend whose source of news and glad tidings seemed inexhaustible.

Abdul-Baha remained in doors until 3 P. M., when Major Nott came and motored him to the house of the Commander-in-chief, Sir Edmund Allenby. This was the second time Abdul-Baha had called on the General and this time the conversation centered around the Cause and its progress. Interest seems to have been stimulated and eagerness to learn more of the Truth intensified. This time, as well as last, was particularly noted for the warmth, the reserve and the respect which characterized the conversation of General Allenby with the Master. He is a very gentle, modest and striking figure, warm in affection, yet imposing in his manners.

Tonight a telegram received from Ahmed Lafonat in Jerusalem, fixing Major Tudor-Pole's arrival at Jerusalem on the 14th inst. and his departure the 17th. We will be delighted to meet again this young and active friend who is doing what he can to bring about the comfort and the satisfaction of the Beloved.

February 14, 1919.

Dear Ahmad:

Abdul-Baha spent the whole forenoon in correcting and signing the sixty Tablets that had been made ready during the past days and as I am dropping you these lines he is having his fortnightly hot bath which ameliorates so much his health and strengthens his physical constitution.

Tonight we had another concrete evidence of the merit and value of Major Tudor-Pole's article in the *Palestine News*. Indeed, inquirers and seekers multiply with astonishing rapidity, a keen interest is aroused and a wide demand is being pressed more and more. The contributor of the article, Miss Hiseox in Cairo and Miss Rosenberg in London, are in correspondence with many

souls, most of them in active service, who desire to learn more about the Cause than this introductory article of Major Tudor-Pole presents. Abdul-Baha was weary, tired and sleepy as a result of the heat of his bath and was intending to sleep when a slight knock at the door revealed the presence of a non-commissioned officer at the door seeking an interview. Admittance was cordially granted and there was Private Sinclair, a Britisher, working as an assistant at the Red Cross Egyptian hospital in Haifa. During his sojourn in Cairo, when visiting its reading room, he had come across Bahai literature and had thereby caught the first glimpse of the Cause. The perusal of Major Tudor-Pole's article raised his interest to its highest pitch and henceforth he became an ardent inquirer. From what could be gathered from his countenance, he was so lowly, so respectful, so gentle and so modest that the first words of the Beloved were to this effect: "I am glad to meet thee for thy face is illumined, thy brow is pure, thy heart is clear and thy purpose is right." He then took from his pocket a letter of introduction from Major Tudor-Pole, referring him to Miss Hiseox for information about Bahai literature and giving the address of Miss Rosenberg in London, inviting him to quaff from the fountain-head. A search so sincere, an interest so lively, an earnestness of tone so genuine has hardly been remarked in any of the previous callers and inquirers. In view of his earnest inquiry and his lack of any preconception, the Master spoke in detail of the main purpose of the Bahai teachings, the idea of peace and reconciliation, the most immediate need of mankind. He told him the futility of men's effort to establish a lasting peace, resting on secure foundations, through material means. Whenever such efforts have been exerted they were doomed to failure. History affords a striking illustration. "From what I can gather from the events during my life", said Abdul-

Baha, "history clearly shows the wars that have been waged, the peace measures that were subsequently adopted, have proved inevitable failures. The Crimean war and the Treaty of Paris in 1856, the Austro-Italian war of 1859; the Danish war of 1864; the Austro-Prussian war of 1866; the Franco-Prussian war of 1870; the Russo-Turkish war of 1877 and the Congress of Berlin, the Balkan war and subsequently this world war with its present Universal Peace Conference. Wars will succeed, peace measures and pacific documents will remain dead letters unless the Word of God and His supreme power comes to exercise its influence. Not until this is attained may lasting peace be realized."

Our attentive visitor listened and was absorbed. He was glad to listen to this remarkable talk and was furthermore grateful to receive a copy of Mr. Remey's *Some Vital Bahai Principles* which Abdul-Baha put in his hands. When he retired, he was inwardly moved and outwardly satisfied and assured.

February 15, 1919.

My dear Ahmad:

My head is in a whirl so busy and so eventful was the day. No less than a score of callers from prince and pasha to a simple private soldier have sought interview with Abdul-Baha.

Tonight again, our attracted friend, Private Sinclair of the Red Cross hospital, called. His eyes sparkled as he shook hands with the Beloved. He had read the pamphlet which had been given to him and was glad to receive another different one, published and edited by Mr. Remey, entitled *The Message of Unity*. He expressed his firm intention to correspond with the different booksellers in London, as soon as he is demobilized and thus to be able to gather more detailed information. When he rose to take his leave, he seemed full of the spirit of BAHÁ'Ó'LLAH, absorbed in meditation, and ablaze with His love. "Thou art my son, my dear son, I love

thee, and I pray for thee," were the farewell words as the Beloved embraced him and patted him on his shoulders. . . .

Letters, or rather parcels, were today received from Port Said, London and America. Enclosed in Mr. Lotfullah's letter from London, were two supplications that had been received last year from Teheran. They contained good news. The Bahai school in Teheran is advancing by leaps and bounds. The Israelite Bahais have established schools which are rapidly widening. The school of Tarbiat in Teheran, Miss Kappes describes as by far the greatest establishment among the 430 schools in Teheran; their public exercises were unequalled by any that have been so far held. A pavilion was pitched and everybody, high and low, nearby and distant, heard of its fame and responded to its call. In Yezd meetings of different character, each of no less than 60 to 70 attendants were organized. A great deal of effort has been expended of late to help the descendants and relatives of the glorious martyrs of Yezd. Vast contributions have been gathered and the tombs of the martyred are being beautifully erected, immune from any further aggression or danger and becoming the object of the pilgrimage of many a soul. In Yezd also the maid-servants of God have risen and are overshadowing (or rather have foreshadowed) the men in their spiritual activities. Of Kashan, the writer relates, "I had thought of it a mount of snow but later on I found it an active volcano. The friends were aflame with the fire of the Word of God."

From Jaffa has come a devoted friend, by the name of Ali Effendi, who brings with him the news of the welfare of Abdul Sammad who has moved to Jaffa and is now settled. Both of them are enkindled and both are favored by the Beloved.

Tonight, around the Master's table for supper sat Messrs. Ahmed Yazdi,

Haji Mohammed Yazdi, Mirza Hussein Yazdi, Agha Mohammed Taghi, three of the Parsee friends of Adassish who have recently arrived, Badi Effendi and my father. The Master was tired and did not converse long.

Major Tudor-Pole, due to a slight indisposition has had to postpone his departure from Cairo, but, thank God, his illness is accidental and not at all serious.

February 16, 1919.

My dear Ahmad:

From among the supplications recently received is one that is most significant and of particular interest as it emanates from a Greek friend who is one of the few, if not the only of her race, that has responded to the call of the Kingdom. Let me share with you its contents: "Our father, I am very glad because I am the first of the Greeks to believe in your name. Many years ago my heart was broken because my life was full of bitterness. I don't know why fortune is so sad for me. Perhaps sometimes I am very whimsical, and of course the good Father sends punishment; however, I think otherwise with so much bitterness that I have every day. But I make my sweet prayers and then my feelings are at rest. I love God and I believe in the Father and I believe in the Apostles of God. O dear Father, how could I do otherwise than believe in you because many times my mind is so tired, but when I take your picture, and I read one of your prayers, I feel just like a bird when it rains, and its feathers are wet and it cannot fly, but when the sun's rays come out, is happy and flies from tree to tree—exactly I feel every minute when I make my prayers in your name. I shall not stop all my life, until I am an apostle for your name, to my people. (Signed) Aspasia Diamesis, Chicago."

Behind this broken language and this urbane style is revealed a heart loving, compassionate and full with the joy of

faith and the gratitude of assurance. She begs enlightenment and guidance for her people and appreciates the supreme favor that divine Providence has bestowed upon her. What the response of the Beloved will be, or rather how far the Lord's favor and blessing will surround her, is one that we can hardly venture to forecast, but one thing is sure, that the Tablet that will be revealed to this soul will act as a mighty impetus in awakening the Greek people to this call.

This morning Abdul-Baha went out for a long walk and returned an hour before noon, when he resumed his work which consisted mainly of the perusal of detailed supplications from Persia. I had a long interview this morning with Agha Mohammed Taghi covering a wide range of topics which were mostly related to the activity of the Egyptian friends and the news he had received from abroad during the war. From Ishkabad, in Russian Turkestan, letters had come which revealed the safety of the friends in that tumultuous region. He had been in constant correspondence with the Indian friends whose activity he highly commented upon and whose services he praised. It was on the whole a very profitable and interesting hour.

February 17, 1919.

My dear Ahmad:

A day of jubilee is ahead of us. The arrival of a group of the Parsee friends of Adassieh, including men and women, has not been without a definite purpose. Another marriage festivity is to take place between Shahrey, the son of Tamshid the Parsee, and the daughter (the eldest) of a Tamal, who has been living for many years in the vicinity of Abdul-Baha. The circle of the Adassieh friends is ever widening and the experiences along such lines has proved to be of great value and benefit. Preparations are now being made for that day and everybody is looking forward to the

celebration, the first of that kind since the extinction of the fire of war.

This morning Agha Ahmed Yazdi, his elder brother and Agha Mohammed Taghi Esfahani were called to the Beloved's presence. Tea was served and everybody assumed almost an uninterrupted silence for Abdul-Baha was all throughout perusing the supplications of the Egyptian friends, which had recently arrived. Supplications from every corner of the globe, of different length and character, written in different languages, enclosing clippings of papers, pamphlets, typewritten reports, petitions, etc., are ceaselessly pouring in and the time for their perusal is sufficient to exhaust all the time that one might possibly have at his disposal. Although the ways have not yet fully opened and communication with all parts has not yet been restored, one is baffled at the amount of letters, books and magazines that the postoffice daily delivers.

A joint supplication from a group of the Alexandria friends has been received today. The same note is struck and the same chorus is repeated—namely, rejoicing at the news from the Beloved and begging his confirmation. Although these friends have not multiplied as fast as their fellow brethren in Port Said yet they have maintained all throughout these trying times an esprit de corps necessary to give them the initiative in their future activities.

A letter from Mirza Mahmood Zarkani from Bombay to Haji Mirza Haider Ali reveals the great longing of the Parsee friends to meet Abdul-Baha, whether this takes place in the Holy Land or in India. The writer, who has been recently granted the permission to visit the holy sites, and has been journeying throughout the center of India, had been in Rangoon and was there confirmed in manifold services to the Kingdom of Abha. His letter, however, contained sad and unexpected news, namely, the passing away of Agha Seyed Mehdi of Rangoon and his son, who were

both active and tireless workers in the Cause. Assuredly their station in the realm beyond is a lofty one and their reward abundant and glorious.

Bahjeh, Acca.

February 18, 1919.

My dear Ahmad:

Greetings with sweetest remembrances to you, my far-off friend, from this hallowed spot! From this solitary plain of Bahjeh, in this solemn solitude, away from life's tumult and bustle, I take the pen in remembrance of a friend with whom I passed many days in this quiet, yet inspiring region. The Beloved has again decided to tarry for a time at the vicinity of the tomb of his father. Here he is, in the adjoining room, sitting by the candle light, viewing from his window the solitude from afar, the silent surroundings, which nothing breaks save the distant roar of the waves which die away in the immensity of space. He is engaged in his meditations, absorbed in his prayers, thinking of his friends across the seas, remembering their prayers and their supplications and communing with his heavenly Father on behalf of such souls. What a vivid contrast does this vicinity of the Holy Tomb represent with the increasing activity of the life in Haifa. The air over there was filled with gases and vapors which steam and motor engines continuously discharge, while the atmosphere here is as pure, as clear and as fragrant as it can be. The traffic accompanied with its deafening noise and bustle, gives way here to a stillness, a calmness and a quietude which nothing interrupts but the stillness of nature. The dazzling lights of the city are gone and nothing but a flickering taper's light cheers this cold and starless night. The constant movement and circulation witnessed in the Beloved's house has stopped, and tonight everything is at a stand still, everything quiet and at rest. The morning hour of prayer is maintained and even length-

ened for twice a day, the Beloved visits the holy shrine, kneels in reverence and devotion, orders communes to be chanted and often spends an hour or more in silent prayer. His attendants, friends and relatives are absent and no one save Kosro, Esfandiar and myself, the two vigilant guardians of the Tomb, and Ali Eff, a friend who will leave tomorrow for Beirut, form his small retinue.

Everything, the environment, the atmosphere, the view, the stillness, all are uplifting, elevating and inspiring. One feels to have forgotten his cares and his concerns, his mind is refreshed and his burden alleviated. No matter how long the Master will tarry in this sanctified place, no feeling of monotony, and ennui overcomes the soul. It is the Spot which so many souls crave to attain and long to visit. Particularly is it magnificent at such a time when nature is smiling, the sky above is no more gloomy and threatening with clouds but

serene and blue, the plains and meadows as if covered with a multicolored carpet, the shrubs sparkling with roses, jasmins, lilies, narcissus embalming the pure and refreshing air; the grass growing luxuriantly everywhere and the breeze wafting in every direction. Often is the Beloved seen in the open air, majestically walking to and fro upon the verdant plains and amid the wild flowers that abound in this gifted region. He treads the same ground that the blessed feet of his heavenly Father have trodden, circumambulates the shrine where for many years He has lived, waters the flowers and plants, many of which have been blessed by His hands and lives and moves and has his being in an atmosphere which fully reminds him of His manners and His conduct. What a dear and blessed spot to be privileged to live in!

Shoghi Rabbani.

(To be continued)

Recent Tablet from Abdul-Baha

JEAN MASSON

To the maid-servant of God, Miss Jean Masson, Chicago, Illinois—Upon her be BAHÁ'U'LLAH El-Abha!

He Is God!

O thou faithful maid-servant of the Blessed Beauty!

The article thou hadst previously sent was highly acceptable, accomplished, well prepared and well presented. Verily, it was a very eloquent article. At present whoever among the friends may write an article and may wish to publish it, it is better that he should submit it to the Executive Board and, after its approval, give it publicity. Assuredly, the articles thou writest are suitable, correct and valuable for publication, but nevertheless the purpose of the approval of the Executive Board is to preserve order, for, otherwise, others may print and publish articles which may be not conforming with truth. That is why I

write that articles should be first submitted and approved by the Executive Board and then be published.

Dr. Wilson, the missionary in Persia, is heedless and detests the Cause of God, and has written a book in order to lead the people to error. His book is likened to those books that have been written, during the time of Christ and subsequent to him, by the Pharisees and the Roman philosophers, in order to refute his truth. He has published that book and it is preferable that at present thou shouldst write, print and publish a refutatory book written in the utmost eloquence and perfection.

Exercise thou, in my behalf, the utmost kindness to thy sister. I ask for her—healing.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acca, Palestine, July 22, 1919.)

The Servant of God

(Continued from page 47)

Holy Spirit manifest. When we visited Abdul-Baha in Chicago and he met us there with all the freshness and joy of this eternal morning shining through his human spirit in its brightness and its beauty, and our hearts were thrilled with the consciousness that here was one who saw God face to face, nay, that made God's love manifest right in our midst. And he said to us, "You know it doesn't make any difference what happens to one in the physical world. I was a prisoner in a Turkish prison for forty years." Then he told us how he slept upon the ground or upon the stone floor, how he was starved and chained and put into dungeons. "And yet," he said, "every day when I awoke in the morning I praised God that another day was before me in which I could serve Him in His prison. And every night when I lay down on the stone floor of the prison I thanked God that He had allowed me to serve His Kingdom one more day in His prison."

Then Abdul-Baha, turning to us with a light in his face and a joy that was almost overwhelmingly beautiful said, "I was in prison for forty years, and every day was a day of perfect joy." As he said "joy" his spirit shone so bright that in our hearts we thought we had never before known what joy and happiness meant. The people who were in the room said, "Isn't it amazing; when we are talking here with this Servant of God, all we can think of is God; we do not even see Abdul-Baha." And one woman said: "I do not even know he is here; all I see is the Spirit of God shining in him as in a crystal or a diamond." When she went away she did not think anything about Abdul-Baha the human personality; all she knew was that for one-half hour she had been in the presence of the eternal world. Like a door into the Kingdom was

Abdul-Baha, transmitting the light of eternity. As she left his presence she said for the first time in her life she knew that God was King, and that there was no God but the God of this universe, and we could trust our lives to Him, our fortunes to Him, everything to Him because God is the Reality of realities.

What Abdul-Baha brings to us is this consciousness of God. Some people are troubled about the thought of his personality. Those who see Abdul-Baha's spirit cannot understand why they are troubled, for they never see his personality as a limitation. It is just a mirror reflecting the light, and the light of God's presence shines so beautifully that after a while they do not even see the mirror. They see only the light which is the Sun of Truth shining into this world, made manifest through this human Manifestation.

This, then, is the station of servitude and this is the station also of transfiguration. "He took the form of a servant: wherefore God highly exalted him, and gave him a Name that is above every name." That is the way in which this Manifestation comes into the world today. The wonderful thing, however, is this, that when we see the great Servant of God, the perfect One, then we are inspired with a new and irresistible power to walk in his pathway. Abdul-Baha with the sweetest humility can say, "Look at me; be as I am; take no thought for yourself, what ye shall eat or what ye shall drink, whether ye shall sleep, whether ye are comfortable, whether ye are with friends or foes, whether ye receive praise or blame; for all these things must ye care not at all. Look at me and be as I am, and so shall ye die, to yourself and to the world, and be born again into the Kingdom of God."

The great Servant, the great Messenger, the promised One brings to us so vivid a consciousness of God that this consciousness begins to dominate and sway our life, makes us know that these fruitless strifes, these ruinous wars shall pass away and the Kingdom of Peace shall come. He conveys his certainty to us by contagion, he conveys his humility to us, he conveys to us his purity, he conveys to us his holiness, he conveys to us his love, he becomes like the mirror of the eternal One reflecting into our receptive hearts the love, the light, the holiness of God. When we turn our faces toward that eternal Sun, then petty, selfish things are melted away and the lower nature is burned away, and we say, "How little have we to give up, a few human ambitions and comforts and the things of this transitory earth—how little, if we may reflect just a few rays of this Kingdom into the hearts of the men and the women of this nation and the world."

In a word, God is again sending forth His angels with a great sound of a trumpet and they are calling: "Arise ye! O ye people, arise ye from the graves of your bodies, the graves of yourselves, the graves of limitation, of fear, of hatred; arise, O ye people. Lo! the light of life hath come, the Beloved of the heart hath come, the most great Servant of God hath come, and His is the trumpet of the resurrection ringing through the world. He has really come upon this planet; the Twentieth Century is the great resurrection day for all nations, and peoples and races of the world.

"The spirit of Christ is risen again. The trumpet of resurrection calling today from Palestine is the voice of this wondrous Servant of God, Abdul-Baha, humble, lowly, nothing in his outward personality, just the Voice through which the eternal God speaks. O ye people, the hour of reconciliation is here, the hour of the most great federation of nations is here, the hour when

all races are to become as one race has dawned, the hour when religions will become one religion, has now struck upon the clock of the eternal world."

And with his divine voice calling, crying, pleading and triumphantly urging, this Center of the Covenant, this Center of light is able to raise a multitude of people from all lands and races. Think of us, here in America, on the other side of the world, hearing that voice raised in Palestine and finding in that heart the melody of God and in that heart the love of God! Think of the people in India, in Burmah, in Persia, in Russia, in Egypt, in China, in Japan—from all over the world—they are rising from the graves of their limitations and of their bodies because the trumpet of unity, the trumpet of universal light, the trumpet of the Kingdom has sounded from Palestine. There again, the voice of God rings with a clear, bell-like tone summoning all nations to climb the mountain which is above the valleys of their separation, above the vales of exclusiveness and sectarianism, and ascends to the bell that is ringing there on the top of the mountain. And as they draw near to the summit of transfiguration all the people, Mohammedans, Christians, Jews, Buddhists, and all religions, look into each other's faces and there on the mountain top of unity behold they are one, as their God is one!

Now God's great message, which is so clear that every one of us hears it and feels it in his heart, is this, that those who know the glad tidings of the light made manifest must go forth through this country and through the world and proclaim the news of its manifestations. The people are perishing for lack of this Water of Life. They are dying of thirst; and the fountain of the Water of Life eternal is now flowing. Whoever has the cup, whoever has found the fountain and whoever dips the cup into the crystal fountain he becomes the cup-bearer of unity, he becomes a servant of the oneness of the human world.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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GROOM, BRIDE AND PHILOSOPHER

Mirza Ahmad Sohrab, Mme. Sohrab (Juanita Storeh)
and Jenabi Fazel Mazandarani

(Photograph from Wide World Photos)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Azamat 1, 76 (May 17, 1920)

No. 4

Twelfth Annual Mashrekol-Azkar Convention and Bahai Congress

BY LOUIS G. GREGORY.

THE FEAST OF EL-RIZWAN

THE Feast of El-Rizwan and its introductory reception opened the Twelfth Annual Mashrekol-Azkar Convention. The Aldine Club, Fifth Avenue, New York City, was the scene of this shining company at 5 o'clock Saturday afternoon, April 24th, 1920. Those receiving were the Executive Board of Bahai Temple Unity, the Board of Nine of the New York Assembly and representatives of various assemblies and groups in New York City and its environs. The reception hall was soon filled to overflowing with delegates and visiting friends and the affectionate greetings made bright faces and joyful hearts.

Later, these representatives of various centers, who outwardly were also identified with various races, nations, philosophies and religions, found the fragrances of concord in the Rizwan of Abha. The guests sat around many tables in the spacious dining room and partook of a simple repast. The friends, rising to their feet, united, as befitting so great an occasion, in a chorus of praise. The hymn selected was "Great Day of God." The presiding officer, Mr. Mountfort Mills, of New York, dignified and genial, then read from the Creative Words as revealed by His Holiness, BAHÁ'O'LLAH:

"O people of God! Be not occupied with yourselves. Be intent on the betterment of the world and the training of the nations. The betterment of the world can be accomplished through pure and excellent deeds and well-approved

and excellent conduct. The helper of the Cause is deeds, and the assistant, good character."

"This call and this mention have not been and are not peculiar to a country or a city. All the people of the world must take hold of that which is revealed and hath become manifest, so that they may attain to real liberty. The world is illumined with the rays of the Orb of Manifestation. . . . Now the majority of the population of the countries are ready to hearken to the Most High Word, for the revival and resurrection of all depends upon and is related to it."

Mr. Mills said in part: "Just a year ago we gathered in a feast similar to this. It was then in our hearts to realize the Most Great Peace among the nations. We fear the full realization of this is still far away. But far be it from me to sound a note of sorrow or depression. It is rather to emphasize our hopes and expectations, for great is our joy that we have been shown the path that leads to the ultimate goal. The nations cannot realize their highest hopes without turning to the mighty power of God in sacrifice and service to the great Center. Permitted to gather once more under the banner of BAHÁ'O'LLAH, under whose Covenant victory alone is possible, New York City is especially happy and expresses the spirit of welcome."

Mr. Roy C. Wilhelm, of New York, was introduced to speak and with his

delightful humor seemed to remind us that the house of the Master is "the home of laughter and exultation." The friends were filled with merriment as he read a cablegram from Dr. Vargas, of Argentina, who, representing the Bahais of that great nation, happily reminded us of the universal spread of the Cause and more specifically of the teaching work of our illumined sister, Miss Martha Root. As Dr. Vargas speaks no English, the cablegram read, with bright

all hopes of the Mashekol-Azkar and the teaching plans might be richly fulfilled. This wire also brought felicitations to Juanita and Ahmad.

Dr. Frederick W. D'Evelyn, of San Francisco, followed and in a delightful flow of wit and humor in which the spirit shone, voiced the intense and radiant lives of the San Francisco friends. A wire from the point mentioned read, "San Francisco Assembly gathered at its feast sends joyous greetings to all."

Celebration of the
FEAST OF THE RIZWAN
by the Delegates and Visitors
to the Twelfth Annual
Mashrekol Azkar Convention
and
Bahai Congress
Saturday, April Twenty-fourth, 1920
(15 Jala, 71)
The Aldine Club, New York City

MENU

GRAPPE FRUIT	—	RADISHES
CELERY	—	OLIVES
—	—	—
DREAM OF CELERY	—	—
—	—	—
PILAU	—	—
—	—	—
ORANGES	—	BANANAS
—	—	—
BISCUIT TORTONI	—	CAKE
—	—	—
DEMI TABBE	—	—

Page 1—Feast of El-Rizwan Menu.

originality: "Argentina Bahais brotherly adhesion Congress!" Roy said, "This was another proof that Bahais would stick. Both attachment and adhesion to each other are among their traits. As there are more than a thousand million people in the world and the Bahais are hardly more than one in a thousand, New York is fortunate in having so many candles in one light. He reminded the friends of their duty to be happy. All, we proclaim, must be in actuality."

A wire from the Portland, Oregon, Assembly brought to the feast Abha greetings, prayers that the confirmations of the Covenant might encircle and that

The Rizwan

"Take a walk with me in the garden where the flowers are so pretty and so fragrant, and the Gardener—can we see him. He told the plants to grow and to blossom and to have fragrance, so that the sons of men could glimpse something of the paradise of God. He planted a garden, all over the world, and he put his people in it, and showed them the loving bounty of their Father; and he said, Come, all ye who are heavy laden with sorrows, with care, with perplexity, come, come unto me, come to my garden, to the garden which I have prepared that you may enjoy the beauty and the fragrance, that you may grow and develop into flowers, human flowers, that you also may exhale joy and fragrance of love, of compassion, of tenderness to each other; and thus you will people the world, and love and harmony will dwell together in this great garden. Come all ye, without money and without price; come, bring loving service and obedience to the loving commands for your development; for you are souls, pure and holy, loaned from the Garden of God, to dwell for a space in earth to beauty, to create, to make a garden, dedicated to the love and service of the Great Gardener. And one day, in the setting of the sun, you will walk in this garden beautiful, and you will meet the Gardener, who will welcome you with love and tenderness; welcome you all to abide forever in the shadow of the beauty and fragrance of perfection, God."

The Mashrekol Azkar

The Mashrekol Azkar is a finger-post of time because it is universal; it does not belong to any one country or any one race, it belongs to all countries and every race. There will be but one language spoken in it, and that the language of the Spirit of God. There will be but one aim among all the people who meet there, and that the aim to disseminate the prayer for universality, for solidarity, throughout the whole world; because the Spirit of God has placed that finger-post, and said, It is, and so it must be, and it will be.

And what will be the influence of that finger-post on all who, as yet and for sometime to come, do not know of this universal proclamation of love and unity in the world? What? and, How? and, Why? are the questions that will be asked by those who do not know; for humanity is ever curious, is ever looking for problems to solve. And what will be the influence of it on these minds? Is it for good? It cannot be for evil.

This magnificent monument to the Universal God will command admiration, veneration and profound respect; and then? Most minds will not be satisfied with that; they will say: "Why is this so?" "Why placed here?" "Why subscribed to by all the nations of the earth?" "Why?"

They will begin to investigate the fundamental principles on which this great monument of time is built. Then they will see the beauty, the holiness, of the sincere and pure spirit of loving, loyal service, not only to God, but to all His creatures, a service and desire born of the love of God in the hearts of His people. And there are no confines to love, the Spirit of God.

And so this magnificent monument shall be a signal tower on the shores of time, a beacon to the sin-sick, every soul, a rest and refreshment to the storm-tossed, a place of serenity, of holiness, of spiritual refreshment.

Every dollar, yes, every cent, given in love, in appreciation, toward building this temple of God will be blessed a hundredfold. It is your holy of holies; it is my holy of holies; it belongs to the whole world, and every nation of the earth will contribute to its erection. It is impossible to place in terms of common English, the power and blessing, the far-reaching results which shall go directly out from this monument; for it is a monument to the greatest, to the broadest, to the universality of all the world. It is not your building; it is not my building; it is our building—and that includes the whole earth, the whole world.

Page 2—Feast of El-Rizwan Menu.

In deference to the New Day of women Dr. D'Evelyn said, "From time of old wise men came from the East. But now wiser men go West—to meet the wiser women who are there." He quoted an educator who said that goodness is not achieved until it is socialized. "So spirituality too, must, to be real, become sacrificial. Perfection is impossible without humility, the love of God and self-sacrifice. If we attain the goal it is certain that recognition will come. It is certain that this attainment can be frustrated by no power outside of ourselves. Juggling and compromise must be done away. Self-determination cannot be a substitute of self-renunciation. Oneness

is universal. Follow the sun! Day and night are earthly conditions. In the sun they are unknown. There is endless light! Therefore follow the risen sun! Mere machinery and organization cannot make the new heaven and new earth. Welcome the risen Sun! 'O Son of Man! Magnify My Command that I may reveal to thee the secret of greatness and illumine thee with the Lights of Eternity!'"

Mr. Albert R. Vail was the next speak-

angels of the highest heavens, announcing the glad tidings of the spiritual springtime and the sweet music of their voices is causing the real essence of all things to vibrate and quiver.

"O my spiritual friend! Dost thou know from what airs emanate the notes sung by those birds? They are from the melodies of peace and reconciliation, of love and unity, of justice and security and of concord and harmony. In a short time this heavenly singing will

Hymns <small>(Copyright, 1904, by L. S. Walls)</small>	
<p style="text-align: center;">I</p> <p>Great day of God, long looked for, Thy dawn we do proclaim, Great day when thy nation Shall praise His holy name. Great day of resurrection, Of unity and love, Soon begun in all its splendor Thy Sun shall shine above.</p> <p>Great day of might and power, Of knowledge and of light, No clouds of superstition Can now loathe our sight. Great day when God the Father Is known o'er all the earth, And to His whole creation Hath given a new birth.</p> <p>Great day of the unveiling Of truth's deep mysteries, When every hidden secret Of earth, and sky, and sea, In all their wondrous beauty, To man shall be revealed; Nor can an act of mortice By man now be concealed.</p> <p>Great day of God, All Glorious, Great day of peace, so blessed, The thought of thee brings gladness, And abides every breast. Great day of one religion, When all are understood; One faith in life eternal, One God, one brotherhood.</p> <p style="text-align: center;">II</p> <p>We praise Thee, O God! Thou Father of pure light; Of knowledge and wisdom, Of justice and of right, The word of might and power, Which sets the captive free. To man now is given In all its purity:</p> <p>We praise Thee, O God! Thou Father of us all. O may we ever hear Thy sweet melodious call. All truth now may be ours, And living waters free. If we but look with faith Alone, O God! to Thee.</p> <p>We praise Thee, O God! Thou Father of pure love. With joy we lift our hearts And join the hosts above. An anthem sweet of praise Creation now doth sing. To Thee, loving Father And everlasting King.</p>	<p style="text-align: center;">III</p> <p>With joyful hearts we do proclaim The power of the Great Name; Today, for evermore, the same: Allo! Abba!</p> <p>Great name that is a shining light To lead us onward through the night, Dispel the darkness by its splendor Allo! Abba!</p> <p>Let nations rise from shore to shore, And sing it o'er o'er and o'er; Then wars shall cease for evermore: Allo! Abba!</p> <p>Great name of joy, and peace, and rest, That fills with harmony each breast; Is glory shining from east to west: Allo! Abba!</p> <p>Repeat it, and it reaches far: From world to world, and star to star; Nought can its glorious radiance mar: Allo! Abba!</p> <p>Great name we love more every day: To say it o'er is to pray; And angels listen and obey: Allo! Abba!</p> <p>Its ethereal wings from pole to pole; Its music soon shall fill each soul; And heaven's scrolls shall backward roll: Allo! Abba!</p> <p>Allo! Abba! Let it ring Up to the throne of God, our King; Let men and angels joyous sing: Allo! Abba!</p> <p style="text-align: center;">IV</p> <p>His glorious sun has risen To set for us no more; The echo of his praises Now rings from shore to shore He came to banish darkness, To show the perfect way; This is the radiant morning Of the millennial day.</p> <p>Go tell the joyous tidings: His kingdom now hath come! Wherein all pain and sorrow, And every doubt succumb Established here on earth is it, And whosoever will May enter in, and live divine And peace his heart will fill, He came and dwell among us, With all his wondrous powers; His love embraced all nations— The birds, the trees, the flowers, King of a royal kingdom, We praise thy holy name, Thy glorious sun has risen, Its light no more to wane.</p>

Page 3—Feast of El-Rizwan Menu.

<p style="text-align: center;">V</p> <p>Rejoice, rejoice, believers— The light of dawn is o'er! The sun of truth has risen, In rays such as yore, Doubt's shadows now with night must flee. This is the day of certainty.</p> <p>Rejoice, rejoice, believers— All children of the King, Gave forth his proclamation, Let every nation sing, Doubt's shadows now with night must flee. This is the day of certainty.</p> <p>Rejoice, rejoice, believers— For knowledge, faith, and love, Full o'er God's whole creation Like sweet dew from above, Doubt's shadows now with night must flee. This is the day of certainty.</p> <p>Rejoice, rejoice, believers— With banners white unfolded, Whereon sweet peace is written, Vex, peace to all the world, Doubt's shadows now with night must flee. This is the day of certainty.</p> <p style="text-align: center;">VI</p> <p>Out of darkness and repining— Praise Thee, O God! Out of faith that was declining— Praise Thee, O God! Out of days of tribulation, Days when nation hated nation, Thou hast made us one relation— Praise Thee, O God!</p> <p>May the sword and gun be broken— Praise Thee, O God! As a sign, a loving token— Praise Thee, O God! That no more thy sons we're sending To a cruel war and rending, 'Tis of love that is our binding— Praise Thee, O God!</p> <p>Man has learned that he was dreaming— Praise Thee, O God! All division was but seeming— Praise Thee, O God! Now in Thee he is united, And eternal love hath plighted, With Thy word of peace delighted— Praise Thee, O God!</p> <p style="text-align: center;">VII</p> <p>Tell the wondrous story, Tell it near and far, Of the loving father, Of Bahá'ulláh, That all men may know, Now has come God's kingdom On this earth below.</p>	<p>Tell the wondrous story, Tell it near and far, Of the loving father, Of Bahá'ulláh, He has come to be praised, He, the Prince of Peace, There in might and power, And all strife must cease. He has come to glory, Darkness now must flee, Father of all nations, We will tell of thee.</p> <p>Tell the wondrous story, Tell it near and far, Of the loving father, Of Bahá'ulláh.</p> <p style="text-align: center;">VIII</p> <p>Softly his voice is calling now, Calling to you and me, Hark to those tones so sweet and low Over the distant sea, Children of mine abide in love, For he peace is written, Allo! Baha, we turn to thee: Thou art the perfect way.</p> <p>Softly his voice is calling now, Calling to every heart: Come, little children, to me, And from me never depart, Oh! be ye tender, kind and true, Over he seems to say, Allo! Baha, we turn to thee: Thou art the perfect way.</p> <p style="text-align: center;">IX</p> <p>At evening, when hearts are worn and weary, As tired children seek their mother's breast, We turn to thee, and feel thy spirit o'er us, And by thy love we find our home and rest. Allo! Baha, we turn our hearts to thee, For thou art love divine eternally.</p> <p>At evening, when darkness falls around us, Earth's sorrows dim and burdens fall away, As we with God once meet in sweet communion, Allo! Baha, we turn our hearts to thee, For thou art love divine eternally.</p> <p>At evening, when life's short day is ended, And death's glad tidings fall upon our ears; Thy hand will guide us, thou wilt still be near, Allo! Baha, we turn our hearts to thee, For thou art love divine eternally.</p> <p style="text-align: center;">X</p> <p>May God's love now hover o'er us And dwell with ours eternally, While His peace that flows around us, To each heart sweet and benign; May we now receive His spirit, That all men may know, Now and here in love abiding In the realm of El Abba.</p>
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Page 4—Feast of El-Rizwan Menu.

er and began by reading the beautiful words of Abdul-Baha: "This period of time is the promised age, the assembling of the human race to the Resurrection Day, and now is the Great Day of Judgment. Soon the whole world as in springtime, will change its garb. The bleakness of the winter time is over and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers. Along the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees, while the birds among the rose branches are singing loudly like the

bewilder all humanity. The foundations of enmity shall be destroyed and the lovers of the love of God at these festivals shall behold their splendor. Therefore, contemplate what a spirit of life God has breathed into the body of the world that it may attain existence everlasting. The Paradise of Abha will soon spread a pavilion from the Polestar of the world under which the beloved shall rejoice and the pure hearts shall repose in peace."

Mr. Vail said: "Bahai love now springtime. It is the springtime of harmony, peace, light, knowledge and universal understanding. When it comes the whole world is upset. The rays of the

sun bear upon the world directly. The dawn of all the ages is to be realized and the light is universal. The brilliant Sun today, flooding the whole world with light, teaches the oneness of education, the oneness of religions, the oneness of language, the oneness of truth and the power of the divine Spirit. All this is the light of the Great Day of God in which fanatical people are tamed and subdued. The great springtime from Acca flows through the world. All efforts at unity will converge in this. One could, with Abdul-Baha on Mount Carmel, visualize the greater Mashrekol-Azkar. Equally wonderful is that beautiful voice, sounding and resounding to all. Abdul-Baha has drawn to that mountain of unity all religions. His face to each religionist is like the face of the Prophet of his own faith. It is a face resplendent and beautiful. Here you may see the fulfillment of all prophecies. Here you may find peace and rest. Here you may meet your brother and your God! This is the Bahai message!"

Mirza Ahmad Sohrab, our Persian brother, said: "The Feast of El-Rizwan is a garden that all may enter, carrying away the fragrance of the spirit. One of the teachings of Abdul-Baha is the league of nations. BAHÁ'O'LLAH came to establish the league of peoples, the league of hearts. The league of big nations does not realize this. All must enter that the unity may be complete. When BAHÁ'O'LLAH was exiled from Persia after twelve years at Bagdad, he and his followers left for a garden near the city. Here he revealed his teachings and the cycle of unity. There appeared the unity of religions, races, etc. There many celebrated men went on foot to meet him during twelve days. Even the haughty governor was impressed and went. From that time the Cause spread rapidly. This gathering in the West is a proof of the power of Divinity and the Center of the Covenant. The Great Sun has brought many rays. Among those rays are:

universal patriotism, ignorance must disappear, the all-inclusive brotherhood of humanity, universal sympathy, the parliament of man, remove misunderstandings, no confession and forgiveness of sins before man, no clerical order, love of mankind, universal peace." In conclusion, Mirza Ahmad quoted the words of a Persian poem on the ecstasy of love.

At this point the program was varied by the choral singing of the Bahai hymn:

"Rejoice! rejoice! believers, the night of doubt is o'er

The Sun of Truth has risen, Its rays reach every shore.

Doubt's shadows now with night must flee!
This is the Day of Certainty!"

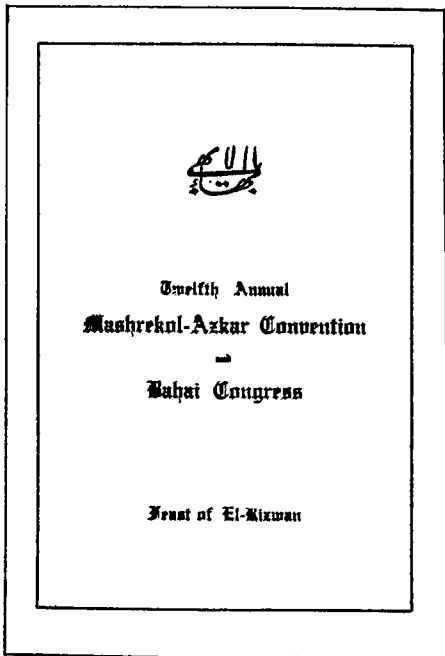
Mr. Albert H. Hall, of Minneapolis, who was made cordially welcome by the chairman and the friends, next spoke. He said: "This heart is too full to speak tonight. There is just one text in my heart. 'Arise! Shine! for thy light has come and the glory of the Lord hath arisen upon thee.' We have heard the call from afar and the light is in our hearts. The world is in darkness, but the light has come. This light must enter the hearts of the millions or it will never spread; self-sacrifice is the flame of love in the hearts."

Mrs. H. Emogene Hoagg, who has spent some time teaching in Alaska, was next introduced: "Self-sacrifice," she said, "is given back to us in the great joy of this reunion. We think of Alaska as the frozen North. It is frozen neither outwardly nor inwardly. Sometimes there is no snow and the hearts are full of kindness and love. There are over nine millions of respectful, well-bred people. They are most appreciative and noble. I hope the teachers will go to them. They will be received everywhere with wonderful cordiality. If literature is sent them, it must not be from September to the middle of June, the frozen period, when there are no mails. The people are open-minded and the

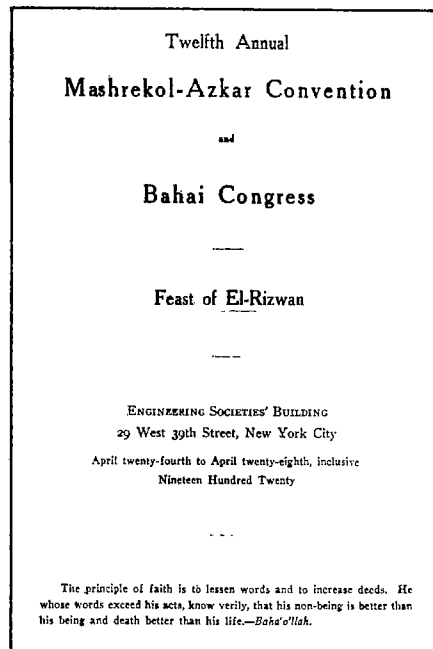
newspapers are generous in publicity. Teaching among these friends should be continuous. Here is a large field for service."

Mr. Henry McConaughy, of Seattle, Washington, most interestingly described the activities of that assembly, which he reported very much united. "We should look forward to ways and means, according to the *Divine Plan*," he said. "As one means of reaching people an open forum was started in Seattle. Once

Mary Hanford Ford: "We should all be light bearers of El-Baha. Some of us are so worried with what we have to do that we have forgotten to attach the match to our torches. The world cannot remain in darkness. How can we make people know the real light? The Bahais have the light of reality. We must illumine the world. We must have a new consciousness. Abdul-Baha has said that the only difference between a man of genius and other men is that



Cover—Convention and Congress program.



Page 1—Convention and Congress program.

a week a Bahai teacher is introduced to speak there. A new friend bought \$94 worth of books for circulation. Later he gave \$100 more for this purpose. Now he has books and literature and runs a circulating library of his own. He has enlarged his offices and added facilities for copying Tablets and combining them into books. The people want the Truth. We tell them the King has come. Explanations follow. A house in the center of the city with an acre of ground has been secured as a Bahai home. A cordial welcome awaits the friends who visit Seattle."

in the former the veils are drawn aside and the vision of reality, the light, comes through. 'Be not a cause of grief to anyone.' Forget self and make others happy. We are living in the Rizwan. Make known the fragrance of that Garden! Shew forth the light and happiness that are in the world for everybody through the Messengers of God!" A supplication by the Chairman brought the visible Feast of El-Rizwan to a close. But the hearts alone know those mighty, invisible confirmations by which, in the Cause of El-Abha, the Feast of Paradise never ends.

FIRST SESSION OF THE BAHAI CONGRESS

The first session of the Bahai Congress was held Sunday evening in the large and beautiful hall of the Engineering Societies' Building, which was well-filled with friends and inquirers. Mrs. Mabel Rice-Wray of Detroit and Dr. Frederick W. D'Evelyn of San Francisco were joint chairmen. The former read from the *Hidden Words*: "O Son of Spirit! I have created thee rich:

ries with it the brilliancy of the sun at noon-day. It has a significance which we dare not set aside. It signifies that we must know the meaning of the message. He referred to previous Manifestations, as Moses, Christ and Mohammed, whose light and stations of exaltation had been veiled to people, but now became clear through this manifest light. Through the knowledge which comes in this Manifestation man need no longer be unguided or misdirected. Therefore it is

COMMITTEES OF BAHAI TEMPLE UNITY FOR CONVENTION AND CONGRESS	
<i>Convention and Congress Committee</i>	
MABEL RICE-WRAY CORINE TATE MARJORY MORTEN MAY MAXWELL	W. H. RANDALL HOWARD C. MACNUTT ALFRED E. LUNT MOUNTFORT MILLS AHMAD SOHRAB
<i>Publicity Committee</i>	
WANDYNE DEUTH ZORAYA FRASER CHAMBERLAIN	HORACE HOLLEY WENDELL DOOGIE AHMAD SOHRAB
<i>Music Committee</i>	
RUANO BOG'SLAY	CHARLOTTE MULLER SAFFA KINNEY
<i>Decoration Committee</i>	
MARJORY MORTEN MARGARET BULL	JULIET THOMPSON MARK TORRY
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Page 2—Convention and Congress program.

Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty, and Supreme!"

Dr. D'Evelyn, in his introductory address, spoke of the illumination of the Manifestation of today as the consummation of all God's movements. It car-

<i>Decorations Committee</i>	
MRS. F. D. CHAMFNEY, Chairman	
<i>Music Committee</i>	
EDITH INGLIS, Chairman	
<i>Seating Committee</i>	
ROY C. WILHELM, Chairman	
<i>Publicity Committee</i>	
HOOPER HARRIS, Chairman	
RECEPTION AND FEAST OF EL-RIZWAN	
5 o'clock P. M., Saturday, April 24th	
Reception at The Aldine Club, 200 Fifth Avenue, to all delegates and friends.	
Receiving	
The Executive Board of Bahai Temple Unity Board of Nine of New York Assembly, Representatives of all Group Meetings in New York and Vicinity.	
6 o'clock P. M., Feast of El-Rizwan	
<i>Reception Committee</i>	
MISS NELLIE LLOYD, Chairman MRS. WANDYNE DEUTH MISS ANNIE T. BOYLAN MISS JULIET THOMPSON MRS. M. L. EMBRY MRS. HOWARD MACNUTT MRS. L. E. WELSH	MRS. CHAS. L. LINCOLN MRS. MARIE MOORE MRS. FRANK MOXEY MRS. JULIET SHERMAN MRS. WM. H. HOAR MRS. ARCHIBALD BAXTER MRS. ALICE IVES BREED MRS. VALERIA KELSEY
FIRST SESSION BAHAI CONGRESS	
8:15 o'clock P. M., Sunday, April 25th	
I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why searchest thou for another than Me? From the clay of Love I have kneaded thee: Why seekest thou another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, Powerful, Mighty and Supreme— <i>Bahá'í'láh.</i>	

Page 3—Convention and Congress program.

all-important to be illumined by the Great Light of this Day.

"The Oneness of Mankind" was the subject of the next address, by Louis G. Gregory.

[The modesty of the writer, Mr. Gregory, in making no comment upon his address gives us the opportunity to testify to its masterly presentation. His warm sympathy and keen intelligence, dominated by the fire of the love of God, roused his audience to an appreciation of the subject entrusted to this splendid brother.—*Editors.*]

Mrs. Corinne True, with the Mashrekol-Azkar as a subject, charmed by the simplicity and beauty of its presentation. "Jesus," she declared, "told of the Great Day that was to come. As a sign of the coming bounty he revealed the Lord's prayer. Now we are realizing this bounty in a new creation. Blessed art thou, O world, this day imprinted by the footsteps of God! The Mashrekol-Azkar, to be erected on Lake Michigan, is the greatest sign that the blessed

on the Word of God. 'It is the substance of things hoped for.' In its erection the East now helps the West. Its great principle is 'prejudice toward none, love for all.'"

Mr. William H. Randall, of Boston, delivered an address on "The Power of the Word of God." The bright traces of his recent pilgrimage to the holy Tomb and meeting with Abdul-Baha appeared in this address: "We have met," he declared, "to commemorate the laws

Chairmen:
 MABEL RICE-WRAY, Detroit
 DR. FREDERICK W. D'EVELYN, San Francisco)
 PIANO—IMPROVISATION
 SAFFA KINNEY
 "The Oneness of Mankind"
 LOUIS G. GREGORY, Washington
 The Mashrekol-Azkar
 CORINNE TRUE, Chicago
 SONG—"Over the Steppe"*Gretchenhoff*
 RUANO BOGISLAV
 "The Power of the Word of God"
 WILLIAM H. RANDALL, Boston
 SONG—"Hymn at Dawn"*G. Henschel*
 RUANO BOGISLAV

**TWELFTH ANNUAL MASHREKOL-AZKAR
 CONVENTION**

ENGINEERING SOCIETIES' BUILDING
 29 West 39th Street

*When the foundation of the Mashrekol-Azkar is laid in America, and that divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashrekol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial Temple will be laid—thus it may become conducive to the happiness of the heart of Abdul Baha.—*Abdul Baha.*

Page 4—Convention and Congress program.

hope and promise have been fulfilled. The blessed Sun and glorious spring-time inaugurate a new day.

"The first general Mashrekol-Azkar Convention was held in Chicago at the same time that Abdul-Baha was burying the body of the Bab on Mount Carmel. The Tomb of the Bab is the first Mashrekol-Azkar. That at Ishkabad, in Russia, is the second. The friends of the Cause in the West will emulate those of the East in this effort, which unites the two. This third Mashrekol-Azkar will be erected at Chicago. It is the outward symbol of the Manifestation. It is built

FIRST DAY
Morning Session
 10 o'clock A. M., Monday, April 26
Afternoon Session
 2:30 o'clock P. M., Monday, April 26

SECOND SESSION BAHAI CONGRESS
 8:15 o'clock P. M., Monday, April 26th

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.—*Baha'u'llah.*

Chairmen:
 MAY MAXWELL, Montreal
 MOUNTFORT-MILLS, New York

HARP PRELUDE
 ANNA W. LAWRENCE
 "Economics and Religion"
 The REV. DR. PERCY STICKNEY GRANT
 Church of the Ascension

SONG*From the Persion of Hafiz*
 Music by W. FRANK HARTING
 RUTH WALES RANDALL
 "The Need of a Divine Remedy for the World Unrest"
 The REV. ALBERT R. VAIL

SONG*Landon Ronald*
 MAUD GAUDREAU

Page 5—Convention and Congress program.

of God. Seventy-five years ago few people talked of God, but today the whole universe does. The divine power enters the race consciousness and penetrates the hearts. The world is flooded with light. The world of man is darkened, but the world of God is illumined. The eye of the mind sees reason, but the eye of the heart turns inward and sees the world of God.

"Is there anyone today, small or great, who is not seeking assistance? Let us not think, in our seeking, that God has forgotten us. In various meetings we have many expressions of power. But

the Bahais say, 'Turn to the power of God.'

"There is in everything a center. From the Center of the Covenant of God shines the bounty of the contingent world. The sun is the point of light. All owe their existence to the sun.

"The real message today is the appearance of the Center of the Covenant. At the table of Abdul-Baha hundreds feed upon the bounty of the Creator. All differences fade and all hearts unite. All

Azkar Convention which began Monday morning. Dr. D'Evelyn, as acting chairman, appointed a committee on credentials which speedily certified the role of delegates, which was adopted by the Convention. Mr. Mountfort Mills, of New York, was elected president, and Mr. Alfred E. Lunt of Boston, secretary, of the Convention. The delegates and visiting friends gave strict attention to the reading of the instructions of Abdul-Baha, who directed that the work of

**TWELFTH ANNUAL MASHREKOL-AZKAR
CONVENTION**

ENGINEERING SOCIETIES' BUILDING
29 West 39th Street

SECOND DAY
Morning Session
10 o'clock A. M., Tuesday, April 27th
Afternoon Session
2:30 o'clock P. M., Tuesday, April 27th

THIRD SESSION BAHAI CONGRESS
8:15 o'clock P. M., Tuesday, April 27th

This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past. We have taken its essence and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the Land of the Spirit.
—Baha'o'llah.

Chairmen:
EMIGENE HOAG, San Francisco
ALFRED E. LUNT, Boston

PIANO—IMPROVISATION
SAFFA KINNEY, New York
Words from Baha'o'llah
AGNES S. PARSONS, Washington
"Divine Revelation the Basis of Civilization"
HOOPER HARRIS, New York

PERSIAN SONG Words by *Abdul Hossein Khan*
RUANO BOGISLAV
"The Bahai Revelation"
FAZEL MAZANDARANI, Persia

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**TWELFTH ANNUAL MASHREKOL-AZKAR
CONVENTION**

ENGINEERING SOCIETIES' BUILDING
29 West 39th Street

THIRD DAY
Morning Session
10 o'clock A. M., Wednesday, April 28th
Afternoon Session
2:30 o'clock, P. M., Wednesday, April 28th

At 4:30 o'clock will be celebrated the marriage of

JUANITA MARIE STORCH
daughter of
MRS. JOHANNA STORCH of Oakland, California
and
MIRZA AHMAD SOHRAB
of
Isfahan, Persia

Praise be to God that in the case of Baha'o'llah the East and the West are united in the bonds of love and amity.—Abdul Baha.

Page 7—Convention and Congress program.

nations flow to the mountain of God and are submerged in the divine peace and unity.

"This is the Day of God of which all the Prophets have sung. Do not blame us for rejoicing in it! Love us as we love you!"

Madame Ruano Bogislav added much to the happiness of the meeting by several beautiful vocal selections.

FIRST SESSION OF THE CONVENTION.

Spiritual consultation marked the sessions of the Twelfth Annual Mashrekol-

selecting plans for the Mashrekol-Azkar must be carried on in such a way as to avoid differences. Many beautiful drawings in color and two beautiful models adorned the adjoining rooms, and the delegates and friends who viewed them with admiration expressed the hope that each and all of them would at some time be adopted as the plans for future temples, although but one of them could serve the present need. Three architects were present in person, and to each of these, Mr. Charles Mason Remey, Mr. W. S. Maxwell and Mr. Louis Bour-

geois, twenty minutes was allowed that each might explain his plans, etc. As each of these Bahai architects spoke, a world of love and sympathy, as well as admiration, seemed to flow to him from every heart. Can one imagine a loftier conception in the mind of an architect than that of the Mashrekol-Azkar, the Temple of the Living God!

When the balloting began the result was awaited with eager interest. The announcement was a clear majority for

SECOND SESSION OF THE BAHAI CONGRESS.

The second session of the Congress was held Monday evening, Mrs. May Maxwell and Mr. Mountfort Mills presiding. The latter said: "One of the most important of the Bahai teachings concerns economics. BAHÁ'O'LLÁH says: 'Justice is loved above all. Neglect it not if thou desirest me. By it thou will be strengthened to see things with thine own eyes and not by the eyes of men; to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this, how thou oughtest to be. Justice is of my bounty to thee and of my providence over thee. Therefore keep it ever before thy sight.'

"The Bahai Movement is the operation of a great spiritual law. Periodically there is a revivification. There is a bursting into life in springtime, a maturity in summer, harvest in fall and death in winter. Renewal follows darkness. After growth there is recession. Today there is rebirth, rejuvenation. Human nature is to be subjected to the law of God, and exalted above the plane of the animal. Abdul-Baha reveals to us the method of partaking of the divine bounty and of being able to solve the difficult problems of humanity. The object of the Bahai Revelation is the quickening of our understanding. The Bahais express their own progressiveness and welcome his in welcoming Dr. Percy Stickney Grant, who is one with us in our new ideals of hope and spirit."

Dr. Grant, Pastor of the Church of the Ascension, the first church to receive Abdul-Baha during his visit to America, said: "I particularly appreciate this invitation. I have been associated with members of your group who honor their friends and the community. I welcomed the visit of Abdul-Baha. I do not live in the past, which is dead. It is unfortunate that religion is so immobile. Like real estate, it is slow to undergo a change of value. There is a supposed antagonism between religion

FOURTH SESSION BAHAI CONGRESS

8:15 o'clock P. M., Wednesday, April 28th

The root of all knowledge is the Knowledge of God: Glory be to Him! And this Knowledge is impossible save through His Manifestation.
—Bahá'o'lláh.

Chairmen:
JULIET THOMPSON, New York
HOWARD C. MACNUTT, Brooklyn

HARP PRELUDE

ANNA W. LAWRENCE
"The Source of Unity"
ZORAYA CHAMBERLAIN, New York

SONG—"Care Selve" *Handel*

OBRAD DJARIN
"Leaves of the Greater Bible"
The Rev. Dr. WILLIAM NORMAN GUTHRIE

SONG—"O Thou Billowy Harvest Field" *Rachmaninoff*

OBRAD DJARIN
"Abdul Baha, the Center of the Covenant"
AHMAD SOHEAB, Persia

HARP SOLO

ANNA W. LAWRENCE

Followed by Prayers Service, 31 St. Mark's Place, New York City

Page 8—Convention and Congress program.

the Bourgeois model. Then it was that Mr. Remy, the only other architect at this time present, arose to the sublime height of self-effacement. He expressed the opinion that it would please Abdul-Baha to have the vote unanimous and so moved. Upon this motion the Bourgeois model was unanimously adopted.

Mr. Albert R. Vail, amid impressive silence, read the healing prayer for Miss Fanny Knobloch, who was reported dangerously ill. At a later session of the Convention she was reported better.

and economics. Religion is the worship of ideals. Economics is the production and distribution of wealth. Some see no connection. They separate themselves from economics in order more fully to pursue the ideal, while others sepa-

production. Religion is the result of our best thought and knowledge in all the expressions of life. It is not something else, but something dependent upon life. In the economic world today there is a passing from agriculturalism to indus-



BAHAI DELEGATES AND FRIENDS, ATTENDING TWELFTH ANNUAL M.

rate themselves from religion in order to have a freer hand in business. Religion puts up the Golden Rule. Does anyone carry it out? No; rather the old Latin injunction, *Caveat Emptor!* (Let the buyer beware!) is the rule of business. Working men now insist that religion should enter into wealth, wages,

trialism. It is impossible to separate religion from this and all the other problems of life. The people who do the work are our brothers and sisters. There will be no satisfaction until what we want for ourselves we are willing to give to everybody. Then we shall secure

what that splendid man, Abdul-Baha, wants—love and peace.”

Mrs. Ruth W. Randall sang a song from the Persian of Hafiz. “The Nightingale and the Rose.”

Have patience; wait; but do not sit idle. Work while you are waiting; smile when you are wearied with monotony; be firm while everything around you is being shaken. Be joyous while the ugly face of despair grins at you; speak aloud



SHREKOL-AZKAR CONVENTION, CELEBRATING FEAST OF EL-RIZWAN.

Mrs. May Maxwell, presiding, said, “Dr. Grant has spared our feelings by not picturing too deeply the woes and sorrows of the world of humanity. Abdul-Baha says: ‘The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts.

while the malevolent forces of the nether world try to crush your mind; be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of democracy and freedom. Continue your journey to the end. The

bright day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant. The copper of scorn and derision will be transmuted into the gold of honor and praise. The arid desert of ignorance will be transmuted into the luxuriant garden of knowledge. The threatening clouds shall be dispelled and the stars of faith and charity will again twinkle in the clear heaven of human consciousness.' ”

Mr. Albert R. Vail, quoting Abdul-Baha, said: “ ‘Every call will become weak except the call of the Kingdom.’ Dr. Grant has presented two kinds of religion, live religion and dead religion. Pure religion always enters the life of man. Pure religion dispels superstition, hatred and prejudice. The Light of Christ dispelled the darkness of dogmas and the materialism of philosophy. What would happen to us if we attempted to start a religion? Could we endure the sacrifices and sufferings? There arise for this those marvelous beings whom we call the Prophets of God.

“The whole trouble of the economic problem is selfishness. Love is required to dispel this condition. This is impossible without the Holy Spirit. The early Christians were very good Socialists. If there were a new power in the world to change the hearts of the captains of industry as well as the labor leaders, what a transformation there would be in industry!

“You cannot abolish war by human politics. Let us turn from this to a scene in the Holy Land. Listen to Abdul-Baha. Study his method for constructing humanity. The human world is one of selfishness, limitations, narrowness. The Divine World is universal and loving. People of all religions pour in to receive the wisdom and guidance of Abdul-Baha, in whom is the power of love. Abdul-Baha says, the time will come when the German will say, ‘I am

a Frenchman!’ and the Frenchman will say ‘I am a German!’

“When the league of nations will be free all nations will be as one. The covenant of nations is very weak, but the Covenant of God is very mighty. Abolish prejudice! Make women free! Transform the earth! The kings of the earth are but figureheads today. The real Sovereign is God. Abdul-Baha is the great collective Center in whom everything good in all the world is found. Behold the transforming power of the Word of God. ‘The Holy Spirit makes all things new!’ ”

A song by Mrs. Maud Gaudreaux closed this session:

SECOND SESSION OF THE CONVENTION.

During the second day’s session of the Convention the fire of unity was increased by the arrival of two Persians from the Orient. Their presence brought great illumination and cheer. Jenabi Fazel Mazandarani spoke, his words being translated from the Persian by his young companion, Manucher Khan: “We are very glad to see you. Our hearts are pleased. There is such ecstasy and longing that beyond it nothing can be imagined. So vast is the distance between East and West that unity and harmony in the Cause alone caused our meeting. The Holy Manifestations establish love and unity. See what love and unity this Cause has brought about even in a short time. It is the grace and bounty of the Master. We do not deserve it. We left Haifa two months ago. There were many obstacles in the way of our coming. They were overcome by the invisible bounty. Praise be to God, that it is the time of Rizwan. It is the greatest Feast for the Greatest Manifestation. It is the time of unity between East and West, and of consultation to spread the divine fragrances. This is the time when all spiritual things are renewed. The Cause is

spreading everywhere. From East and West comes good news. Great news has come to the Orient from America.

“In former times in the Orient there were so many difficulties. There was no security of life. Now there is better work and greater security. In the same city many meetings are held, sometimes thirteen in one night. The Master is exceedingly pleased. The more success the more happiness. The prophecies are fulfilled today and the calamities of the world show that there is no way out of difficulties other than the divine Cause. I hope that all the friends will unite in serving humanity. This is what is most pleasing to the Master.”

THIRD SESSION OF THE BAHAI CONGRESS.

Mrs. H. Emogene Hoagg, presiding at the third session of the Congress, read the divine Words: “This is that which descended from the Source of Majesty, through the tongue of power and strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the Covenant of God; that they may perform in themselves that which He has entrusted to them and attain the victory by virtue of devotion in the land of the Spirit.”

Mr. Alfred E. Lunt, also presiding, spoke: “The harmony of the past has to such an extent ceased that that peoples are sounding sharps and flats without the real tones. All quarrel among themselves and are off the real key. How greatly do we need the divine harmony! Everything in the world has a counterpart, which is counterfeit. This is the law of duality. Travelers in the desert see the mirage as water, but it is unreal. Duality penetrates this world. But this condition of material things may be analyzed and disclosed to the mind. But duality in the realm of

mind and heart are not so easy to discern. It is impenetrable to the senses, but not to the eye of the soul. Jesus said, ‘Flesh and blood hath not revealed it to thee, but the Spirit of my Father.’

“Now in the appearance of the great Bab, in the lives and teachings of BAHÁ'Ó'LLAH and of the Center of the Covenant, Abdul-Baha, we find the Messengers of the Ages. The voices of this world call to the swamp and the mirage. But the voice of the True One calls to the heavenly Path. This is attained through sacrifice. These friends who have come from the East represent the martyrs of Persia. When Badi offered himself, he came from the Holy Presence a new creation. It is from this type that our dear friends have come. We welcome them to America. They have brought us happiness and unity.”

Mr. Hooper Harris, in part said: “What do we mean by divine Revelation? The words, precepts and teachings which come through the Prophets of God, with the authority of God. The Prophet of God always speaks with authority. Thus it was with Jesus, who voiced the power and great inspiration of the Holy Spirit. In these latter days the torrent of revelation has again come to us. The authoritative will of God by His dominion and power is divine Revelation.

“God has revealed Himself in this day to teach us what civilization really is. All that is good in the Christian civilization must be traced to Jesus Christ, whose influence was transcendent, but whose example is now refused. But He brought victory to those who really followed Him. How wonderful was He! How much more so than Plato and the other great philosophers! The power of the Words of Jesus changed the hearts and stirred the souls to action and sacrifice. So, too, the Prophets of God are greater than the scientists. The war has shown that the greatest fruits of science may be used for waste and destruction. Civilization based upon sci-

ence alone may result in horror. But the moral uplift of the world is divine Revelation. This is the source of true science and pure morals. Moses, Christ, Mohammed, in turn appeared and brought true civilization to the world. Today the world needs and is begging for a great leader, one who can speak with the voice and authority of God. The answer of God to the longing of the hearts and urgent call is the Voice of His Greatest Manifestation, BAHÁ'O'LLAH and the Light of the Center of His Covenant, Abdul-Baha."

Chairman Lunt: "BAHÁ'O'LLAH has spoken of the inward calm light, but outward fire. Let us beware lest this fire be without its flame. Fire is the power and flame is the evidence. 'A falcon preys not on a dead mouse!'"

Jenabi Fazel Mazandarani of Persia spoke: "There are two powers and possessions in man, the powers of morality and spirituality. These cause distinction in man. One who lacks them is a mere animal. There is no doubt that man needs an education for his soul and morals. History proves that without education man cannot attain. The greatest morality is love. Love and unity cause the honor, and prosperity of man and his entrance into the Kingdom of God. All the holy Manifestations came for this purpose, to cause love and unity. The heavenly books reveal this as their sole aim, to perfect humanity in love and unity. All the discord in the world is brought about by ignorance. People, because of this, flee from pure religion and cling to imitations and forms. Their religion is like a mirror that is rusty. This rust causes wars and bloodshed.

"The first principles of religion are unchangeable; but the secondary principles of religion meet the exigencies of time. The only difference lies in matters of secondary importance. It is unfortunate that people do not consider the important things but look only at the outward forms. BAHÁ'O'LLAH has arisen from the horizon of Persia and has

taught the unity of all religions. His Book is most effective and influential. With our own eyes we can see that divine power dispels differences. What both our eyes and our hearts see cannot be denied. The beautiful structure is before our eyes. The East was formerly a center of fanaticism. People were so ignorant that they thought murder praiseworthy. They thought it would bring them nearer to God. This was not according to the Holy Books but the result of superstition. But since the teachings of BAHÁ'O'LLAH have spread, different nations are in the utmost love. The Jews, very superstitious and fanatical, did not formerly accept Christ. Now many of them have entered under this standard. Different men of different races and religions so mingle in Bahai meetings that people cannot tell one from another. Can there be greater proof of the power of God!

"Were it not for the Bahai Cause the people of the world would be fleeing from religion. BAHÁ'O'LLAH says, 'All are branches of one tree, one race, one creation.' Put aside blind imitation. Try every day to promote the prosperity of the world."

THIRD SESSION OF THE CONVENTION.

On April 28th many of the friends gathered in an early morning prayer meeting around the Bourgeois model of the Mashrekol-Azkar, which had been adopted by the Convention. There was concentration in prayer and reading of the verses and Jenabi Fazel Mazandarani chanted in Persian.

The new Temple Unity Board, whose selection was completed at this session, are: William H. Randall, Roy C. Wilhelm, Alfred E. Lunt, Corinne True, May Maxwell, Mountfort Mills, Albert R. Vail, Louise D. Boyle and Frederick W. D'Evelyn.

The new Committee of Nineteen on Teaching, as appointed by the Conven-

tion, are: Messrs. Randall, Mills, Schefler, McConaughy, (George) Latimer, MacNutt, Wilhelm, Sohrab and Ives; Mesdames Parsons, Haney, Ledyard, Slater, Barton-Peeke, Cooper, French, Maxwell, Cowles of Montreal and Rice-Wray.

A Tablet from Abdul-Baha about the Tarbiat School in Persia and a report of the work were given to the Convention by Mirza Ahmad Sohrab. Funds for this noble work can now reach the school if sent to Mrs. Louise D. Boyle, 2602 Wisconsin Ave., Washington, D. C. The name of our beloved and ascended brother, Joseph H. Hannen, is gloriously connected with this noble work. The Convention honored his blessed memory by the adoption of a resolution of praise presented by Urbain J. Ledoux and Mrs. Marie A. Watson.

MARRIAGE OF JUANITA STORCH AND AHMAD SOHRAB.

On this afternoon, in the midst of a joyful company, the marriage of Miss Juanita Marie Storch, daughter of Mrs. Johanna Storch, of Oakland, Calif., and Mirza Ahmad Sohrab, of Isphahan, Persia, was solemnized. The surroundings were beautiful, the large assembly hall of the Engineering Societies' Building being used, the architectural attractions of which were increased by spring flowers and soulful music. Tablets were read by Mr. William H. Hoar and Mr. Howard MacNutt. The spiritual atmosphere was intensified by the harmonious blending of East and West. The past and present were linked in the two ceremonies. That of the Episcopal Church was read by Dr. William N. Guthrie of New York. The Creative Words of nuptial union, with their brief but impressive majesty, were read by Rev. Howard C. Ives:

"Verily, we are content with the Will of God!"

"Verily, we are satisfied with the Desire of God!"

This attitude of heart and soul is the

means of creating loving companionship throughout all the worlds. Miss Rouhieh Jones was maid-of-honor. The bride was given in marriage by Mr. William H. Hoar and Dr. Frederick W. D'Evelyn was best man.

FOURTH SESSION OF THE BAHAI CONGRESS.

On the last night of the Congress, Mr. Howard MacNutt, Chairman, read a prayer revealed by Abdul-Baha, after which he said: "We have reached the end of our glorious Convention, not *convention*, but a foretaste of Heaven. Invigorated by a new breath of the Spirit of God, the Holy Spirit has overpowered me. The bestowals of the Covenant have descended upon us as upon Zecharias of old. It has come in proportion to our unity and even in greater proportion. The Holy Spirit has descended upon us, eclipsing self. Heavenly love and unity have characterized this Convention. By our spiritual attitude it has descended upon us as the bounty of God. What endless and supernal vision it has lent us! It is as the marriage of the Lamb and the Bride, pure and spotless, coming down out of heaven. This love is the real message and the greatest proof. Each messenger declares his Divinity and brilliant souls arise and accept his Divinity. This Divinity is the source of his power. In 'the time of the end' all the Divine messengers merge and blend. By their fruits they are known. Today the Bahais speak a new language. It is not the outer words but the tongue of the heart. One day Abdul-Baha said to me, 'You have long been a Bahai teacher, what is your method?' I replied that I tried to find a point of contact and then to teach. He replied, 'Reverse this. Give him the message, flood him with light, proclaim the Covenant.' The oneness of humanity runs through his message. It is the oriflamme of love. It covers everything. The whole creation groans, awaiting the liberty of the

sons of God. The Bahais strive not for money, but for souls."

Mrs. Zoraya Chamberlain was the next speaker: "'You are loosed from your ancient superstitions, destroying the foundation of humanity!' This was the salutation of Abdul-Baha when in London, in his greeting to the Western world, awakening the universal race consciousness. And Abdul-Baha told the story of the *Majnoon* of love. The divine love is ideal freedom. Be free, like the balloon that has no rope of attachment to catch in the tree tops! Fellowship! Unity! That is the cry! This is the new consciousness. There are different colors, viewpoints, pre-conceived ideas. But all agree in the new dawn. Mirza Abul Fazl said the important thing to know is the greatness of the Day in which we live. Agree on this and there will be agreement about other things."

Miss Juliet Thompson, presiding, read from the Words of Abdul-Baha telling how the Spirit confers "that brilliant intuition which is independent of tuition." She then introduced Dr. William N. Guthrie as one who was ever demonstrating at St. Marks, in the Bowery, one of the great Bahai principles, the oneness of religion.

The subject of Dr. Guthrie was, "Leaves from the greater Bible." He said that truth could be presented as well humorously as solemnly and thereupon made a plea for tolerance which entertained with its pithy statements and proved the speaker's standing as a scholar and philosopher. Some of his pungent sayings were:

"To know and study man, visit the zoo!" He probably had in mind the animal nature in man, which is one side of, but not the reality of man.

"Love the things that disagree with you because they agree with somebody else."

"I want you to be *you* and nobody else."

"Every man who is really educated

and intelligent is tolerant. The name of ignorance is bigotry."

"All religions are true and beneficial and from God. The best religion is the most lovable."

"Every one can see the devil, but only rare souls can see God."

"The Greater Bible is all the Bibles."

"Mountain peaks can see each other and therefore admire each other; valleys cannot, therefore hate each other."

"Beautiful things will vindicate character when beautifully presented."

"Friends share all things, even prayers."

Mrs. A. S. Parsons, just off the steamer and returning from her pilgrimage to the holy Shrine and meeting with Abdul-Baha, brought a beautiful message. Abdul-Baha gave this message April 15th. The spirit of it was: "Ye must think now of spiritual affairs. Try to enlighten the minds and spread the teachings of BAHÁ'O'LLAH, which bring light to the darkness. The snows of dissension are melted by the Sun of BAHÁ'O'LLAH. This is the true life. It makes the blind see, the lame walk and brings heavenly assurance."

The next day he said: "You are now on your way home. For each one there is a message. My greetings to all my dear friends, the servants of BAHÁ'O'LLAH and for this reason dear to me. I am always praying for them; that they may attain the height of Guidance, that they may not be comfortless; that they may live in accord and that they may be physicians of the sick."

Mme. Ahmad Sohrab, the bride, here read a Tablet which told of the impregnable condition found in the Covenant, the fortified fortress of the religion.

Mirza Ahmad Sohrab, with power and penetration, proclaimed the Covenant. He said: "The power of the Covenant makes possible this luminous gathering in which East and West are united and the bounties of the Lord of Hosts appear. We are all the children of Abdul-Baha. We are the creation of his love.

East and West, we carry the banner of love. Praise be to God, the Bahais have a Center, not human, but divine! It is the rock of ages and the eternal light and inspiration. The light and power of God make this day glorious. We feel it! We are thrilled with it! It is the new spirit of brotherhood. It is from the heavenly rose-garden of God. Let us aim to make in this garden, filled with the anemonies of divine love, heavenly beings, angels! Enough of animalism! Now we need heavenly joys! The basis of these joys is universal and eternal in the hearts of His friends. All who have heard the message find it necessary to go to the Center of divine Truth. The longing for the true One is universal.

“Go even to China to find a divine man!” says Emerson. Men of the West go to Acca to learn not only how to teach but how to live. The life of Abdul-Baha is a book to be made a part of one’s life. He is up before sunrise, offering his prayers at the threshold of the Almighty. He goes about doing good, visiting the sick and the poor and often interrupted in his work by calls. During all this period he is constantly busy, teaching and explaining the Words of BAHÁ’O’LLÁH. Often he receives the governor and others. Pilgrims come in dozens. The two pilgrim houses are filled to overflowing. Often two sleep in the same bed. Often the house is so crowded that there is hardly room for a rat to run from one chair to another. The Master is in good health and keeping very well.”

A harp solo by Miss Anna W. Lawrence was pleasing and refreshing.

Jenabi Fazel Mazandarani spoke briefly: “We are late but it is necessary to end in prayers, and to beg for confirmation and assistance to act in His path. Bahai meetings are for the sake of God. They have no other purpose save the investigation of truth. This is the aim of all the people of the world. You know the existing religions are blind imitations or inherited superstitions. Jew follows

Jew; Christian follows Christian. Opinions are accepted without proof. But there is one religion that has few followers and that is the religion of investigation. If you have difficulties come to the Bahai centers and they will gladly tell you the Truth.

“This is the time of feasting among Bahais in different parts of the world. BAHÁ’O’LLÁH was exiled from Persia. Both Persia and Turkey attempted his destruction. They opposed his words and were hostile to his teachings. He resisted dissensions and called the people to unity. From outward appearance all was against him. But the Manifestation was supported by divine confirmation. Prophecies are fulfilled in the coming of BAHÁ’O’LLÁH and today East and West seek the presence of the Master.”

Mirza E. Shirazi of Cairo, a student of the University of Beirut, who came from the East on the same steamer that brought the party of Mrs. Parsons, made a pleasing address and described the sweet humility, universal love, kindness and service which entered into a day in which he was permitted to observe the life of Abdul-Baha.

A closing prayer ended what proved to be an extraordinary session of the Congress for teaching. The large gathering of friends dispersed, but hearts and minds were filled to overflowing with the treasures of the Kingdom and the jewels of God. The Spirit of His Holiness BAHÁ’O’LLÁH, in sweet commemoration affected friends and strangers. The Convention and its attendant meetings were as rays from the heart of Abdul-Baha. The brilliant Orb of the Covenant shone in the work of the Convention, where nearly all important decisions were reached by a unanimous vote. The teaching efforts were confirmed by this mighty power of love which brightens the mind, mellows the heart and attracts souls to the pathway of All-Glorious Light.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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No 4

“Peace is unachievable save through the power of the Word of God”

RECENT TABLET FROM ABDUL-BAHA TO L. B. NASH

To his honor, Mr. L. B. Nash, Portland, Oregon—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received, and was the cause of gladness. Thou hast expressed thy ardent wish that I should attend the Peace Congress. I do not present myself at such political conferences, for the establishment of peace is unachievable save through the power of the Word of God. When a Conference is convened, representative of all nations and working under the influence of the Word of God, then Universal Peace will be established, but otherwise it is impossible.

At present it is certain that temporary peace is established, but it is not lasting. All governments and nations have become tired of war, of the difficulties of travel, of huge expenditures, of the loss of life, of the affliction of women, of the great number of orphans, and are driven by force to peace. But this peace is *not permanent*, but *temporary*.

We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.

Convey on my behalf to all the family, greetings and kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

درست عالمی نیست بل هیچ است از یک جهت بعالم ضرر نمی دارد و اما
 و تا مدتی بعد نیز آن ممکن است تجارت و صنعت نظریه مستقیم خود
 شده در وقت و فضا به یاد رفتن خانه ها سوخته شده و در زمان
 در اطفال بوده و بیگس مانده اند ولی از آنچه دیگر ملاحظه نماید بیایم که این
 بیکت سبب آگاهی عموم شد شیلک توب ناس را از خواص گفت
 بیدار نمود کل قیمت شدیدی که باید بوسایلی تنبیه شوند که آسایش
 علوم را فراهم کند بعد از جنگ نیز شده اند و به تازگی و حمله آن چون
 بی برده اند هر کس ایوم فقط از نزدی است که صدای کوس صدرا
 از آفاق عالم بشنود عموم اهل عالم در کنند که از هر نقطه لغو خوش غنیمت
 استی را استماع نمایند . شنبه نیست که این کار را عمومی غنیمت استی
 میرسد و استعدا در خبری در ناس برای درک حقایق این امر مبارک پیدا
 خواهد شد اغلب مردم ضرر نمی برده اند بعضی اموالشان از دست رفتن
 رفتن بعضی اولاد و یا انفار و دوستانشان گشته شده همه در فکر
 آفتید که خودستی بدیندوشی و دهنده بهتر از امر مبارک نیست .
 از جای الهی باید در تیره و تار مبارک باشند که زخم اهل آفاق بر اوج بلند
 و بیفتح قلوب اهل آفاق قیام نمایند باید هیچ در گذران باشند که از
 آحسن انکشافی بر ما این امر مبارک جلب نمایند و کل آنچه در این دنیا
 لذا باید جان خود را بهیای اندر سازیم که در موقع لازم هر یک تکلیف
 خود را بدانیم و آنچه از دستمان بر می آید در موقع عمل بگذاریم قدر قیمت آن
 زانی انکار میشود که آنچه بر زبان می رانند در عمل اجرا نگردد . تا به
 سید هر که هیچ امر حق در عالم مستور نماند . علی ممکن است مشکلات خطی چون
 سدا چنین مانع از پیشرفت آن امر شود و تا مدتی خود را از آن جلو ببرد
 نماید ولی با تازگی و فروری نصب طریقه راست خواهد شد تا به
 بعالم شان سید هر که آنچه از آفاق نمایند برش آلوده و اساس محکم نمی نماند
 حکایت شهادت حضرت اعلی و اعلی جمال قدم بعلیه علیا و مشقات روحی طریقت
 ایشان میباشد که این امر مبارک در مقابل عمل مخلصان دودل تو نموده و از آن این
 شجره پر بار بظهور رسیده . حکایت شوت در سوخ افراد این طایفه میشد
 هر چه از انکشافی را با این امر جهانی متوجه می سازد . آنگاه گزشتی جذبات
 از آنچه شهادت حضرت قره العین حضرت مدیح حضرت سلیمان خان
 بر سر زینتای این امر جوان پیدا نمود ؟ جمیع این روایات میرسانند
 که استقامت و ثبوت را چگونه باید نشان داد . تقالیم این امر مبارک
 موافق احتیاجات قرن چهارم است و جای شک و شبه نیست که موثر
 واقع خواهد شد علای خضره در هر رشته تحصیلات نموده اند و حقایق
 علمی که موافق این قرن است بی برده اند . جمیع این حقایق در امر مبارک
 موجود است در هر رشته هر سیر کنیم این امر عظیم را با هم
 اهل عالم میبایم مثلاً علای علم اجتماع از برای حفظ ناموس بشر فوجی
 تلف کرده اند و بهترین شان را صرف آن کرده اند که مانند نوع آن
 را ناثر تر نمایند انکارشان همه متوجه آن است که اشخاصی است
 کند که فی الحقیقه منبع انان و حقیقت بشری حضرت نمایند کار را

را از وظیفه خود دارند علوم و فنون را بهتر بشوند و در مراتب انفاق تنوع
 نمایند این کار بسی عالی است ولی تا قوه خطی در عقب آن نماند
 اجرایش بسیار سخت و دشوار است حکومت بقوه خیرین و انان
 امور را انجام دهد هیئت بشری فلکاً باید حاضر از برای این توفیقات باشد
 و این ممکن نیست مگر کل متعین مبین و این رحمانی شوند انوقت تفنن نفس
 بیدان محبت نوع بشود انوقت خردانی بیدان بجهت عموم میگردد انوقت
 نوع بشر خود را انقدر از طریق مبریز در از زمان تربیت اشخاص مطلوب
 ممکن است چه که در امر مبارک جمیع این تقالیم موجود است پس
 هیچ جای تعجب نیست که علمای علم اجتماع این امر عظیم را معین ترین
 از برای اجرای مقاصد عالی خود دانند . بسیار کم این امر را
 را بهترین واسطه از برای جمع هیئت عمومی و اداره امور مملکتی و حفظ صلح
 و سلطه تنظیم امور کشوری خواهند یافت . اشتراک این امر مبارک
 را معین ترین طریقه از برای حل مسائل اقتصادی خود خواهند یافت . هم
 چنین جمیع طبقات مردم این امر را کار کافله سعادت نوع بشر خواهند
 در انصورت هیچ جای تردید نیست که در انجام این جهات عمومی که اهل
 ارض را از خواب غفلت بیدار میکند کلمه الهی در انظار عالم مجرب است
 از قبل نشر شود و دست در دست ناس از آن گامس رحمت و دود در انظار
 و سراسر شوند ولی اجرای بجز ارضی بخودی خود متعین و محال است
 مبلغ لازم است و شرط تبلیغ و صفات مبلغ در این امر معلوم و واضح هر
 یک از ما بهائیان باید خود را مسئول بشیریم و در نشر نفحات الهیه بقدر
 استطاعت کوتاهی ننماییم از اسوسی الهیه مشغول شویم و تعالیم مبارک
 شنبه گردیم مشاید موافق بر خدای گردیم و از وجود مان نمره حاصل
 شود

تکلیف بهائیان

در این ایام که اوضاع جهان دردم برهم است و ملل و ادیان هنوز در دام تاریکی
 و شکستگی سیاسی و دینی و اقتصادی گرفتارند و ناخوشی و گرسنگی و جوع قطعات
 اروپا و آسیا را احاطه نموده و نفوس در گجهال هوی و دیوس گرفتارند
 از جای الهی باید وقت را غنیمت شمرد و تا رحمت الهیه در قلوب باشند
 ارض روشن نمایند . برای علاج امراض بشره عالم بجهت دوای موثر تر از
 کلمه الهیه است و امروز دوستان جمال قدم حکمای حاذق هستند که
 نوعی شایرد باید قیام نمایند و در نهایت انقطع و انجذاب نیست
 تعالیم روح القدس سعی و تلاش نمایند ناس در طریق سقیم نمی خواهند بود
 و از نظر دطمان دست کشیده در راه عدالت راه خواهند رفت
 بر سطلو بان و اذ قاده گان ارض خواهند کرد و از قوه و عجزه انکار جاری خواهد نمود
 روح اخوت و برادری در فوق ارض سوچ میزند . بیل صلح و سلام در مجالس
 یاران ربانی شهنواز مطلق میسر آید . اشرف عشق روشن گشته و در برای پیروی
 روحانیت در جهان است باید بهیئت را بلند نمود و اوق انکار عالم
 است فی القوه اسم حفظ و سیر کرد . دستها فرات میبهرات هم را بر زمین
 و جلال حکومت حقیقت بلاد انظار صلوه داد تا عمل عمومی بر پیش موج بر لگان نرسد
 در روح انان نیست که برادر نرسد

دو تبه و تدارک کامل دیده اند از تجدید ارسال سفینین منقطع نمودند با طاعت
 امریکت چایب و انتقامی بلیغی نوشتن مقالات بسیار برای
 جرمات و زجره کت و الراج با سن مختلفه چاپ بیانات و نطق های
 مبارک تشویق و تحریک سایر نفوس در انشا کلامه بجمع و توجیح
 اجازت امری در میان یاران است و این کمینه امیدوار است
 که در آن کتابت فرج اکثر اطراف عالم برسد که محوی فتوحات روحانی
 باشد

که در این عصر شد فروان اولی مثال از ان دیده بود از استعمال الایس
 انسان بدرجه رسید که قوه بخار و موق را اسیر نمود و در سطح بخار
 و اوقایم از خادم خویش قرارداد عالم قطعه واحد شد و مسافت زمان
 و مکان خرقی گردید در ضمن ادبیات معنویات غلبه نمود آلات
 نازنین جدیده شغف شد جنگهای خونین در گرفت و راحت و آسایش از
 نوع بر سلب شد ارکان ددل برای ادارت امور محلیت طاق حد بشر
 کشف کردند و پیش از پیش افکارشان متوجه جاهای گوناگون
 گردیدند هر چه در این طریق بیشتر سیر نمودند امور بسیار است
 از قبیل در هم بر هم شدن در پیچ و خمی عالم حجاج قوه عظیمه شده بود که این
 منشته چهار را بیکدیگر ربط دهد مقتضی زمان آن شده بود که امر فوق العاده
 ظاهر شود و قلوب اهل عالم را بهر میوه کند در چنین عصری افق ایران
 بطبع امر سبحان فاش و منور شد و آن خطه منور شد مرکز فیض است
 سخن شنیده ایرانیان که در دست و پستی آفاده بودند بدلات از هم
 شدند امر مبارک استقامت ایران در وقت رفعت بسیار آقا به عالم سرایت
 کرد رستخیز عظیم رخ نمود و همچنان بی فتی در ارکان عالم اقله غمناکی
 صلح الهی بنده شد و دل بیگانه دعوت گشتند و کل بر سر دوش و دقت
 خوانده شدند روز بروز نرا عظم شد و عقیده صلح عمومی که تا آنوقت
 امکان ناپذیر شده شد در انکار اهل شیعیان است بعضی از فاضل
 و ادانیان اهمیت این مسئله را بهر سخن خویش فهمانیدند و گمان
 بر آتش بآن جلبیدند کفن خور و خود پرستی زمانه در آن زمان گشت
 آنها را از اقدام بان امر عظیم باز داشت هر یک از آنها فوجیه
 خود افکار خام بخت و از عدم امکان چنین مسئله خطیری سخن را اند
 و بیچک نظر انصاف نظر نمود در سال ۱۹۱۷ میلادی
 پایتخت بلند که به لای می موسوم است بجای پیش خیر و روس شکر
 دوم نماند و کان ددل برای لغتوی در مسئله سلاح جمع شدند و بعد
 از بیخشی های طویل حرکت سلاح را از خطه ایالات شمردند امریک
 منوال گذشت روز بروز خوف ددل از یکدیگر رو باز دیار رفت
 بر یک بر قوامی جنگی خویش آنا فاش آورد حضرت محمد الهیه
 از برای اقیقت کلامه تبلیغ امر الله در ۱۹۱۲ سفر یکبارگی و کمال
 غریب نمودند و در ضمن تعلیم مسنده صدهای را مطرح مذاکره فرمودند
 و اهل اروپا و امریکت را از خادش ناگوار بر خطی آگاه فرمودند و
 میان نمودند که اروپا بایسته خانه شده غریب بگت شراره مرقق گردد
 لکن سران لشکری ختم شدند چه که اقدام بچنین امر عظیم را مخالف اهل
 و از روی خود میدانند بالاخره مستشاره از با کمال آتش بر ارتقا عالم
 ندد ددل و جنگ را در یک نزع جهونان است با یکدیگر متحد
 ساخت تا مجال ترس از این جنگ عالم در دست گیرد و آنا خطه ظاهر
 نیست بهانه اصلی جنگ بکل از میان رفته و بجای تاریخ بعد
 آتش از راز احصای آبی که ددل داده اند تا مجال میاورد از بیست
 بیون نفس در میدان و با هم و مدافع طبعه آلات و ادوات
 نازینه شده اند اغلب این اشخاص بهترین و قوی ترین اخصا
 اجتماعیه بوده اند ولی بر اثر آفس که از وجودشان ثمره حاصل شد
 و کل فدای اغراض چند نفر از خدا غافل شدند اگر نه با ت دقت
 در عاقبت این جنگ عمومی سیر می کردیم که نتیجه آن آتش گشته

تجهیز در این خویشاں روحانی زفاف میرزا احمد سهراب و امه الله سر
 یوزین استیج کل از راه امریکت بانجام رسید و این عود مسعود
 امر مبارک را در اتحاد شرق و غرب ثابت نمود و ذکر آن از حضور
 مولی الهی باین مضمون رسید "خود می پسندید امر مبارک است عباس
 در لوج هم میروماند و ان الله بزودی امر زفاف بزواج یزد
 در گوشن این مسئله کما باید انجام پذیرد و در جهان ایام لوح محلی
 حق ایشان بدعیان انزم مرکز ذوق نازل :-
 بجهت
 ای ابن و بنت کویت از برای اسمع بره ابلی در میان شما حاصل و مانده
 بیجو امید اقران نماید و مواسس شوید امیدم چنان است که این
 ابلی باشد جهانی و روحانی باشد ظاهری و باطنی باشد تا با یکدیگر
 سرور و فرخ آید و بگردانید و بشکونه حضرت بهاء الله بهر دلزید که
 شرق و غرب را بیکدیگر پیوسته نموده و ایران و امریکت را چنان ارتباط
 داده که ایران و امریکت حکم یک نفس پیدا نمایند باری شمار اوتوقی نمایند
 سیستم که با یکدیگر ارتباط یافته هر دو حضرت امر الله بر دارند و توفیق
 شوید و جسمی با یکدیگر ایفت و محبت و دوستی جوئید که غبطه کل شود و
 سب گردد که چنین اقرا آنها بسیار واقع شود و این مساجات را بخوانید
 الهی سخن اقرا تا جنگا کت و اذانی رضانک و طایفه نیکو شاکت
 اجتناب جماد و احد و روحا و احد و موقفا تا بیدار کت حتی تقوم بکلین
 خدشک منقطعین من درنگ تا بنین علی عهدک و مشاکت خرد
 عن کاشی ددن بجک رب ایندنا علی ذلک انک انت الله
 المقدر العزیز العتیر و علیک الهیه الهی عبد الهیه اجاس :-

نتیجه جنگ عمومی

بعلم میرا عبدالحسین خان شیرازی که در ۱۵ جولای ۱۹۱۷ در حضور
 حضرت عبد الهیه و اجای الهی اعان نمودند
 چون تاریخ نظر نام می بینم که در هر چند و عصری که هر دو عالم را مرضی زنده
 احاطه کند و حیات نوع بشر را در تحت تهدید در آورد سیران و مسقطین
 به جانی را چنان پروردگار معوض شوند که خلق را از ورطه بلاست
 نجات داده و آنا ترا بر راه راست و هر طریقه مستقیم دعوت کنند
 در قرن نوزدهم عالم عاظم مخصوص نقطه اروپا در انقلاب عظیم افتاد
 و همچنان شدید در هیچ دو امر حیات بروز نمود اقرا عات و کت گشته

که در این عصر شد فروان اولی مثال از ان دیده بود از استعمال الایس
 انسان بدرجه رسید که قوه بخار و موق را اسیر نمود و در سطح بخار
 و اوقایم از خادم خویش قرارداد عالم قطعه واحد شد و مسافت زمان
 و مکان خرقی گردید در ضمن ادبیات معنویات غلبه نمود آلات
 نازنین جدیده شغف شد جنگهای خونین در گرفت و راحت و آسایش از
 نوع بر سلب شد ارکان ددل برای ادارت امور محلیت طاق حد بشر
 کشف کردند و پیش از پیش افکارشان متوجه جاهای گوناگون
 گردیدند هر چه در این طریق بیشتر سیر نمودند امور بسیار است
 از قبیل در هم بر هم شدن در پیچ و خمی عالم حجاج قوه عظیمه شده بود که این
 منشته چهار را بیکدیگر ربط دهد مقتضی زمان آن شده بود که امر فوق العاده
 ظاهر شود و قلوب اهل عالم را بهر میوه کند در چنین عصری افق ایران
 بطبع امر سبحان فاش و منور شد و آن خطه منور شد مرکز فیض است
 سخن شنیده ایرانیان که در دست و پستی آفاده بودند بدلات از هم
 شدند امر مبارک استقامت ایران در وقت رفعت بسیار آقا به عالم سرایت
 کرد رستخیز عظیم رخ نمود و همچنان بی فتی در ارکان عالم اقله غمناکی
 صلح الهی بنده شد و دل بیگانه دعوت گشتند و کل بر سر دوش و دقت
 خوانده شدند روز بروز نرا عظم شد و عقیده صلح عمومی که تا آنوقت
 امکان ناپذیر شده شد در انکار اهل شیعیان است بعضی از فاضل
 و ادانیان اهمیت این مسئله را بهر سخن خویش فهمانیدند و گمان
 بر آتش بآن جلبیدند کفن خور و خود پرستی زمانه در آن زمان گشت
 آنها را از اقدام بان امر عظیم باز داشت هر یک از آنها فوجیه
 خود افکار خام بخت و از عدم امکان چنین مسئله خطیری سخن را اند
 و بیچک نظر انصاف نظر نمود در سال ۱۹۱۷ میلادی
 پایتخت بلند که به لای می موسوم است بجای پیش خیر و روس شکر
 دوم نماند و کان ددل برای لغتوی در مسئله سلاح جمع شدند و بعد
 از بیخشی های طویل حرکت سلاح را از خطه ایالات شمردند امریک
 منوال گذشت روز بروز خوف ددل از یکدیگر رو باز دیار رفت
 بر یک بر قوامی جنگی خویش آنا فاش آورد حضرت محمد الهیه
 از برای اقیقت کلامه تبلیغ امر الله در ۱۹۱۲ سفر یکبارگی و کمال
 غریب نمودند و در ضمن تعلیم مسنده صدهای را مطرح مذاکره فرمودند
 و اهل اروپا و امریکت را از خادش ناگوار بر خطی آگاه فرمودند و
 میان نمودند که اروپا بایسته خانه شده غریب بگت شراره مرقق گردد
 لکن سران لشکری ختم شدند چه که اقدام بچنین امر عظیم را مخالف اهل
 و از روی خود میدانند بالاخره مستشاره از با کمال آتش بر ارتقا عالم
 ندد ددل و جنگ را در یک نزع جهونان است با یکدیگر متحد
 ساخت تا مجال ترس از این جنگ عالم در دست گیرد و آنا خطه ظاهر
 نیست بهانه اصلی جنگ بکل از میان رفته و بجای تاریخ بعد
 آتش از راز احصای آبی که ددل داده اند تا مجال میاورد از بیست
 بیون نفس در میدان و با هم و مدافع طبعه آلات و ادوات
 نازینه شده اند اغلب این اشخاص بهترین و قوی ترین اخصا
 اجتماعیه بوده اند ولی بر اثر آفس که از وجودشان ثمره حاصل شد
 و کل فدای اغراض چند نفر از خدا غافل شدند اگر نه با ت دقت
 در عاقبت این جنگ عمومی سیر می کردیم که نتیجه آن آتش گشته

درود زیرا دلیل بر انشای تعالیه الهی و انجذاب قلوب ملکوت است همچو درود و همچنین قدرت و قدرت کنی که از هر زمانه در دست تعالیه و اعلا کلامه ظهور یافت این خود تأییدات الهی است و اعانت و امداد حضرت بهاء الله علامه کند که جوانی آری است تحصیل علوم و فنونی نموده و از احوال سیاسی اقتصادیه اجتماعی و جمیع شئون شرق و غرب اطلاع دارد با وجود این چنین در محافل عقلی لطف متعین نماید و نفوس را بشور و حرکت می آورد این نیست گران تا نسیات حضرت بهاء الله این واضح و شهید است نفسی انکار نماند زیرا الطاف حضرت بهاء الله در قیاس قوه را دریا کند و پیشتر را عقاب لوح اعلی نماید بیکه ضعیف باشد چه میار کند و طفل ضعیف را بر جل قوی نماید و از خرد را بکوه عظیم کند و گنایم را شمشیر آفاق نماید باری اینها جمیع از مواهب حضرت بهاء الله است و قوه یشاق دلالا ما را چه وجودی الموده کالیفوریا در حرکت و انجذاب است و نفوس مستقر ملکوت ای ...

درود حضرت امیران اسلامه فاضل با نذر راسه و ترجمه ایشان جناب شوهر خان با مرکت

در یکی از ابواب اجزه حضرت عبدالسما بهر بر رخ با خسته شوی مرقوم نموده بودید که در یک شیخ ایرانی تا نطقه است باید دید که دوری در تیرت سطر مواقن است لهذا بارها مرقوم گردید شخص ناشی با رنگانی ارسال کرد تا مرقوم یک دوست در امریکانیزند و اجماعت نمایند البته شاهدین برای نهایت است اما جواب میدنود لهذا بر حسب اراده سلطنت حضرت عبدالسما در ایام رضوان در هیچ میان بهائیان حضرت امیران اسلامه فاضل را نذر راسه و ترجمه ایشان جناب شوهر خان وارد شهر نیویورک شدند و عالم عالم سرور فرج بر بهائیان غیب پیدا داشتند و وجود این شخص نورانی و لطفی بیش از آن در کوشش بهائیان بسبب انشای افکار و تقرب گردید و در محافل رفقت و روحانیت نیز بی دست داد و توفیق ابواب آسمانی مفتوح و عطایات الهی بر آن جمیع عظیم نازل گردید حضرت فاضل پس از حرکت از کوشش ایران قریب پنج ماه در حضور حضرت عبدالسما در محافل عرف بوده و از آن لذت مرکز انوار و طیف شایسته تا در انشای رتبه در بهائیان در امریکانیزند فریاد و ناله و محبت الله در دلوب روشن نمایند حضرت فاضل از محله مشهور ایران زمین مستند در علوم و فلسفه ادبیا شریف و ادیان آن خاک افکوحات کلامه دارند علی الخصوص در تاریخ و اصول امریهائی نمایند لامل مستند بشوش الویه و خوش خلقی و در محافل و مواضع است جذب قلوب و ناز و نفوسیکه در این ایام محبت ایشان رسیده بی نهایت تریف و توصیف میکنند در کفر طریق امریهائی در حبس افتاده و در بیعتات مالا نهاری دیده با وجود این اما سرور و رضای جمیع

انصار در فشار ایشان همدرا پس از اتمام سفر انس بهاسه در ایام رضوان دو سه هفته در نیویورک توقف نمودند و در محافل لطفی های مفصل اداء فرمودند و در هر جا از تعالیه ابن امریه و واضح نموده و بسبب جذب افکار و بهمان اندک شدنی فی الحقیقه درود این شخص محترم یک دوره انصاف جدیدی برای تبلیغ امریه در آن منطقه نمود و حال حرکت شهرهای فیلا دلفنا و با نیویورک و اسکاتلند و سایر شهرهای ایالات شمال مشرقی خواهر نمود و پس از آن از آن دو پنج شهرهای ایالات متحد و کانادا خواهر نمود و انشاء الله در هر شهر آیه شرح انصار ایشان نگاشته خواهد شد و حال از همه قدس بود این عالم بهائی را با یمکت تربیت میلویم و امید داریم تیره انصار ایشان در اطراف امریکای سبب تالیس وحدت بزرگ گردد و توفیق صدیقی باشد شود تا اثره بغض و عداوت خواهد موش شود و شرق و غرب را نند و در دست در انوشش بگذرک نمایند

تشکیل آنچه دوازدهم سالیان مشرق الا دکله در نیویورک تخم و فاد مهر در این کج گشت نذر انگلیسین شود که در سوم درو چنانچه رسم بهائیان امریک است بر سال در ایام عید رضوان جمیع مسفصلی در یکی از شهرهای ایالات متحده منعقد نمایند و نمایندگان از اطراف آمده چند روزی در جلسه های آن کنگره حاضر شده و حق اداء نموده مذاکرات امری میان اورد اخبار ساجاتش شرقی امریه را کوشش زده میگردند و اساس تبلیغ امریه را برای سال آینده بگذرانند و قلوب را بر او بطور حافی بکج نمایند و در سینه شرقی و غربی شورت میکنند لهذا در این سینه در شهر نیویورک این کنگره مهم در ایالات عظیمی عقد گردید و جلسه های آن پنج روز طول کشید و هر روز سه جلسه منعقد میشد و مهم ترین مسئله مطرح شور نمانده کلامه انتخاب پلان مشرق الا دکله بود و انجمنه پس از مجامعی زیاد از میان پلان های حاضر پلان مستر جو جرجی از امرایان جهان بر حسب اکثریت انتخاب گردید و فی انقود بختور مبارک گردید شد این پلان که منظور نظر باران شد بسبب باران شکره در و روحانی است و جمیع نفوس که از ازا دیده میگویند تا بحال در عالم چنین محدسی با این حال دکمال ساخته نشد و این معبد اساس مع سمداری قرن جدید را میگذارد زیرا از جهت جدید است و هیچ شمایستی با بنه و کنش و معابد قدیم ندارد و شکی نیست که اساس آن الهام الهی است و حال این پلان مشرق الا دکله را در یکی از عمارات بزرگ نیویورک گذارده مردم بدست دست تماشا می آید آن سرور و درود این بسبب شده که انظار آلف نفوس شویجه با مر سارت گشته

و همچنین در کنفرانس اسما ل مستتبناج امرالله در اطراف و کانف عالم مطرح جهت دشواری گردید و نکته که مد آن نوزده نفر است انتخاب گردید تا بر انجام این امر مهم قیام حائق العاده نمایند همچنین با طرف جهان بفرستند و اسباب تبلیغ مومن مانفوس را فراهم آورند و اعضای این کمیته تا بحال در چندین جلسه حاضر شده

نخبه‌اختر

ادرس: ADDRESS: Alhadi News Service, Box 283, Chicago, Ill, U.S.A

قیمت اشتراک پانزادیس یا بواسطهٔ محفل روحانی طهران باین اداره برسد

این مجریه بر حسب تبلیغ بهای هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل
 یگانگی بشر و وحدت ادیان و ترویج صلح عمومی و تربیت اطفال و حل مسائل اقتصادی و بیشتر هر حضرت
 بها و الله در اطراف جهان و توضیح حقایق این زمین و بی‌خودی خواهد نوشت و مقاله تغیر در این خصوص نشر خواهد کرد

عبد تعظیم
 چنده بود که در بر جریه نجم باختر تمام بنفست تبلیغ در اطراف
 ایالات متحد و کانادا آمده و در مدت ماه از ایالات ایالات
 و شهر ششم عبور کرده در محافل متعدد و کلاس سب و معاینه نمودن
 های نوزده فیه دایره نداء بطور مکتوبت ای می نمود و بیشتر از کس
 این امر را بر سر جمعی که از او آشنایانند در ایالات
 غرب آمریکا و در مدتی نمود که نفوس مختلفه این عالم
 عمومی گردند و در بیشتر از ایام سه یا پنج نطق در جمیع مختلفه
 میگرد در هر یک از محافل حاضرین نهایت مجذوبت عالم امر را
 چون این سخنرانی و توحشی باطنی رسیده و بارها در کلاس
 و میوبورت مراجعت نموده و تعیین کردند که بعد از این نطق
 الهی چاب داشتند شریعت فارسی بجز با حق تعالی نیستند و کس
 و عدم های مکرر بیایق این جریه روز بروز ترقی نماید و نهایت
 حضرت عبدالباق و توفیق و تحریص باران انرا احاطه کرد
 و اولادش در بیست و نه روز از کلاس عالی تر و نادرش نطق
 و از کارشناسان مرموز شرق علیه خود را که در قدرت توفیق آمدند و
 با نطق بودن با طرف و حرکت از محفل مخالفت نداشتند
 سخن بود حتی قبول جمیع دعوت نامه برای نطق در محافل
 از وقت بیست و پنج ساعت و نیز این سخنرانی در اطراف و ایالات
 آمریکا و عراق و ایالتها و جمیع محافل در شهرها و قریه‌ها
 چندین طلب بر کشید و اولاد دهبور در قلوب کل اوقات
 اولاد در پیش روی که در پنج باختر وارد شد و متعلقان در نهایت
 و ششایق او را اوقات نموده و از تاریخ و عالم امر حرکت نهادند
 اطلاع عادت گرفته در صفات چنانچه خود را نشان میفرمودند و ذکر
 امر را که در اولاد عموم ناس می انداختند با نطق که اغلب
 اوقات همیشه در دست بر زبان حاضر و گوش بر جفت نماندند
 با نطق سدادند
 چنانچه در این سخنرانی اغلب عیال و اولاد گفتند و دوست
 گرفته و بر زبان در حضور و در شهر با نطق جوانان ایران و در تهران
 نطق اولاد شد و همه سبب بسیار جلب نظر نمود در آن محافل
 جوانان ایرانی در این امر کلام و معرفت غیب با سرش گرفته
 داخل شده ولی با بیاد حضرت عبدالباق حال خطی بر نشسته
 و در سبب و معین و داننده جمیع حاضر شده از تعلیم روحانی و ادب
 این بنا تعلیم بهره می بردند و تغیر و تجدید میگردند و همه
 می گفتند در اطراف نماند که از شرق چه تعلیم و اصول عمومی بیشتر
 اتفاق شده که روح این عمر و حیات این قرن است

تا آن در ایام این سخنرانی در میان طقات مختلفه
 سخن شایسته زبانی در محافل می نمودند و جمیع داخل گشته
 با عقوبت نوزده و دو جریه بیوش خارج می شد و نظر سرد است
 و دیان مختلفه بل حلقین و بخار و مابین و اقتصاد و این دست سیون
 و کسب و مسائل و بهندی های اصلی کل مجذب بخاطر این امر
 مبارک گشته و آثار رضایت و امان از حرکات و تکلیفات
 آنها هویدا بود
 این سخنرانی در نظر بزرگان امریکت خیلی خوب نمود و در
 اکثر شهرها در پنج باختر را در محفل های بیاد و مقصود دعوت کرد
 در جمیع محفلین مخصوصی نطق امری داده شود و این مطلب در هر جا
 واضح و رسیده بود که بدون قوت و قدرت این امر مبارک نمی
 می بود یعنی با نطق اولاد چه که بر آنجا که نطق امری است که سرفراز
 عزیز و محترم نموده و مقام آنها را در نظر کل بلند نموده و الا با نطق
 اینها خطی می
 چنانکه در این مردم برای ایشان این با ظهور از چهرت
 نماند که در این زبیر بر یکش با کلامی با بیاد و دستوار
 حاضر شده و از کسب صاف تعلیم الهی می نمودند و بعد از آنکه
 با نطق اولاد را در ایالات و در ششگان دیگر را سرب سرگردان
 مطلب ثابت نمود که همیشه هر تعلیم روحانی از کلام ای شایخ
 شرق خارج شده و زمین های حشاک قلوب الهی غریب سرب
 و خرم نمود
 این است که حضرت مولی النوری در الواجبه در باب نطق
 در چنین میفرماید: "اسماوت با طراف مرقوم نموده نطق
 الحیثه در هر جا توفیق و سوره شدی و با اجاد و در نهایت و ششگان
 شدی و از بهر بیعت و در برائی دیدی و در جمیع شهرها می نمودند و در
 بیعت مشغول" همچنین میفرماید: "الحیثه که توفیق و توفیق
 و سبب تشکیل محافل ثابته شود که هر نفس ثابته و بیاد
 می نمود و الهی تمهر است و با بیاد است الهی توفیق برج
 ثبوت بیشتر توفیق خطیتر" همچنین میفرماید: "الحیثه
 حوادث شرق و غرب نهایت سبب سرور است و بیعت
 حضرت با نطق خاد و بیعت را احاطه نموده و اولاد علو امر است
 اولاد که در آن نطق نماندند و در آن نطق اولاد
 توفیق شدی این نطق و هدیه ای است که برین توفیق در
 هر کس سزای مطلق است بجز در افاق مغفرت و مقصود است
 و توفیق در مطوره" در دل و در هر کس از امام سخن در کلام
 این نطق نماند و توفیق شدی که با نطق با کسب ۱۹۱۹ ششگان
 مرقوم نموده بودید رسید از مضمون نهایت سرور حاصل

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

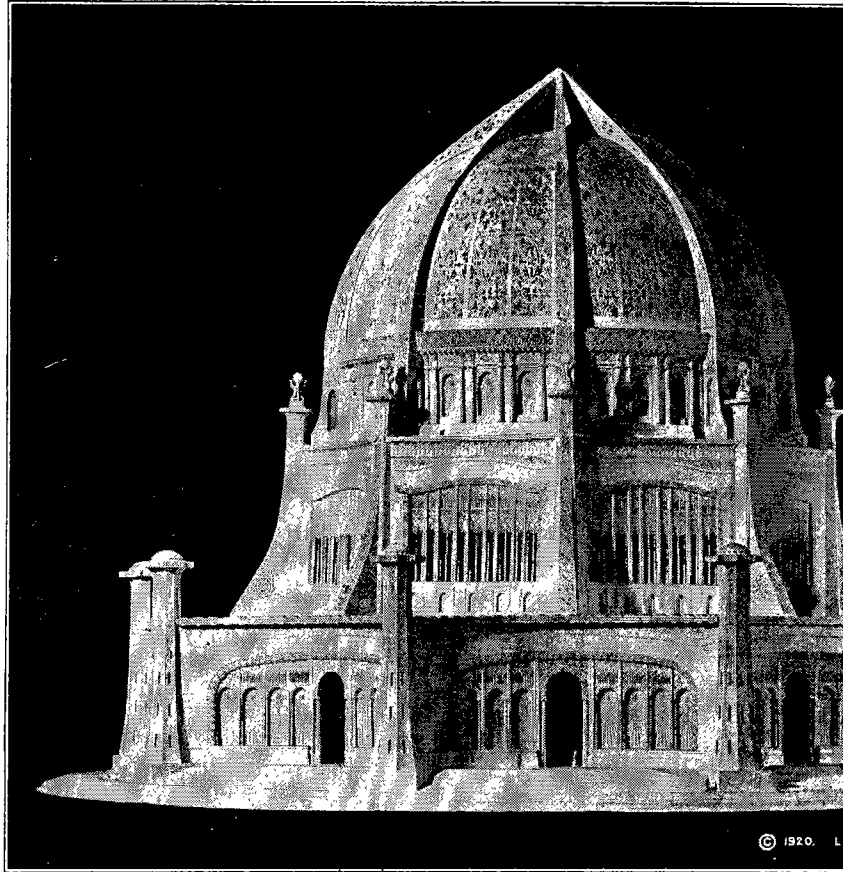
From *Unveiling of the Divine Plan.*

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Model of the Mashrekol-Azkar design accepted by the Twelfth Annual Co
Designed by Louis Bourgeois (Copyrighted).

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Nur 1, 76 (June 5, 1920)

No. 5

(From the *New York American*, May 23, 1920.)

Bahai Temple Strikes New Art Note

Louis Bourgeois' Model for \$1,500,000 Structure Combines Essence of All Architectural Systems.

BY PEYTON BOSWELL.

ON the shore of Lake Michigan, just a little ways north of Chicago, the Bahai Movement is soon to begin the erection of a Temple of Peace. Many persons who have seen the model for this building, which is the work of the architect and sculptor, Louis Bourgeois, say that the great Temple will be the most beautiful modern structure in the world. Some go so far as to say that it will be the most beautiful structure ever erected. A large model of the Temple, filling almost an entire room, is now on exhibition at the Kevorkian Galleries, No. 40 West Fifty-seventh street.

The Bahai Temple of Peace, whose doors will never close, day or night, and in which every person may worship, will cost about \$1,500,000. Its outer covering will be of cream colored terra cotta. It will be 225 feet in diameter and 180 feet high.

Mr. Bourgeois' model was selected by a committee of forty-nine. This committee was ready to approve the design, but because the structure differed from any other building that had ever been erected, they felt that they needed guidance, before making the formal acceptance, from an architect who could tell them whether it was practical.

They called in Mr. H. Van Buren Magonigle, president of the Architectural League. Without being apprised

of the preference of the committee, Mr. Magonigle studied all the models submitted and quickly selected that of Mr. Bourgeois. His verdict was: "It is the first new idea in architecture since the thirteenth century. I want to see it erected."

The Bahai Temple of Peace combines within itself all the lovely elements of all the types of architecture that man has ever devised. This may at first sound rather discouraging to students of art who know how inspirationless eclectic works usually are. If a painter tries to combine all the good points of all the schools of painting he invariably gets a picture that is tame and uninteresting. It is the individual method that counts.

But, after looking at Mr. Bourgeois' model for his beautiful Temple, listen to him explain, in a voice trembling with enthusiasm, just how he came to combine all styles of architecture in his design:

"The Bahai Movement," says Mr. Bourgeois, "is a fusing of the essential spiritual elements of all religions and all philosophies. Stripped of the personalities of their founders and subsequent leaders, all sects are found to have very much the same divine basis. All the teachings that have held the minds of men and ennobled them are

found to be very much alike in essence. The doctrines of Christ, of Buddha and of Mohammed greatly resemble each other. As with religions so it is with architecture. If you resolve the different architectural systems to their idealistic basis, laying aside all extreme forms, you will see that they harmonize so perfectly that they can be blended without one discordant note. That is what I have tried to do in the Temple of Peace—to combine all architectural modes into a symbol of the Bahai Movement.”

With a burst of enthusiasm the sculptor-architect declares: “It is БАНА’-’О’ЛЛАH’S Temple. I am only the channel through which it came!”

In its general shape the Temple gives one the feeling of a spiritual symbol arising with an inevitable fitness, from the very earth.

The first story breathes the spirit of welcome. It is in the form of a nine-pointed star. Nine circular exedras curve into the building, with a great doorway in the center of each, so that from whatever side one approaches, the structure seems to extend its arms in welcome and embrace. The first story in its simplicity suggests the Greek and Egyptian temples, while the treatment of the doors and windows is Romanesque in form, and the intricacy and beauty of the ornamentation suggests the Gothic and the Arabic.

The second story, beautiful in its windowed elegance, is renaissance in line, but purely Gothic in the interlaced arches of its openings.

The third story is renaissance in feeling, restful and quiet. Above it rises the lovely dome, which suggest the Byzantine, while above the closed top is a unique feature—the beams of the dome arising like hands clasped in prayer, so as to give the feeling of ascension and aspiration found only in Gothic towers.

An intricate system of ornamentation covers the columns, surrounds the win-

dows and doors and comprises the dome itself, and in this one deciphers symbols of all the religions of the world, interlacing and blending perfectly.

Here are the swastika cross, most ancient of all; the circle; the triangle; the double triangle, known as Solomon’s seal, the symbol of the sun, the five-pointed star representing the Man-Saviour, be He called Christ, Buddha or Mohammed; the Christian cross; the Greek cross, and finally, the Bahai symbol of the nine-pointed star.

There is a very human side to the modeling of the Temple of Peace. Mr. Bourgeois has had the Temple in mind for nine years, but it never began to take definite form until four years ago, after he had attended the convention of the Bahai Movement in Boston. Then, suddenly, in an hour’s time, the architect sketched the lower story of the Temple. At first he thought he could model the structure in three months, but he found that, so colossal was the task, that it took three years.

Now the architect is not rich, and he realized that if he worked at his model the family income would cease. His wife is also an artist, but, sympathizing with his work, she bought a little store in West Englewood, New Jersey, where they live, and while he worked with the plaster, she sold ice cream and candy and other wares to the people of the community.

When he needed plaster for his first carving and was out of money, he went into the garden, filled his wife’s clothes basket with Dorothy Perkins roses, which covered the arbor, carried them to New York and sold them for five dollars, with which he bought the needed material.

He says his wife is really the “Temple builder;” for, had it not been for her sympathy and cheerful sacrifice, he never would have carried to completion the gigantic work.

The Bahai Movement will surround the great Temple with a community that will

conform with it in spirit, for on the shore of Lake Michigan, around the beautiful grounds, will be erected a series of buildings devoted to the appli-

cation of true religion to life—a hospital, an orphan asylum, a hospice or house of hospitality, a guild house and a university, among other enterprises.

Persian-Indian Style of Architecture

As explained by CHARLES MASON REMEY, who submitted a model at the Twelfth Annual Convention of the Mashrekol-Azkar.

AS one becomes familiar with the Bahai Teaching and its principles and as one seeks to apply these in his life it is the most natural thing in the world that he should desire to express these principles and religious ideals in the terms and language of his own art, craft or profession. As with countless others such was my own experience. Since my connection with the Bahai Cause, during the past twenty years, in the pursuance of my study of architecture at home and abroad in many parts of the world, I have had constantly in mind the great Bahai Mashrekol-Azkar, the first of its kind to be erected in America, my desire being that I might be able to express in terms of architecture an offering toward this great temple.

This absorbing interest has led me, during the past twelve years to make a series of architectural studies and preliminary designs for this edifice showing treatments of varying dimensions in nine different styles of architecture. These were offered to Abdul-Baha in the hope that this work might be of some service when the time arrived for the formulation of a building design for the Mashrekol-Azkar.

When the word was received from Abdul-Baha that a choice of designs submitted for the Mashrekol-Azkar was to be made by the delegates seated in this Twelfth Annual Convention of Bahais in America held in New York, April 26-28, 1920, I felt moved to make, in addition to the drawings already mentioned, a set of models of the one of my designs which was done in the Persian-Indian

style in order to present to the Convention in as graphic and as concrete a manner as possible the salient features of this design, which, in my estimation, so far as I now understand the matter as viewed from points both practical and spiritual, is, I feel, the best suited of my preliminary studies to meet this present problem. With the exception of this design in the Persian-Indian style, which is of quite modest dimensions, each of my other eight designs are too large in size and of too costly construction to be considered. Moreover, with the exception of the Arabian, Moorish and Persian designs, the others were not sufficiently oriental in character to satisfy the requirements of the problem in hand. Therefore between these practical and aesthetic conditions there seemed to us to be but this one of my designs to feature.

Since Abdul-Baha ordered the Convention to choose one from among the designs which had been offered for the Mashrekol-Azkar, I did not deem it advisable to prepare any new designs, nor to alter those which I had previously made. The models and the large drawings of this Persian-Indian design, which I am offering together with my first drawings, are merely enlargements and developments of the original design. There have been no changes in the style of the design, its treatment or dimensions.

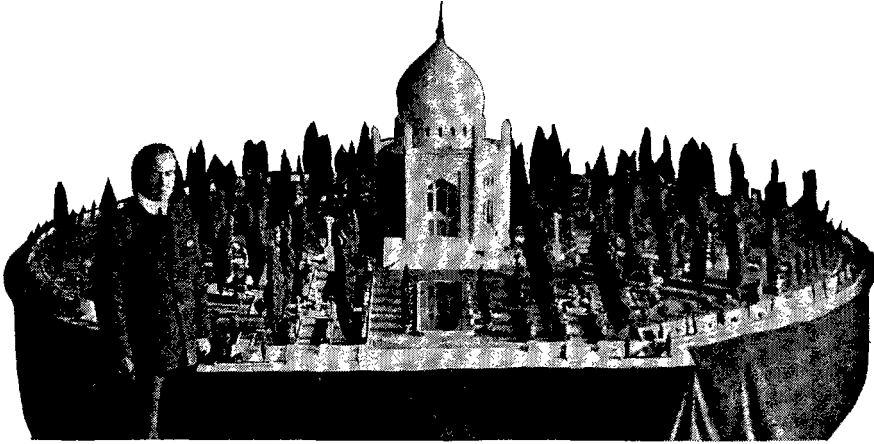
While engaged in this work my concept of an architectural treatment for the Mashrekol-Azkar underwent many changes and modifications. In considering a style for the first design made, the Byzantine then suggested itself to

me as combining in one complete and developed style of architecture, the characters of both the orient and the occident. Later on in the work I made studies in various other styles from the classic to the ultra modern which work included some of the styles of the orient. Toward the close of this study I received an excerpt from a Tablet of Abdul-Baha's addressed to Mrs. Kate Ives in which he mentioned the Mashrekol-Azkar as follows:

"That Divine Form manifested itself in America and entered the great Tem-

perfect development in the Mashrekol-Azkar of future generations. I have been pleased to note latterly that the majority of the people who have seen my preliminary drawings have expressed a preference for the Persian and the Persian-Indian styles.

The Persian style of architecture was developed under the influence brought into Persia by the early Moslem civilization. Some of its grandest applications are found in the mosques of Esphahan, Khoum, Kashan, and Khazvin, while the same style is found in these



Charles Mason Remy and the model he submitted in the Persian-Indian style of Architecture.

ple which shall soon be constructed therein. This glorious Temple resembles the oriental edifices and soon you will see it erected there with a most solid foundation and strongest basis."

Furthermore, I learned it was reported that Abdul-Baha showed a picture of the Taj-Mahal to Mr. P—W—, suggesting that the Mashrekol-Azkar have a similar entrance.

These words of Abdul-Baha quite revolutionized my thought regarding the style for this first great Bahai Temple to be erected here in the west. With time and more study the architecture of the orient has made its appeal more and more to me as being the best suited of all styles as a foundation for, and a first step toward, the universal style of world architecture eventually to find its

and other cities, successfully applied to such buildings as bazaars, caravansaries, palaces, colleges, gateways, bridges, and other civic structures.

The lower wall surfaces of the more elegant of these buildings are often revetted with slabs of marble, while the main walls and upper parts are usually in stone, brick, terra cotta, and brightly colored tiles. Though some of these buildings have stood for centuries, the coloring in many instances remains quite fresh and even brilliant.

The richness in color decoration of the domes and minarets of the Persian mosques, rising from a foreground of gardens and silhouetted against a cloudless sky, is memorable and very beautiful. This style of decoration, so in harmony with its oriental environment,

has a charm of its own, to which many Persian writers, as well as foreigners traveling in that country, have testified.

The Indian style of architecture, which is an adaptation of the Persian style, had its development during the Mogul rule in India. Some of the finest examples of this style are found in the vicinity of Delhi, India's ancient capital, while the world-famous Taj-Mahal near

the city of Agra, is without doubt the best known and by many the most admired building of the epoch.

The Taj-Mahal is finished within and without with white marble inlaid with jasper, lapis lazuli, and other semi-precious stones. It is surrounded by a garden intersected by waterways separated by richly colored flowers and foliage, and produces an effect of beauty beyond the power of words to describe.

Recent Tablets from Abdul-Baha to Mirza Ahmad Sohrab

To his honor, Mirza Ahmad Sohrab,
New York City—Upon him be BAHÁ-
'O'LLÁH El-Abha!

He Is God!

O thou servant of the Holy Threshold!

Praise be to God, that the events of the Cause from the East and the West are conducive to the utmost rejoicing. The fame of His Highness BAHÁ' O'LLÁH has encircled the orient and the occident, and the voice of the promotion of the Cause has reached the Supreme Concourse.

According to what they have written from California, you have become fully confirmed in service in that region. This is the result of the promise that I have made to thee. Today, whosoever is a herald of the Covenant, he becomes triumphant and victorious by the cohorts of the Orb of Regions and is honored and the object of the glances of mercifulness. God willing, the event of your wedding, ere long, will likewise come to pass. In Convention this year it must be unquestionably solemnized.

The School of Tarbiat used to receive some assistance from the American friends. Undoubtedly, you have this matter in mind. If a contribution could be forwarded through the Convention, it would be very acceptable.

Thou hast written that if a Persian teacher could come to those states and travel for awhile, it would be most timely; therefore we have written to Persia and ere long a ripened soul with

an interpreter will be forwarded, so that for a time he may make a tour throughout America and then return. Undoubtedly in their reception you will demonstrate the utmost magnanimity.

Likewise, yourself, at the opportune time, travel throughout all the states and with the utmost exhilaration and tumult raise the call of the Covenant, thus the favors of the Orb of Regions may encircle the globe.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab,
March 27, 1920, Washington, D. C.)

[Portion of a Tablet received by Mrs. Ella G. Cooper of San Francisco, California, in regard to Mirza Ahmad Sohrab's trip in the West:]

He Is God!

O thou beloved daughter!

Thy detailed letter, dated December 7th, 1919, written to Shoghi Effendi, was received. Its contents produced the utmost rejoicing for it was indicative of the promotion of the divine teachings and the attraction of the hearts to the Kingdom of the Lord of Hosts. Likewise, the power and might which became manifest from Aga Mirza Ahmad in the diffusion of the teachings and the promulgation of the Word of God. This is purely through the confirmations of God and the help and assistance of His Highness BAHÁ' O'LLÁH.

Consider ye, that a youth from Persia,

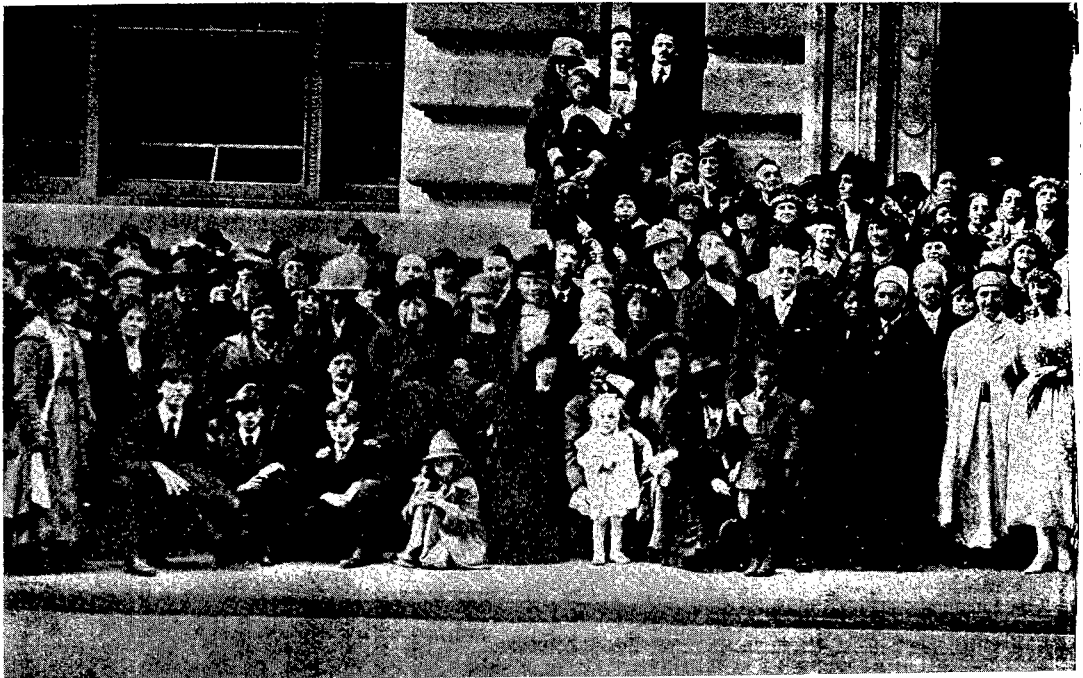
who has not studied sciences and arts, nor is he informed of the political, economic and social problems, nor is he acquainted with all the conditions of the east and the west—notwithstanding this, he delivers irrefutable lectures before vast audiences and imparts exhilaration and motion to the souls. This is no other save through the confirmations of His Highness BAHĀ'O'LLĀH. This is

'LLĀH, and the power of the Covenant, otherwise what existence have we?

Praise be to God, that California is in motion and attraction and the souls enamored with the Kingdom of Abha!

(Signed) ABDUL-BAHA ABBAS.

To his honor Mirza Ahmad Sohrab and his respected wife—Upon them be BAHĀ'O'LLĀH El-Abha!



BAHAI DELEGATES AND FRIENDS ATTENDING TV
Photograph taken on steps of Enginee

evident and manifest. No soul can deny it. For the bestowals of His Highness BAHĀ'O'LLĀH, and the power of His Covenant, will make a drop an ocean, the mosquito the eagle soaring toward the Supreme Concourse, the tender plant the blessed tree, the weak child the powerful man, the mustard seed the towering mountain, and the unknown well known throughout all the regions. In short, all these are through the outpourings of His Highness BAHĀ'O-

He Is God!

O ye son and daughter of the Kingdom!

According to what you have written, spiritual connections are established between you, and you are contemplating to enter the world of matrimony and become each other's associate. It is my hope that this union become eternal; both of you harmonized on the physical and spiritual planes and become one in the exoteric and esoteric realms;—so that you may spend your days together

with the utmost joy and happiness and be engaged in the glorification of His Highness BAHÁ'Ó'LLÁH, because He has brought into perfect mutual affiliation both the east and the west and has established such a divine communication between Persia and America, that a Persian and an American have become the expression of one soul.

In brief, I supplicate for you con-

Recite ye together the following prayer:

O God! O God! We are married for the love of Thy beauty, longing for the fulfillment of Thy good pleasure and yearning to devote our lives to Thy service. O Lord! Suffer our bodies to become one body, our spirits the expression of one spirit and assist us with Thy confirmations—so that we may arise



FIFTH ANNUAL MASHREKOL-AZKAR CONVENTION.
Societies' Building, New York City.

firmation and assistance so that ideal affinity be unveiled between you, both of you be occupied with the services of the Cause of God and be aided and confirmed. You must strive to establish between yourselves such an affinity and love that you may become the object of envy to all mankind and your wedding may serve as an example, so that similar unions may come to pass very frequently.

Upon ye be Baha-El-Abha!

wholly to perform Thy services, be detached from aught else save Thee, firm in Thy Covenant and Testament and freed from all else save Thy love. O Lord! Assist us with all these Thy favors.

Verily Thou art the Confirmer, the Powerful, the Mighty and the Omnipresent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, May 7, 1920, New York City.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Southern States:

Western States: HELEN S. GOODALL.

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No. 5

Editorial—Memorial to Joseph H. Hannen

“The School of Tarbiat used to receive some assistance from the American friends. Undoubtedly, you have this matter in mind. If a contribution could be forwarded through the Convention it would be very acceptable.”

When the above extract from a recent Tablet to Mirza Ahmad Sohrab was read in the Convention many friends arose to the fulfillment of this suggestion of Abdul-Baha. As our late brother, Jo-

seph Hannen, had so faithfully served this School of Tarbiat in the west, it was suggested that each of the friends contribute one dollar to a memorial fund to be sent in the name of Brother Hannen from the Convention. Those of the friends who wish to join in this memorial may send their dollar to Miss Nellie Lloyd, 104 Wall Street, New York City.

George Latimer.

“Set up this esteemed soul in Thy Glorious Kingdom”

Words of ABDUL-BAHA in eulogy of and supplication for Joseph H. Hannen.

RECENT TABLET TO PAULINE HANNEN.

To the beloved daughter, Mrs. Hannen, Washington, D. C.—Upon her be BAHÁ'Ó'LLAH EL-Abha!

He Is God!

O Thou Compassionate Lord!

Thou knowest the magnitude of my sorrow as I engage in this following supplication. The favored servant of the

Kingdom, Mr. Hannen, that pure and spotless soul, was the first self-sacrificing person in the path of the Merciful One. At night he was restless and during the day he was untiring. Not a moment did he rest and all his lifetime was consecrated to the service of the Kingdom. In the assemblage of Thy friends he was an active member and in the gathering

of Thy favored ones an enkindled torch. In the horizon of guidance he twinkled like a radiant star and in the Abha Paradise he appeared a magnificent palm. He was an illumined soul, merciful, kingly, lordly.

At present that bright candle has been extinguished in the globe of this mortal world that thereby it may shine resplendently in the globe of the Kingdom. That radiant star has set from this world below that it may rise effulgently from the Supreme Horizon.

O Thou Forgiving Lord!

Set up this esteemed soul in Thy glorious Kingdom upon the thrones of everlasting sovereignty and make him a heavenly prince. Help him to soar in the limitless realm and draw him unto the close companionship of heavenly birds in the hidden world. Immerse him in the ocean of Light, and make him the prince over the Realm of Mysteries. Bring him unto the effulgent concourse and help him to attain his object in the realm of Thy presence and the heights of the Supreme Concourse.

Thou art the Forgiver, the Pardoner, and the Compassionate!

O thou daughter of the Kingdom!

This calamity is overwhelming and painful, and undoubtedly its effects are most severe. A thousand times alas, that like unto a star, that glorious personage disappeared from the horizon of the immensity of space. He has arisen from a horizon that knows no setting and has hastened unto a realm that is infinite. He has been detached from this world below and has attained unto Everlasting Life. He has ascended from this gloomy world and hastened to the Center of Light.

Grieve not therefore and be not despondent. Enkindle his lamp and strive that the orchard of his highest wish may abound with fruitful trees. Rest thou assured in the bounties of the Lord of Hosts and endeavor to be confirmed by the favors of the glorious Lord. If he has disappeared from this plane, grieve not, for thou shalt find him in the divine realm. Be not sad at this temporary separation, thou shalt enjoy eternal companionship in the realm above. Be thou therefore patient and forbearing, firm and assured.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, March 19, 1920.)

Recent Tablets from Abdul-Baha to American Bahais

DR. CHARLES HALL

To his honor, Dr. Charles Hall, Chicago, Illinois—Upon him be BAHÁ'Ó-LLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received. Its contents were lofty and sublime and its aim was high and wide-reaching. The world of humanity is in need of a great amelioration for it is a material jungle wherein fruitless trees are flourishing and useless weeds are abounding. If there is at all a fruitful tree, it is overshadowed by the fruitless ones and if a flower grows in its midst it is hidden and concealed. The world of mankind is in need of expert gardeners that they may con-

vert those forests into delectable rose-gardens, may substitute for these fruitless trees, trees that yield fruit and may replace these useless weeds by roses and fragrant herbs. Thus active souls and vigilant people are day and night restless. They strive until they are closely attached to the divine Kingdom and thereby become the manifestations of infinite bounties and the ideal gardeners of these forests. Thus the world of humanity will be wholly transformed and the merciful bounties become manifest.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

LOUIS G. GREGORY

To his honor, Mr. Louis Gregory, care of his honor, Mr. Hannen, Washington, D. C.—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letters were received. Verily, thou hast labored hard in this year's Convention and hast served beyond thine own endurance. Thou hast moreover, traveled before and subsequent to the sittings of the Convention, hast served by other ways and means, art ever restless and active and hast, with thy respected wife, consecrated thy life to the service of the Kingdom. Undoubtedly thou shalt be confirmed and assisted.

Strive with heart and soul in order to bring about union and harmony among the white and the colored and prove thereby the unity of the Bahai world wherein distinction of color finds no place, but where hearts only are con-

sidered. Praise be to God, the hearts of the friends are united and linked together, whether they be from the orient or the occident, from north or from south, whether they be German, French, Japanese, American, and whether they pertain to the white, the black, the red, the yellow or the brown race. Variations of color, of land and of race are of no importance in the Bahai Movement; on the contrary, Bahai unity overcomes them all and does away with all these fancies and imaginations.

Convey on my behalf to thy fellow-traveler, Mr. Roy Williams, the utmost kindness. I am greatly pleased with him and my hope is that in the future he may be greatly confirmed. Extend on my behalf much kindness to thy respected wife. I never forget her and she is ever in my memory.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

Green Acre in 1920

Green Acre is turning a new radiant page in its history this summer. The wise and beloved Persian teacher, Jenabi Fazel Mazandarani, whom Abdul-Baha in his love has sent to us in response to the request of the American believers, will be in Green Acre for lectures and conference. His interpreter, Manucher Khan, will conduct a class in Persian. Here is a wonderful opportunity for the American friends to drink from a veritable fountain of knowledge the pure water of the Bahai teaching as it is flowing today so gloriously in Persia. And here is the chance to learn the original language in which the "river of glory" has been renewing the world in these latter days.

There will be many other lectures and study classes and those wonderful meetings for spiritual communion which are so characteristic of this "Green Acca" by the "River of Light". It is in these

meetings that we win a new baptism of power to "live the life" which alone can illumine the world.

Mrs. Louise Boyle will conduct a summer camp for Bahai Juniors with classes in arts and crafts. There the great Bahai principles will be taught during many hours of pure joy. A more perfect place for a summer camp devoted to play, study and spiritual education could not be chosen than the one at Willow Cote, Green Acre.

The Green Acre Fellowship has bought the Inn and the surrounding cottages. Now with the Fellowship House, the Pines, Mt. Salvat it is ready for the visitors and the glorious destiny Abdul-Baha has foretold. Full information about the rooms, cottages, the spiritual program, can be had from Mr. William H. Randall, 35 Congress St., Boston.

Albert Vail.

بیش از پنجاه ادریکت سار بود میگویید که اگر من او قائم در عرف
 و شکار نام آنوقت عادتت بخداست داشتی چنانچه در حدیث
 در کتابها میگوید ستر بر او زده او قات خود را صرف طرح امری این
 حکم را کمال آن مینویسد زنی که در علم فاش ماهوی است و گمان
 شیرینی درستی فروش بازگردد اما امری است که در علم فاش ماهوی است و گمان
 رسد و فتنه آفرین و بنا بر حرف شد یک مقداری گل در باغ خود
 چیده بر بنویزد که بوده قیمت آن که چند دلالی شد که در فراوانی
 ابلهان نمود او مستعد بود که طرح در سه ماه ریخته خود بدست و در عرض
 سه ماه سه سال تمام در همه امور دست کشیده و تمام او قات خود را
 آن داشت محفل علی سلیمان ۱۹۲۰ با شائق کرام این فتنه را
 او شایسته نمودند در شاع این حکم ۱۸ فوت است و قطران ۲۲۵ فوت
 و قیمت آن قدر بسیار کم بود و این در زیارتین عمارت عمر عبد بنی
 در مستعد که چنین بنامی عظیم بن امالی ایجاب کرد و فوت ما بن نوع در دست
 مع طلوع این امر عظیم حضرت باب بود که در ۱۹۴۶ قاجار رحلت است
 عرض نمود و در شایسته طلوع شمس حقیقت حضرت بها هم میراد و چون آنطور
 عظیم آبی در کجا جامع رحلتی بر او در رخ بر کشد و غلات ها که در هم در کجا
 زایل نمود و علی صبح در جم و عدالت و محبت و یکایک عدم نوع نیز در کجا
 او این و غیره است که در مقصد و موسی مرکز بود و در جهت برودت تمام
 در اوها چنانچه شسته شده است در بنیاد فیض و عبادت و محبت و خلاف
 در فدا در برابر او است امر حضرت ساجده هم مؤسس است العدل مرکزی
 دنیا و باطن صبح ما بن دول و ملل است حضرت بها هم در ۱۹۴۶
 در جسد علی صبح فرمود و در این جسد فرستاده شد بواسطه همان
 اشخاصی که در اخصا طلوع اریان آبی نیتند و با نیت و نیت فرود از
 غلظت فرق و نیز زنده حضرت جبر ایجاب مرکز عهد و میثاق در معین کلمات
 از سراج تعالیم مستعد آئینه است در ۱۹۰۶ بواسطه حریت ترک که در جسد علی
 پروان آمدند در ۱۹۱۲ میلاد امریکا تشریف آوردند امر بها روح و حقیقت
 علم اریان آبی در این تمام بهتیا است عصر حاضر دنیا و بلاد کل فرق
 و اوزار است این حکم شرق الاذکار عبادتگاه عموم نوع بشر است
 تا عبادت و مسجد و عهد بشیر زیرا که خداوند یکی است و ابواب این مسجد

همیشه در برای همه با زبانت قیس در ما بین در اینجا نیست اطراف این حکم
 آگاهی جاری و باطنهای مورد کمال و حتی قدمت منبع و فن است که در آن
 عین عبادت آنگهی است یعنی بر شیخانه تا مسافر خانه تا پناهگاه برای بنام
 در ارس دارا اقر بیضی لطیفی صفا و غیره این است مستعد شرق الاذکار
 بیجا که طرح نوشته اش اینقدر جانب نظر راست نیز باقی است
 چون قاریین محترم عکس حکم فوق ایذکار در قسمت انگلیسی بجز هر ملاحظه دارند
 در امتیاز با ما ده آن در شیخانه است نیم دور در طلب جلا و در یک مصلح در شمس است

مکتوب
 مکتوب بشارت هلالی از جانب آیه برز لطیف هم حکم با داره رسیده که جای
 بنام است چیزی بود از عهد و اخبار ترقیت امر آنگهی در شرف است در خانه
 مصر استمال و انجذاب رهبری آن دیار و قیام تمام بر خدات امر مبارک
 خصما فوس طینه از عمل آن لاد که مانند نیم ساطع در شمس غمان و ایتان
 در ایام طلوع خرمه مانده و از عهد و فن حضرت روحی در خانه در پارس و غیره
 در اوقات میماند رهبری آن بلاد در ابلاغ لغات و تعالیم آئینه و آثار مبارک که در آن
 قوه عظیم مرکز عهد و میثاق آنگهی در آنکامک طلوع و لایح است در حضور قدر توحیح
 ایگز لندن نگاشته اند که در همین در و درون میام در اصل مستعد مستعد
 چه در یک در آنالاهای عمری لندن و چه در ساری و با در هر چه در ظرف است
 روح بجز محبت اقدس در تعالیم مبارک مستعد حضرت بها هم در تاریخ
 حجت شده و کل ارج در آنستات در نصیحت استمالی و انجذاب پیشند در اول
 از بر زرد کالی نمود در وقت و عبادت فلهای عمری در لایح در ساری و با
 اغلب در زها و شها در شفا محققه رفته ایگزیری در فوس نمود و حقیقتا ملاقات
 نمونه و اوقات را در ذکر تعالیم آئینه در دست هم در آنجا و در تقاب و کلمات غایب شرمه

عبدودیت مرکز شایسته بر میر زنده
 امر مبارک
 شکرین محرم جزیره بجز شری را که در بیان علت قیبل طره در قسمت آن
 در شماره گذشته بود ملاحظه فرمودند و العزیز که در آن استمالی ایجاب که در
 تکلف از نظر افرار حاجتست قاری رسیده و در حواط اطراف با در و کمال آن
 بیشتر از پیشتر مسلم و مسعود گردید اسیما بتبقیات و تأیید است مبارک که در
 توفیق دانق نشود که هر دو قسمت نامی انگلیسی در بر زرد طریق کلمات توفیق بود

Handwritten text in two columns, likely a manuscript or ledger. The text is written in a cursive script, possibly Persian or Arabic, and is arranged in approximately 20 horizontal lines. The right column contains the main body of text, while the left column appears to contain marginal notes or a secondary set of entries. The script is dense and fills most of the page area.

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سال یازدهم
شماره پنجم

پنجم

نوعه نمره ۷۴
پنجم مجون ۱۹۲

قیمت اشترک سالیانه دو در دو نیم و در ایران بنیین محفل روحانی است مشرکین محترم همیشه و با هر سطح محفل بنام باره برین

این جریده در حرابه بجان یکبار منتشر میگردد و در سالی متعلقه باین امر عظیم که مرقات ترقیات مادی و معنوی نوع بشر و یکجا نه رسیدن عظیم
عالم را اطمینان می آید است سخن بر حدیثی که در کتب قدسیه است

باین مبارک حضرت محمد ایشا در ۴ سبتمبر ۱۹۱۵

این عبارات که حضرت رسالت شد موجب برود مایه می بود
اول عاقبت همه این اموال که منقذ می شود و از این نهانه حالا به پنج خلیج دارد
که بر موج دیگر غلبه است یعنی موج ایران بر موج غلبه داشت بعد موج
ایران آمد و بر موج ایران غالب شد بعد موج روان آمد بر موج غلبه
نمود بعد موج عرب آمد بر موج روان غلبه کرد و اول عاقبت غلبه مادی شد
همه موجها خوشند حالا این موجها مثل بان موجهاست عاقبت کل
یکسان می شود که آنچه در دنیا که آنچه سکنده که آنچه غلبه بود که آنچه
عرب که آنچه بر نیاید است که آنچه در ایران که آنچه که نیاید جمع می شود
غلبه نبانند فرقات جهتا تا نماند آن فرقات الهی است که تا نماند مثلا
فرقات حضرت موسی هنوز باقی است فرقات سجی هنوز باقی است فرقات
محمد که نماند باقی است که نماند و بعد از آن که نمایان فرقات موشی که نماند
نماند نماند یک موی است که روز بروز بلند تر می شود و در ذراتی درین فرقات
چیز نماند که در روزها نماند و در آن خداوند از برای مردم دلائل در این
دایره و شهر در این زمین بر زمین دیگرین ان جزا الا بساطه الا این می کند
یعنی اینتر آن تصدیق است و در آن خطب کجرات قریش و قابل مکتوبه
و بس که مکتوبش بودند و قیام بر اطفای نور الهی کرده بودند تا به و کلمات
انم س که نما میز بنام بخت یکدیگر قیام برین سبب عظیم و مکتوبه در میان
عرب بر اندوز بودند و در هیچ مقام از مصلحت و شجاعت و ثروت و قدرت و ثروت بسیار
یعنی اینند از برای دنیا خداوند کلمات علی و دوی سلفه را باین بنام مکتوبه

فرمود حضرت خلیفه بودند ملت تا حواله بودند رحمت و در وقت آن بی پایان بود
شجاعت و مصلحت آن مشهوره کافی چون و کنار و همگی نمودند آن عرب
که عاقبت یکی خود را پیشوند بلا مکتوبه آن خطب کجرات پسر رسالت شد
علم رفیع آن سرگزین شد الهی از آن نهانه و همچنین فرمودم خودی بودند
قره تا حواله شان جمع قابل تا دلیل و واضح کرده بود بنامهای خطیبی سلف بودند
در وقت و در وقت آن بی پایان بود عاقبت برین شده و در میان آن از بنام

مشروطه ذیل و میان متابع و در این محفل شورای روحانی را با باره میسر می شود
و در این محفل سالیانه امیریک برای و در این سالی از شهر بزرگ تبریز که منتها است
نماندگان مغانی برتر مصلحت رسیدن امیریک که در آن مراکز همجاری است
و دلایست فراهم شده تا حاضر بودند و جمع گیتی از آن روحانیان نیز فرستادند
و بعضی را می فرستادند و مدت و اتفاقا در وقت این محفل بزرگ از مردم

و در این محفل سالیانه امیریک برای و در این سالی از شهر بزرگ تبریز که منتها است
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STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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As to instructions which thou desirest, they are as follows: Believe in God, turn unto the Supreme Kingdom, be attracted unto the Beauty of Abha; remain firm in the Covenant. (P. 98.)

save the divulgence of the Testament, be attracted by the magnet of the Covenant that thou mayest see the triumph of the angels of the King of the Kingdom and the valor of the hosts of the Lord of Might. (P. 160.)

Set aside every mention save the mention of God and abandon everything

(*Tablets of Abdul-Baha*: Vol 1. pages indicated.)



ABDUL-BAHA

Talking with his interpreter in the courtyard to
Pilgrims' House at Haifa, Palestine.

(Photograph taken in 1919)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Rahmat 1, 76 (June 24, 1920)

No. 6

The Bahai Teaching Convention for the Central States

HELD IN CHICAGO MAY 22nd AND 23rd, 1920.

Letter sent out by the Secretary.

BELOVED Bahai brothers and sisters in the Assemblies of the Central States:

The most glorious Convention for teaching held thus far has, through the grace of God and the heavenly bestowals of our beloved Abdul-Baha, just been concluded and in accordance with instructions voted, the following report of actions taken is being sent to the different assemblies of this group.

After statements by Mr. Albert R. Vail and Mrs. Annie Parmerton giving a report of the actions taken at the National Convention in New York, which statements brought out the fact that Dr. Pauline Barton-Peeke, Mrs. Ida B. Slater and Mr. Carl Scheffler had been chosen as members of the National Teaching Committee for the Central States, it was voted:

1st—That these three and two others should act as a Committee of Teaching for the Central States. Dr. C. H. Stiles of Detroit and Mrs. Margaret Lafferty of St. Louis were chosen as the additional members.

2nd—Each assembly to raise monthly as large an amount of money for teaching work as possible.

3rd—The moneys to be collected by the local assembly Treasurer, appointed by the House of Spirituality of that city; or where the assembly is too small to have a House of Spirituality, the Treasurer is to be elected—a majority vote electing.

4th—The Treasurer will send monthly one-third of this amount collected to the

Treasurer of the National Teaching Committee, Mr. Wm. H. Randall, 35 Congress St., Boston, Mass.; one-third to be sent to the Treasurer of the Sectional Teaching Committee, and one-third to be held for local teaching work.

5th—The Sectional Teaching Committee organize and launch at some time during the year, deemed by it most suitable, at least one concentrated teaching campaign, consisting of an adequate advertisement scheme, a series of lectures and to arrange for the maintenance of one or more competent teachers, who are to do follow-up work for a short period after the campaign is concluded.

6th—The city in which this campaign is launched to be left to the discretion of the Committee with the understanding that they will give preference to a city located in one of the five states mentioned by Abdul-Baha in the first Tablet addressed to the Central States as not having been illumined by the Glorious Cause through the spread of the Message. An opportunity, though, is to be given to the different assemblies in this section to bid for this campaign for their own city, or one nearby, through definite propositions of co-operation.

7th—The Teaching Committee to arrange that the teachers who are assigned to this section by the National Teaching Committee, or those who may arise for the work in this section, will, as regularly as possible, or whenever the need

arises, or the opening is made by the local House of Spirituality or Committee, visit for the purpose of teaching in such assembly or city.

"God, the Maker of the worlds, hath created the realm of humanity to be the Paradise of Eden (or the Garden of Paradise) if the edifice of Peace, Reconciliation, Love and Faithfulness is founded on a solid and firm basis. Nay, rather, He hath willed it to become the mirror, reflecting the Delectable Paradise."

(A New Year greeting from Abdul-Baha to the London Christian Commonwealth.)

The Third Bahai Annual Teaching Convention for the Central States

Chicago, Illinois, May 22d and 23d 1920.

SATURDAY, MAY 22nd.

2:30 P. M.—901 Masonic Temple.

First Session: Opened by *Mr. Sheffler, Mrs. Slater, Dr. Pecke*, Central States members of the National Teaching Committee.

6 P. M.—Morrison Hotel.

Feast of the Déclaration of the Bah.

SUNDAY, MAY 23rd.

10 A. M.—901 Masonic Temple.

Second Session: Opened by Bahai Juniors.

3 P. M.—Public Meeting: *Dr. Pauline Barton-Peeke and George Latimer*, Presiding, Corinthian Hall, 17th floor Masonic Temple

General Topic: "The Great Unrest—The Divine Remedy"

I. "The Bahai Program—Economic, Educational, International—For a Reconstructed World," *Mr. Mountfort Mills or Mr. Alfred E. Lunt.*

II. "Abdul-Baha's Remarkable Teaching on Immortality—How the Divine World Communicates with Man," *Mr. Albert Vail.*

Music provided by *Mrs. Ruth Breyspraak-Heymar, Mrs. Carl Scheffler, Mr. Albert Windust and Miss Sarah Windust.*

Program of Convention.

8th—The Teachers to travel entirely under the jurisdiction of the Central States' Teaching Committee. All communications regarding this to be addressed to the Secretary of said Teaching Committee.

9th—The policy of the teacher in a city to be determined by the House of Spirituality or the committee of believers in established assemblies. In new territory it is left entirely to his or her own discretion.

10th—Each assembly will acquire its own literature for teaching purposes.

11th—Names and addresses of new people interested in the Cause to be sent through the Secretary of the local assembly to the Secretary of the Sectional Teaching Committee, who will, in turn, send them to the Secretary of the National Teaching Committee. Whenever possible, literature regarding the Cause will be sent to such addresses.

12th—Every believer to consider it his or her duty to bring at least one new soul into the Cause every year.

13th—Mrs. Ida B. Slater, Plaza Hotel, Chicago, was elected Secretary; Mr. Carl Scheffler, 56 E. Congress St., Treasurer.

Please present this report to the assembly in your city at your earliest convenience. It is certain that if every believer and assembly in these parts enters upon this work in the spirit of love and harmony in which these plans were evolved and enthusiastically carried in the Convention, it will result in accomplishing what our beloved Abdul-Baha is patiently waiting upon the American believers to carry out.

With Bahai love and greeting,

Ida B. Slater, Secretary,
Chicago, May 24, 1920.

Plans of the National Teaching Committee

Letter sent out by the Secretary.

Washington, D. C.
May 25, 1920.

To all Bahai sisters and brothers in America—Greetings.

Dear friends and co-workers:

The Center of the Covenant, Abdul-Baha, instructs us in the Tablet on page 67, *Unveiling of the Divine Plan*, that "one of the greatest divine wisdoms re-

garding the appearance of the Holy Manifestations is this: that the souls may come to know each other . . . and that the power of the love of God may make all of them the waves of one sea, the flowers of one rose garden, and the stars of one heaven."

Taking these words much to heart and pondering over their meaning, the mem-

bers of the Teaching Committee appointed this year by the delegates to the Convention distinctly feel the indissoluble bond which binds together all members of the Bahai family in a unity born of the Spirit.

As members of this great family, we consider it a privilege and a joy to fully inform you regarding the teaching program as thus far outlined:—for, in relation to the Center of the Covenant, all are equal, especially as He whom we know to be the Center of life and light and love has said: “I have summoned all to the conveying of the Message.”

First you will want to know the personnel of the Teaching Committee as appointed by the delegates to the Convention.

It was thought best to divide the country into five sections or divisions, as designated by Abdul-Baha in the so-called Teaching Tablets, and to choose three members from each section and four at large, making a Committee of nineteen members, as follows:

Northeast and Eastern Division

Wm. H. Randall, 35 Congress St., Boston, Mass.
 Mountfort Mills, Aphorp Apt., Broadway and 78th, New York City.
 Mirza Ahmad Sohrab, 415 Madison Ave., New York City.

Southern Division

Mrs. A. J. Parsons, 1818 N St., N. W., Washington, D. C.
 Mrs. R. F. H. Ledyard, 1922 Sunderland Pl., Washington, D. C.
 Mrs. Mariam Haney, The Mendota, Washington, D. C.

Central Division

Mrs. Ida B. Slater, Plaza Hotel, Chicago, Ill.
 Carl Scheffler, 56 E. Congress St., Chicago, Ill.
 Dr. Pauline Barton-Peeke, Rose Building, Cleveland, O.

Western Division

Mrs. Ella Goodall Cooper, San Francisco, Calif.

George Latimer, 295 Twelfth St., Portland, Oregon.
 Henry McConaughy, Box 45, Seattle, Wash.

Canada

Mrs. Wm. S. Maxwell, 716 Pine Ave., Montreal, Canada.
 Mrs. Lizzie V. Cowles, 14 Tower Ave., Montreal, Canada.
 Mrs. Mabel Rice-Wray, 68 Peterboro St., Detroit, Mich.

At Large

Mrs. Stuart W. French, 363 Grove St., Pasadena, Calif.
 Roy C. Wilhelm, 104 Wall St., New York City.
 Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y.
 Howard C. Ives, 1451 Broadway, Room 206, New York City.

Immediately after the close of the Convention, the Committee met and appointed Mrs. Parsons, Chairman; Mr. Randall, Treasurer, and later, Mrs. Haney, Secretary.

Also from this Committee of Nineteen regional secretaries were chosen, whose duty will be to keep the National Teaching Committee (through its Secretary) informed of the progress of the work in their respective sections, so that this information may be circulated in any way which will further the teaching service, as well as to keep the traveling teachers informed regarding the work accomplished in various parts of the country. The name and address of each regional secretary follows:

Wm. H. Randall, 35 Congress St., Boston, Mass.
 Mrs. Mariam Haney, The Mendota, Washington, D. C.
 Mrs. Ida B. Slater, Plaza Hotel, Chicago, Ill.
 George Latimer, 295 Twelfth St., Portland, Oregon.
 Mrs. May Maxwell, 716 Pine Ave., Montreal, Canada.

We feel sure that all hearts will rejoice to know that the work of spreading the glad-tidings of the Kingdom and the teaching service which was so explicitly

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

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Rahmat 1, 76 (June 24, 1920)

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given to this country and Canada in the *Divine Plan* last year, has been taken up with a renewed energy, with an enthusiasm born of the Spirit, and with a greater grasp of its scope and importance.

While the Teaching Committee last year felt that a little step had been taken in the right path and a certain few things had been accomplished—yet they also felt that this was only a very small beginning and that they had not arrived at the exalted station of *action* to which the Center of the Covenant calls all the believers on this continent, for we read in the *Divine Plan* (page 57) that Abdul-Baha instructs all of us: “Up to this time ye have displayed great magnanimity; but after this, ye must add a thousand times to your effort.”

The Committee meetings have been extremely interesting. Various subjects were discussed harmoniously, resulting in “all opinions coinciding;” and a really fundamental unity was established.

The following outline of a general plan decided upon for the forwarding of this great work of teaching will help you, we hope, to keep closely in touch with us, and we feel assured that all will earnestly, sincerely and lovingly cooperate to the extent of their ability.

On page 17 of the *Divine Plan* you will find an instruction to the effect that when the Great Manifestation of God came to the world to establish the oneness of the world of humanity, He first prepared the world by making the world *externally* a unit: namely, by means of new inventions, new discoveries of various kinds, new laws and international laws and other undertakings which made the significance of co-operation most prominent and indicated its essential purpose. Thus the means were first created in the material world for facilitating the establishing of spiritual unity.

We have all realized the great longing of the heart of our beloved Abdul-Baha (as expressed in so many, many Tablets) to see actually demonstrated a unity of

his servants on this western continent, and we realize that this cannot be fully achieved without the outer means and expression of unity. For this reason we have formulated a plan which will outwardly facilitate that great union of the hearts, and as an expression of devotion and service in the path of the Center of the Covenant, so that both materially and spiritually every Bahai in this country may be in vital and close contact with every other Bahai. Abdul-Baha has summoned all the believers to arise for this teaching service, and each and every one must be vitally connected with this work. Therefore it has been decided:

That there shall be a monthly Bulletin issued by the Teaching Committee on the 19th of every month, giving a report of the various activities of the teachers in the field all over America and Canada, as well as a financial report.

That this Bulletin shall be sent to every member of the Teaching Committee and every teacher in the field, as well as to the delegates representing the various assemblies in this Convention; and it shall be the trust and responsibility of the delegates, at a specially called meeting in their respective assemblies, if necessary, to see that the Bulletin is read and discussed as widely as possible among all the believers—the purpose being to share with the friends any and all information obtainable on the subject of actual teaching service. If at any time the friends have suggestions to offer, they will be gratefully received. Abdul-Baha tells us that “from every standpoint, ways and means for the teaching of the Cause of God must be prepared. The question of teaching, like any other question, is evolutionary and not revolutionary. This matter must become very plain to everyone, so that all the friends, like so many spirits in one temple, may arise in the accomplishment of this great service.”

Through this Bulletin and other co-operative service, the National Teaching Committee will gradually become a cen-

tral bureau of classified information to which all teachers may apply regarding the needs of any special locality, openings for work and the character of work to be done. To which, likewise, all centers may turn in the demand for teachers as well as co-operation in every way. This will include the distribution of literature to teachers in the field, establishing circulating libraries in every center; in short, all the glorious work pertaining to seed-sowing.

Likewise for the co-operative financing of this great work, we have devised a similar plan, as follows:

It is impossible for every Bahai to have a vital connection with this great work of seed sowing unless it is expressed on every plane, and we know that every heart will eagerly respond to this call just as we are humbly striving to do.

Some of the believers of God are in a position to become sustaining members at the rate of \$10.00 per month; others at \$5.00; others at \$1.00, and still others at perhaps less; but, in consultation, we felt that a fair average among all the faithful servants would be \$1.00 per month, and that each and every Bahai in America would gladly and cheerfully become a sustaining member of the Teaching Unity at that rate.

We are herewith enclosing a Pledge Card, as a matter of convenience, so that those wishing to contribute may sign the same and send it with their contribution to the National Treasurer who will have the same recorded, and then forward it to the Secretary for filing and future reference.

We hope you will give this matter as prompt consideration and recognition as possible, so that the Treasurer may know definitely about our resources.

All funds will go to the National Treasurer (Mr. Randall), who will deduct monthly the amount necessary for the support of the national teachers in the field; the remaining sum to be divided equally among the five sections. Each section will therefore receive one-fifth of the amount remaining in the Teaching

Fund after the national teachers have been supplied. This work will be carried out always through consultation.

Our first great trust this year, and our very great responsibility toward the teaching program is to see that plans and arrangements are successively made and executed for the furtherance of the services which will be rendered in this country by Jenabi Fazel Mazandarani, the great modern teacher whom the beloved Abdul-Baha sent to this country. His presence and sacrificial services will be naught but "pure bounty" to the entire country. He has received instructions from Abdul-Baha to visit forty-eight states, and at some time during the coming year this wise teacher will visit every assembly in America and Canada. In the coming to us of this great teacher there is an added incentive afforded us to dedicate our services and contributions.

The members of the Teaching Committee have tried to realize in their own hearts just as much as capacity admits, the great significance of the words, "These great days are swiftly passing." Also we are not unmindful of the fact that all have been most lovingly admonished to "forget the past," therefore

each and every "firm one in the Covenant" has the opportunity to write on the new page turned for us, that which he wills. A united effort will bring results—good fruits—and this is what we are all striving for.

In closing this heart to heart talk with you, we simply wish to repeat that we are all co-workers in the Vineyard of the Lord, and that we feel you are all at one with us in the hope that the oft-repeated words about mutual co-operation may be crystallized into deeds.

"Deeds are the standards."

"Magnanimity is necessary; heavenly exertion is called for."

This heavenly exertion is attainable if we have a conscious realization that "firmness in the Covenant means love and obedience to the Commands of Abdul-Baha."

"It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else." (*Divine Plan*, page 67.)

Respectfully and lovingly submitted,

THE TEACHING COMMITTEE,

By *Mariam Haney*, Secretary.

Address: The Mendota, Washington, D. C.

Recent Tablet from Abdul-Baha to Fruitport Assembly

To the friends of God and the maid-servants of the Merciful, Fruitport, Michigan, care of his honor Mr. Nels Peterson—Upon them by BAHÁ'Ó'LLAH El-Abha!

He Is God!

O ye who are firm in the Covenant!

Today whatever assembly is established that has for its purpose the welfare of mankind and is attached to the invocation of God, that gathering is a celestial one. Undoubtedly, it shall become the recipient of the blessings and bounty of Divine Providence. It is under the protection of the Lord of the

Kingdom, the confirmations and assistance shall encircle it from every side and it shall grow more illumined day by day.

This, however, is conditioned upon firmness and steadfastness in the Covenant and the Testament, that it should not fall short in its duties, should not fail to live up to its standard and should display a powerful will and perfect steadfastness.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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PERSIAN SECTION—(Continued from page 135).

O ye who are firm in the Covenant of the Self-Subsistent, Eternal God! Praise God with glad faces, for the favors ye have received and for the gifts which have come successively to ye; for the mercy which has preceded ye, for the blessings which have been fulfilled, and for the gifts which have been assigned unto ye. Verily, ye have attained unto that for which holy men and spiritual

women have earnestly longed. Seize the opportunity and use your utmost energy to kindle the fire of the love of God, to publish the knowledge of God, to diffuse the Spirit of God, and the fragrances of the breaths of God, to cause the penetration of the Word of God.

(Words of Abdul-Baha: Extract from Tablet revealed for Hoboken Assembly of Bahais, New Jersey.)

EL BAHAIÍSMO Y SUS ADEPTOS

Miss MARTA L. ROOT

Desde hace unos días, se encuentra entre nosotros la señorita Marta L. Root, norteamericana, en viaje de propaganda de esperantismo y bahaiísmo.

Ha llegado del Brasil en donde dio muchas conferencias y se fue a San Juan Chile, Perú, Ecuador, Panamá, para volver luego a Nueva York.

Francoamente esta del bahaiísmo es toda una novedad, por lo menos para mí, y eso que procuro estar al corriente del movimiento espiritista en sus diferentes manifestaciones, venga de donde venga.

La señorita Root se hospedó en el local de la Asociación Cristiana de Jóvenes, y allá fui a visitarla; no sin antes preguntar al personal de la casa si la señorita Root se expresaba en castellano.

— No, inglés, esperanto y un poco de francés.

— E, entonces va a ser un asunto serio entendernos, pues si la fuerza a hablar el francés siquiera... No importa, ¿Quiéranse anunciarme?

La señorita Root estaba conversando con un doctor, que yo también conozco, y los dos hablaban pensivamente medio inglés y medio francés, buscando las palabras y luego mirándose bien en los ojos, como para adivinar si las expresiones verbales correspondían más o menos al pensamiento.

— Sin duda, como me yo afectado y con cara bastante cambiada, me tomo por compatriota, y se levantó sonriendo de su asiento, viéndome al encuentro. Probablemente pensó: este señor es mi ancla de salvación.

— ¿Do you speak English?

— ¿Qué esperanzas? ¿Do you speak Spanish?

— ¿Esperanto?

— ¡Tampoco!

Hubo un rato de desaliento.

En fin, entre los dos, yo y el otro señor que ya estaba de visita, conseguimos señalar algo en limbo, como suele decirse, respecto al objeto del viaje de la señorita y los principios a que se ajusta la propaganda bahaiísta.

Sin embargo, no pude menos que hacerle presente cómo, teniendo el mismo objetivo un Maestro, tal elevado como Cristo, me parecía algo raro que fueran a introducir nuevas leyes de un persa, pues el fundador de la doctrina bahaiísta es un persa, es decir, fue un persa, el Baha, joven de maravilloso ascendente entre la muchedumbre, y que a causa de sus ideas fue perseguido y martirizado el año 1850.

La señorita Root sonrió y luego arrojó energicamente:

— ¡Y aseso, Cristo era francés, inglés o italiano? ¿No nació en Oriente? Luego ¿de qué se asombra?

La contestación me dejó mal por lo lógica y sencilla.

— Pero entonces ¿en qué consisten los principios del bahaiísmo?

— Son enseñanzas que constituyen la esencia de todos los más altos ideales de nuestro siglo, que unifican las aspiraciones de todas las sectas religiosas y filosofías, abarcan la humanidad y no se limitan a naciones o razas.

— ¿Y en Norte América está muy difundido el bahaiísmo?

— Muy difundido y está haciendo una propaganda insistente y eficaz. Lo que importa es que los principios vayan entrando en la mente y corazón de los hombres y los tiempos son propicios para esto. El mundo tiene sed de paz y de unidad. La doctrina de Abdul Baha proclama la unidad de todos los hombres como una sola familia, no pone límites a la investigación de la verdad,



Marta L. Root

afirma que el origen de todas las religiones es uno y que la religión debe unir, no separar a los seres humanos.

— ¿Y respecto a la igualdad de los hombres y mujeres?

— Para nosotros es indiscutible. Los jóvenes y las jóvenes deben seguir el mismo orden en sus estudios y tener la misma educación, lo que contribuirá a fundar la unidad en el género humano. Estas cosas eran proclamadas el año 1844 por el fundador del bahaiísmo, y recién ahora empiezan a realizarse.

— ¿Dará usted unas conferencias en Buenos Aires?

— A eso voy. Para dejar semillas de estas ideas.

— Pero el movimiento teosófico ya tan difundido en el mundo, proclama estos mismos principios.

— Es cierto, pero los estudios teosóficos no son para todos. Son muy metafísicos, requieren una cierta disposición al razonamiento abstracto, y no todas las mentes están dispuestas a realizar con provecho un estudio semejante. La doctrina bahaiísta se adapta más al nivel general de la mentalidad humana, y sobre todo, habla al corazón.

— Nosotros queremos la paz universal, la educación para todos.

— Así que a diferencia del Cristo, el Nuevo Instructor hablaba a la mente de los hombres y no solamente al corazón.

— Es claro. Pues estando la humanidad de hoy a un nivel intelectual muy elevado, necesita una religión que marche de acuerdo con la ciencia.

— Así que tendremos otra religión más?

— De ninguna manera. Las mismas. No es necesario erar nada nuevo. Basta con explicar las existentes. Si todas tienen la misma base de verdad.

— Como... budismo, teosotismo y judaísmo.

— Todas indistintamente. La única diferencia consiste en la forma exterior, en la veste con la que se han encubiertos verdades que antes no se podían comunicar a los hombres sin peligro serio para la evolución.

— Una vez explicado el sentido esencial de las religiones, la misión del Nuevo Instructor que consiste en aclarar la necesidad de sancionar la religión.

— universal y una lengua universal, pues para realizar el anhelo de la fraternidad, es necesario que todos los hombres puedan entenderse.

— ¿Y los idiomas nacionales?

— Los idiomas nacionales deben subsistir, pero es deseable que, para cuando todos los seres humanos hablen el propio idioma nacional y el esperanto, podrá usted comprender el inmenso beneficio que podremos esperar en la propagación de las ideas de amor y justicia. Nosotros mismos ahora, si habláramos los tres en esperanto, podríamos pasar un admirable momento de conversación intelectual, mientras luchamos de desesperado para entendernos a medias.

— ¿Y el esperanto está muy difundido?

— Antes de la guerra se publicaban 168 revistas y diarios en el mundo y siguen en continuo aumento.

— Pero usted piensa de veras que esa dicha fraternidad, esa unificación de todas las religiones podrá ser un hecho? No ve usted la oposición formidable que se hace a la Liga de las Naciones, al mismo Tribunal Arbitral Internacional?

— Para que no hubiera oposición sería necesario que todos los hombres fueran ya convencidos de la bondad de estas medidas, y en este caso no habría necesidad de implantar reformas. Ya se habrían adoptado.

Toda novedad debe vencer una resistencia que en lo mejor de los casos es la fuerza de inercia.

— Pero hace cosa de cuatro o cinco años, ¿cómo podría hablar de Liga de las Naciones? Sin embargo... ya ve... Existe... será imperfecta, será rudimentaria, pero existe. Poco a poco se va consolidando, la razón termina siempre por triunfar. A más debemos preparar el terreno al Nuevo Gran Maestro.

— ¿Qué?

— El Gran Ser de quien estoy hablando es muy superior a los anteriores, es un Gran Instructor de esos que vienen a definir el comienzo de una nueva etapa en el progreso humano.

— ¿Un nuevo Profeta?

— Un gran Ser, un Maestro. Dos mil años han podido apenas contribuir a formar los fundamentos de la nueva humanidad, pero se trata de levantar el edificio que asegure la paz y la unidad entre los hombres que durante han sufrido a causa de su egoísmo.

— ¿Y las características del Nuevo Instructor?

— Los hombres podrán averiguarlas muy pronto... su inmensa sabiduría y el poder sugestivo de su palabra que humillará a los más humildes enemigos.

— Así que a diferencia del Cristo, el Nuevo Instructor hablaba a la mente de los hombres y no solamente al corazón.

— Es claro. Pues estando la humanidad de hoy a un nivel intelectual muy elevado, necesita una religión que marche de acuerdo con la ciencia.

— Así que tendremos otra religión más?

— De ninguna manera. Las mismas. No es necesario erar nada nuevo. Basta con explicar las existentes. Si todas tienen la misma base de verdad.

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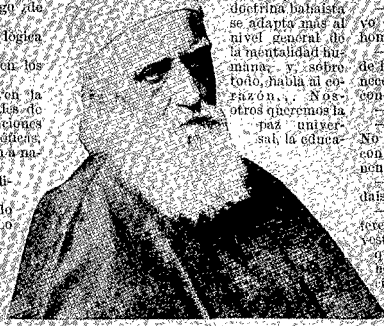
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Abdul Baha. El fundador del Bahaiísmo.

AVB.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. 11

Kalamat 1, 76 (July 13, 1920)

No. 7

A Bahai Pilgrimage to South America

Compiled from letters written by MISS MARTHA ROOT while enroute.

FEELING the urge to go to South America to spread the Bahai Message, Miss Martha Root, of Cambridge Springs, Pa., rose up to obey. Coming to New York, the second evening at a home where she talked on the Bahai Cause, the head of a newspaper syndicate met her and asked her to sell him her articles from South America. This syndicate sends out its stories to over one hundred newspapers. As a courtesy they, at the same time, sent broadcast a short article of three hundred words on the Bahai Revelation.

Expecting to sail June 21st, 1919, it was July 22d when the ship finally sailed, some Chinese sailors being brought out to take the place of striking American seamen. The ship had stood out at the Statue of Liberty eight days.

After real illness from intense fatigue, the strain of the strike and the knowledge that many of the passengers spoke a different language spiritually—smoking, drinking, bridge and poker—Miss Root did not try to solve her problem of giving the Message for two days. Her thought was that she of all people was the least fitted to meet such a group. She did not dance or play cards, neither was she an enthusiastic sportswoman.

Reading the Creative Word, every line seemed a path for her to follow:

"Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries—be kind to the strangers . . . help them to feel at home . . . ask if you may render them any service . . . try to

make their lives a little happier . . . let those who meet you know without your proclaiming the fact that you are indeed a Bahai." Again, "If we are true Bahais, speech is not needed . . . our actions will help on the world, will spread civilization, will help the progress of science, and cause the arts to develop . . . it is not by lip service only that the elect of God have attained to holiness, but by patient lives of active service they have brought the Light into the world."

Many of the Bahai friends had given gifts to Miss Root. These were distributed for the comfort of others. The passengers represented inhabitants from Bahia, Argentina, Para, Uruguay, Paraguay and business men from Great Britain, Denmark and the United States. Probably a third were Catholics, there was one bishop of a Protestant church commissioned to use a million and a half dollars in spreading his work; there were four Christian Scientists, some other people of various faiths, but the majority were not visibly interested in the life of the Spirit.

Miss Root, after serving everybody and praying for capacity to serve more intelligently and lovingly, received her first opportunity about in this way: All the men had put up money to buy prizes for the sports. She took the best small article in her apparel, did it up as nearly as she could in the artistic fashion in which the Japanese present gifts, and took it to the sports committee to be used as a prize. It was the only wom-

an's gift. She explained too, that she did not know much about sports, but would join the "family party" and go in for all but the heavy weight contest. [Miss Root is of small and slender stature.]

The next day being the first Sunday at sea, Miss Root asked the captain's permission to speak in the evening on the Bahai Cause. The purser put up a large notice on the bulletin board. No person aboard had heard of the Bahai Movement. The men on the sports committee were the first ones to enter the music room; they helped to make it popular, and every one invited everyone else. All came except a few Catholics and one other young man.

This "one other man" had received a blue booklet* the first day. Once he talked for five hours and another time four hours about the Cause. Drawing the blue booklet from his pocket he said: "I have read this not once or twice, but three times, and it is too Utopian, it will never work out." This man has many men under him, he has tried to inaugurate equality systems and every time the men took advantage, giving him poorer work, so he has gone back to his old stern way with them. He is so near the Kingdom: so fine in his sterling qualities, but just now he doubts people and movements. At the end of every talk he said, "O, I wish I could believe in this as you do. I wish people lived this way."

The captain, purser and several officers came to the talk. The ship pitched so that Miss Root had to hold on to a pillar with one hand while she spoke. After the talk of over an hour, the purser made a little speech of thanks. Then after dismissal the bishop took the floor and spoke against the Bahai Cause. Not that he had ever heard of it before, but he said one could never be a Christian and believe in these other religions

too. Miss Root replied to him point by point and from that evening they became friendly. His very arguments against the Movement later made friends for it. Some young men students also began asking intelligent questions. A little group of onlookers at the discussion said, "When you folk have any more interesting explanations like this, be sure and let us in on them."

This evening lecture so early in the voyage opened the way for many quiet talks on deck. The next morning one Christian Scientist said, "Your talk make a great impression, even the 'beer bums' say it is a good kind of religion." The drinking of this ship is extraordinary. "The grave diggers" and "gentlemen drunkards," as the girls call them congregate around the bar at intervals from 6 A. M. to 2 A. M. Miss Root's room was right across from the bar, this and the fact that her delightful happy-go-lucky roommate had two monkeys, made her understand what Abdul-Baha meant in her Tablet, † "That thou mayest forget rest and composure." These men were bright and represented some of the largest business concerns in the world; they could carry the Message to over fifty millions of people in South America. In talks on deck one learned some of them had religious parents, one or two had been started in ministerial schools, but had broken away from their religion. All had good qualities and manifested some fine traits.

Next morning following the Bahai talk, Miss Root just in fun, read a passenger's hand. Everybody rushed over and wanted their palms read. The captain lined them up to take their turns and held out his own hand first. All day the palm reading continued, even every steward had his turn, and last of all, Snowball, the dear little Barbados boy bugler, came and held out his

*Containing an outline of the history and principles of the Bahai Movement.

†See Tablet, Vol. 10, STAR OF THE WEST, page 30.—Editors

chubby black hands. Miss Root had studied palmistry a little before she was a Bahai and while there is not much in it, Abdul-Baha says that the lines of the hands undoubtedly do show something of the character of the individual. Anyway it helped her to get acquainted quickly, and three days later the captain challenged her before the crowd: "I bet you cannot read my hand exactly the same a second time. If you prove you can I will put it on the records of the ship among the distinguished passengers that you are the first Bahai ever to ride over these lines, and that they can find out all about what a Bahai is by reading the book (Thornton Chase's *The Bahai Revelation*) you put in the ship's library. Miss Root called his bluff and read his palm exactly the same in the second instance.

Some of the passengers were agnostics. The Christian Scientist said, "My belief is so precious to me, I would not profane it by talking it over with people who would not appreciate it." Even aboard this ship, the conversation with all types of passengers showed that people were ready to hear. Often the ones that the Bahai would expect to accept it, fell back to sleep, and the ones that appeared to be fast asleep, woke up. If one can forget one's own poor capacity and stand evanescent BAHÁ'Ó'LLAH can speak. It may help other Bahai teachers to use the prayer revealed for Abul Fazl: 'I pray Thee by the effulgence of the sun of Thy beneficence and by the waves of the sea of Thy generosity, to put into my words and utterances a trace of the traces of Thy Supreme Word, so that the reality of all things may be attracted and drawn.'

The words of Abdul-Baha in the *Divine Plan* came to Miss Root every day of the journey: "O how I long that it would be made possible for me to travel through these parts, even if necessary on foot, and with the utmost of poverty and while passing through the cities, villages, mountains, deserts and oceans, ery at the top of my voice, 'Ya-Baha-

El-Abha!' and promote the divine teachings. But now this is not feasible for me, therefore I live in great regret. Perchance, God willing, ye may become assisted therein."

The blue booklets were not given out that first Sunday evening. It seemed better to wait for friends to ask for them. A young Western business woman going to Paraguay for a second period of three years' work took several Bahai books and an Esperanto book which Miss Root gave her. Some Bahai Catholics read the booklet. A young man from Montevideo, Uruguay, said Uruguay had made the most progress of any country in South America; and one of the principal causes was that the people had become free thinkers. Passengers from Bahia and Montevideo asked her to be their guest. Every soul proved a friend.

It was indeed a family party. The chief steward said: "Why do you not tell our help about this religion?"—and he complimented it. These stewards were told about the Cause, and the Chinese sailors had the Message sent to them. At the fancy dress ball Miss Root went as a Persian and the captain asked her to present the prizes.

—
Para was the first city in South America sighted after a voyage of two weeks. It is situated at the mouth of the great Amazon River and has a population of 175,000 inhabitants. It rains every day in this city on the equator and people make all their appointments for "after the rain," which usually comes about 3 P. M. Passengers had one day ashore. Starting out at 9 A. M. the conventional automobile ride was taken.

They say that in South America a woman should never walk out alone, but in the afternoon, "after the rain," when the other passengers were getting on street cars to ride around the city, Miss Root left them saying that she was going to hunt for some newspaper office. After several inquiries among newsboys, pointing to their journals one of the boys took her to a newspaper office. It proved to

be the largest newspaper in Para. Fifteen men sat writing. No one spoke English. She was ushered into a newspaper "parlor" and one of the older editors talked with her in French. She tried to explain the Bahai Cause and Esperanto. He asked her to write one thousand words for their Journal. She had to write it in English, but just as she finished, a man came in and all the others jumped up in excitement for this man could speak English. He is the best lawyer in Para and proved to be the lawyer for the Steamship Company. He said: "If you speak English very slowly, I reply in my bad English. I am a friend of this paper." He translated her article on the Bahai Cause into Portuguese for that paper and brought her down to the ship in his motor car. Nine booklets were given to the newspaper men and the friendship begun with the lawyer may be the means of splendid, spiritual opportunities. So far as is known no one in Para had ever heard of the Bahai Revelation.

—

Pernambuco, the third largest city in South America, in commercial importance, was reached on August 11, 1919. Bahia, which had been closed on account of yellow fever, lay several hundred miles below, en route to Rio de Janeiro.

Then began the inner drama leading to what was best for Miss Root to do. Abdul-Baha, in his recent Tablets had particularly mentioned the importance of Bahia, and that Bahais should travel there. On the other hand, yellow fever had been ranging in Bahia and the recent rains had only begun to abate in violence. To go to Bahia might mean a long delay and a quarantine of two weeks outside of port Rio de Janeiro when the journey was continued. It meant the loss of the ticket on the ship from Pernambuco to Rio, and every one strongly urged her not to take the risk. From a business standpoint the new Consul General just appointed by the

United States Government was to travel on the boat and the days on ship board might mean several articles for the New York syndicate. Added to all this, four cases of yellow fever had developed that day in Pernambuco, and a revolution started in which several were killed, street cars burned, bridges bombed, so the safest outlook seemed to be to keep aboard and journey safely to Rio. Four American business men who had intended to remain in Pernambuco, gave up their plans and returned aboard the ship. Throwing herself down on the bunk in the stateroom after this perplexing day, she looked through the port-hole into the darkness where all alone Jupiter shone brightly, steadily unmoved in his course. She rose up, ordered her bags ashore where she had made reservations with two steamship companies, in hope of getting a passage to Bahia on some Brazilian ship. She took the chance, insane as it looked to the other passengers.

There is almost no English spoken in Pernambuco. Portuguese is heard everywhere. Hearing there was an American business woman at the Hotel do Parque Miss Root went there to try to see her and engage a room in the same hotel until a ship would come. The two Bahia people she had met on shipboard were being entertained on a houseboat. The American woman was in. Almost immediately Miss Root said, "I am a Bahai," and the American woman replied "Did you ever know my cousin, Lua Getsinger*?" Through the bounty of the Holy Spirit these two American women, over seven thousand miles away from home, each found a friend in the other! This American business woman, Mrs. Lillyan Vegas, loved Lua Getsinger devotedly. They were favorite cousins, the same age, they had played

*Lua Getsinger was one of the first in America to accept and serve the Bahai Cause. See Volume 7, STAR OF THE WEST, pages 29 and 193.—*Editors.*

together, worked together but after their early marriages they did not see each other much. Mrs. Vegas never met Lua after the latter became a Bahai, but she heard of this wonderful new religion from Lua's mother.

Mrs. Vegas has made eighteen trips to South America. She speaks Portuguese, French and Spanish as fluently as English. It was she who established milk stations for poor mothers and babies in Brazil; she took charge of supplies during a famine in the interior of Brazil, and in New York City she was one of the most brilliant speakers in the Third and Fourth Liberty Loan drives. At present she is in Brazil as a representative of one of the largest American business houses and has been at the Hotel do Parque for seven months. As there was "no room in the inn" she had a cot put in her room for Miss Root. Business men abroad the ship had heard of Mrs. Vegas' ability and when Miss Root went back to say good-bye and told them who her companion was, it certainly made an impression. The captain and others asked for more blue booklets. Some of the passengers sent Mrs. Vegas some American candy and came with Miss Root to the hotel—along empty streets guarded by soldiers and dully resounding with explosives of dynamite and in the churches people were gathered praying that the revolution would cease. Next morning Mrs. Vegas received a cablegram making it possible for her to travel to Bahia and Rio, in the interest of her firm. Her agents were able to guarantee steamship passage to Bahia, August 16th.

Miss Root had been to the editor of the largest newspaper in Pernambuco and after speaking to him in French, she wrote an article on the Bahai Movement and Esperanto. Mrs. Vegas took her next morning to every one of the five large newspapers in the city and explained in detail the Bahai Cause and Esperanto, acting as interpreter for her. The editors listened with great interest.

Articles appeared, and before leaving the city, Mrs. Vegas and Miss Root followed the usual custom of going to see the editors again to thank them and to say good-bye.

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Going aboard the Brazilian ship *Itapuhy*, bound from Pernambuco to Bahia, August 16th, in two days Miss Root gave the Message as follows: Hearing Arabic chanting she later spoke to the passenger through an interpreter. She found he lived in Acca and knew Abdul-Baha. He described the majestic presence of the Center of the Covenant with the greatest enthusiasm, his face was full of light as he talked; he said he had often eaten meals in Abbas Effendi's house. "My father knew BAHÁ'Ó'LLAH," he exclaimed. This man has been away from Acca seventeen years and is just returning. He is a Mohammedan; he took a blue booklet and is carrying a little gift from Miss Root to Abdul-Baha. This Syrian presented her with a very delicious little Arabian cake and was kind to her on this stormy trip when everybody was seasick. The boats are so small they roll like barrels, compared of course to the great ocean liners.

A custom house official from Pernambuco heard the Message as did also a captain from Denmark, a man from Beirut, a first officer from Africa, a superintendent of schools in Brazil, a young man just leaving with twenty-nine other young men sent out by the Brazilian government to the United States to study for two years.

The next morning the boat stopped for six hours in Maceio, a city of 70,000. A merchant who knew Mrs. Vegas came out with a sailboat and took Mrs. Vegas and Miss Root to see his city. After a motor ride, he drove to all the newspaper offices. When the editors were not in he took his guests to their homes. The editor and owner of the *Journal Alagoas*, Mr. Jose Magathaes da Silveira, a delightful man said: "I should like to

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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No. 7

Recent Tablet from Abdul-Baha to Mr. A. W. Randall

To his honor Mr. A. W. Randall—

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

He Is God!

O thou who art firm in the Covenant!—O thou who art attracted to the Kingdom of Abha!

Thy letter has been received. Its perusal imparted greatest joy, because that truthful servant of BAHÁ'Ó'LLAH, together with his honorable wife, have really, with perfect love, arisen in the service of the Kingdom. The happiness of Abdul-Baha is confined to this fact: that some souls may, with the utmost purity and severance from aught else save God, become attracted spirit (unmixed spirit) and, wholly submerged in the ocean of mindfulness and piety, dedicate their time, day and night, to the service of the Cause of God.

His honor Fazel-i-Mazandarani is from those souls who have dedicated their lives to the service of the Cause of God. It is my hope that his pure breath may be the cause of the union and harmony of the friends.

The papers of Mr. Hearst are verily striving for the protection of the rights of the public. I am supplicating that they may become the first papers serving the good of the world of humanity, so that they may keep alive the blessed name of Mrs. Hearst and that this name (Hearst) may live permanently till eternity.

The model of Mr. Bourgeois, praise be to God, has become acceptable to the friends, especially that it has proved approvable to his honor, Mr. Remy.

Convey on my behalf the utmost kindness to all the friends of God.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azziz'ullah, Mt. Carmel, Palestine, June 25, 1920.)

A Bahai Pilgrimage to South America

(Continued from page 111)

see a movement that would bring unity in religions; it is good." He also was in favor of Esperanto, explaining that Esperanto had several followers in Maceio. Another editor said Esperanto had flourished there but that now it had died down again. The Message was given to nine men prominent in newspaper and business circles in Maceio. After breakfast at noon in the home of a pleasant Catholic family, the two Americans returned to the *Itapuby*.

Nearing Bahia, so much was said about the yellow fever, and ships from Bahia to Rio de Janeiro were so uncertain, that Mrs. Vegas decided to remain on the *Itapuby* and go on to Rio. It was high sea, raining torrents, stomachs were seasick, but when the little boats came out to get the passengers the only two men on board who spoke English were Americans and both offered to take Miss Root up to the hotel. She came with a young man who is coming to Bahia to be a Baptist missionary in the interior of Brazil. He was met by two big strapping young men, one a doctor, who are also in Bahia as missionaries. It was rather thrilling to see them out in this far away place of the earth where 80 per cent of the inhabitants are Africans, to give their lives to improve conditions.

Miss Root was ill as the result of the storm and had a high fever. How vividly the words came to her, "Let one not call himself a captain until he stands before the opposing army, nor a Bahai until he meets the tests." The words in the Tablets of the *Divine Plan* and the prayers were her healing.

Bahia is a city of 280,000 inhabitants.

The word Bahia means, Bay of All Saints. It was founded in April, 1549, by Thomas Souza, a noble, accompanied by six Jesuits. The present popular man who will probably be re-elected governor, Dr. Jose Joaquim Seabra says: "Bahia first sent out the rays of civilization of Brazil. God placed in its founders the best gifts of the Spirit—and in its soil riches of all kinds." The State of Bahia—the state and city are called by the same name—is one of the richest in Brazil. It produces everything that the other states have but is noted principally for its cocoa, tobacco, coffee, diamonds, sugar, hides. It will in time become one of the greatest world seaports because its natural harbor is good and it is nearer United States, Europe and Africa than Rio de Janeiro.

There are 365 churches in the city of Bahia. One who has made a study of Brazil told Miss Root that many Brazilians are changing their faith. The higher classes among the men do not care much for any religion. The tendency among the literary is to become rationalists, not altogether atheists. Many of them have been educated in France and their literature consists of French philosophy and French novels. Several of the distinguished public men of Brazil are rationalists, but it is said that the women and lower classes are devout Catholics.

Miss Root found the "thinkers" of Brazil much interested in a universal religion, and nowhere did she find antagonism. She visited the Catholic churches and approached the Bahai Cause from the Catholic standpoint. If Bahais come to Brazil they must learn

the Portuguese language (not hard to learn) and learn the customs of these Latin peoples. South Americans meet strangers socially before they do any business. "Paciencia amanha" (patience, tomorrow) is the first lesson to be learned. Brazilians do everything slowly and with ceremony. The Portuguese and Brazilians are born aristocrats.

At the Sul Americano hotel Miss Root met Mr. Miguel P. Shelley, an American who had been doing business in Brazil for the past thirty years; he was the best business man she met in South America. He is also a thinker, a writer, and a man loved by both North and South Americans. She frankly explained to him the purpose of her visit and how she had approached newspapers. He said: "You could not get the Bahai Cause (he had never heard of it) and Esperanto better known in South America than to do exactly as you are doing; bring them to the attention of the editors and have them written in all the newspapers." He also was kind enough to say that a woman *could* travel alone in South America and that she would be shown respect if she is a good woman—"that is what the people of South America want, good men and good women from the United States to come here and do business," were his words.

Mrs. R.—a woman of influence, gave her time each day to take Miss Root to meet the most distinguished people of that seaport. Mr. Shelley accompanied Miss Root and Mrs. R.—to the newspaper offices where he had previously made appointments, and interpreted for her. First, one makes a friendly call, and then the editors ask questions. Two of the editors have been educated in Europe and speak English. There are eight daily newspapers in Bahia. It is better to go to two or three of the most important ones and give the Message and then call later or write to the others—papers in South America, as elsewhere, like a "scoop," that is, to

get a story exclusively. All the newspapers used good articles, illustrated with photographs of Miss Root.

One editor said: "I am interested in this religion. If you have put a book about it in the English section of the public library, I will get it and read it. Many Brazilians are beginning to learn English and they will like English books." Miss Root placed Thornton Chase's book *The Bahai Revelation*, into the city library and promised six more English books on the Bahai Cause, to be sent from the United States. The head of the library and his assistants were most polite. A beautiful new large library building is just being completed. If any reader wishes to send Bahai books to that great library, the address is: Bibliotheca Publica do Estado da Bahia, South America.

To the Secretary of Agriculture, Dr. Joaquim Arthur Pedreira France, to the business people of several countries, an American captain from California just starting for England, missionaries, people of the interior, down to the poorest Africans, the Bahai Cause was explained. People were wonderfully kind. The very fact that Miss Root was a woman traveling alone, not knowing their language touched their hearts. One Portuguese business man and his wife at the hotel, came to her and said in French: "We offer ourselves to serve your religion. If you send us literature, we also shall explain it and give it to the people to read." These same friends gave her a dinner and a large bouquet of roses and put her aboard the ship when she left.

Miss Root had no idea when she could get a ship out of Bahia or what the quarantine regulations would be. Even Bahia people were astonished that she was able to get a ship so easily. The *Itassuce*, a Brazilian boat, came up unexpectedly from Rio with a cargo. After unloading at the docks, this ship put out to harbor, had the strongest kind of disinfection used and the passengers went out to this boat before the disin-

fection was over and had their baggage disinfected too. It was heroic—quite brimstone enough for this world and the next. Doctors examined the passengers and a doctor on board took temperatures each day. (It is important to carry a thermometer and simple remedies.) Thus Miss Root, whom everybody predicted would be delayed for several months in Bahia, voyaged on safely after a six-day stay in Bahia—the city of which Abdul-Baha said: “Visit ye especially Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name of Bahia, there is no doubt that it has been through the inspiration of God.”

The journey from Bahia to Rio is four days. All boats were pleasant but so small they rolled interminably and some of the most seasoned sailors were seasick. No other woman aboard was able to go into the dining room once during the voyage. Only two persons spoke English on the *Itassuce*, but several could talk in French, and with so much practice Miss Root now gave the Message in French. One man going to his home in Cortiba, the capital of the state of Parana, took the book, *Tablet of Tarazat*, etc., and will place it in the city library there. The Message was also given to a man who acts as a guide and interpreter in South American hotels. He is a Roumanian who speaks seven languages; also some rationalists, who had seen the articles in the papers, asked about the Cause.

Rio de Janeiro harbor is called the most beautiful in the world. It is eighteen miles long and sixteen miles wide—a magnificent “bowl” with its edges stupendous mountains whose slender pinnacles are capped with graceful, restless palm trees; those companionable trees that legend tells cannot live beyond the sound of the human voice. In this “bowl” are a hundred lovely islands. Rio, one of the greatest show places on the earth, is remembered

always for its scenery. Miss Root arrived in the best time of all, the glorious sunset hour. It was at six o'clock August 27th, 1919. She went to eight hotels finding them all crowded and at the ninth place took a room in a Portuguese hotel where no other language is spoken. She found her way around Rio by writing her address and showing the paper to policemen and street car conductors.

She gave the Bahai Message about as follows: Interviewing the American Consul-General the first day, he introduced her to the editor of the *Journal do Commercio*, who was calling at the consulate. This is the largest paper in Brazil and Miss Root learned later that it is one of the influential papers in the world; its news is copied by papers in other cities and small towns throughout the twenty-one states. The editor invited her to call at his office. He was interested in the Bahai Cause and gave it about three-fourths of a column, an excellent article, outlining the vital principles. He also gave her addresses to an Esperanto writer and to the President of the Esperanto Society of Brazil.

After that call Miss Root went out to Copacabana, a fashionable residence section by the sea, to call upon Mr. Miguel Shelly's wife and sister, Mrs. Bertha Thomas—Americans who have lived many years in Brazil. The Bahai Cause was the theme of the conversation and the spiritual friendship has proved beautiful. The sister has the little prayer book, several Bahai booklets and a picture of Abdul-Baha. The following day she came and took Miss Root to the second largest newspaper, *Journal do Brazil*, and interpreted the Message. They met the owner as well as the editor, and a good article appeared in the Sunday paper. The next call was to Mr. Manoel Cicero, Director of the Bibliotheca do Rio de Janeiro, in the Avenida Rio do Branco. This is the finest library in Brazil and is stacked with 400,000 volumes. The Director received *Some Answered Questions*, *What*

went ye out to see, *Dynamic Power of the Bahai Revelation*, a blue booklet and the compilation on Peace and War. The director said he would be very glad to have other books on the Bahai Cause. Many Brazilians are now learning English and frequent the English section of the library as do also the Americans and British. There are over 500 in the American colony in Rio at present.

Exceedingly delightful was the visit to the Esperantists where Miss Root and Mrs. Thomas went after lunch. Dr. Everdo Backheuser, an Esperanto writer, took them to an Esperanto social reception. On the way she presented the doctor with Mr. Esselmont's Esperanto article, "Science and Religion." Miss Root gave them the Message. The President of the Esperanto Society of Brazil, Mr. Alberto Conto Fernandes, knew about the Bahai Movement and showed her Esperanto articles about BAHÁ'O'LLAH and Abdul-Baha. Mr. Fernandes is an engineer, a distinguished man in business and one of the great Esperantists of the world. He has taught Esperanto to one thousand people in Brazil, and he, as well as Dr. Backheuser, has written several Esperanto books. He reads some English, and speaks and reads French fluently. Esperanto is taught in the normal and primary schools in Rio, classes are held in the fire engine-house departments and in the telegraph offices. A street has just been named, "Dr. Zamenhof." Five National Esperanto Congresses have been held in Brazil. There is constant communication between Esperantists of the different cities, and every two weeks Rio Esperantists meet at their rooms and have programs of Esperanto plays, lectures and songs followed by a social hour. The Esperanto library here is the most complete Miss Root has seen anywhere in the world.

The Young Men's Christian Association in Rio has an Esperanto class and an Esperanto library. She placed Abdul-Baha's *London Talks* in that library. The *Brazil Esperantisto*, a

monthly magazine, published in Rio, is using an article about the Bahai Cause. Rio newspapers, not only in the interviews but later in reporting the Esperanto meetings and when the books were put in Rio library, spoke again of the Bahai Cause. These articles are often copied in other cities. The best introduction for the Bahai Cause anywhere is through the newspapers.

Miss Root spoke of the Cause in the Consulate, at the American Embassy, Brazilian School of Naval Aviation, Brazilian Army School of Aviation, the American Chamber of Commerce in Rio, to several Brazilian families, a cocoa plantation owner and to the United States, British, French and Brazilian business men whom she met.

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Miss Root left Rio de Janeiro, September 5th, at 7 A. M. for Sao Paulo. On the train only two persons could speak English, they only riding for an hour later in the day. She gave them the Message, one a young married man from New Jersey out there for thirteen years, the other a young married woman from Kent, England. The journey, scenically, is like riding twelve hours in Paradise, whose wealth is not yet discovered by the world at large.

Sao Paulo is more like the "Chicago" of Brazil, as it is the place where many of the manufacturies are. Raw materials from the heart of Brazil are poured into Sao Paulo, some to be made up there and more passing down to Santos port and thence shipped. Unlike Chicago, Sao Paulo was created from the beginning with a wonderful love of the beautiful. Its station de luxe is beside a famous park. Its business blocks are nestled amid splendid gardens, its houses "grow" amid tropical palms, Parana pines, yellow roses climbing to the deep red roofs, orchids, calla lilies, night blooming cereus, and most of the rarest flowers, growing in everybody's yard. Miss Root heard a band concert in mid-afternoon in a small park in the crowded business district and violin

playing in a large grocery store. Sao Paulo in climate, beauty and business, is ideal.

Miss Root went to four hotels before she could find a place, then paid as high as the prices in New York, had a room on the fifth floor and no elevator. The owners were Italians but could speak French, though no English. Sao Paulo with her population of 500,000 has as much hotel accommodations as has an American town of 5,000. It is destined, however, to be one of the greatest centers of the business world, perhaps within a century.

Going to the largest newspaper, *Estado do Sao Paulo*, to meet the editor and explain the Bahai Cause, Miss Root, at the same time, met a Syrian lawyer from Mt. Lebanon. He was educated in Beirut College and has resided in Sao Paulo twenty years. His name is Assad Bechara; his passionate aim and ideal is the liberation of his country and that the United States shall be "its brother's keeper" until Syria like Cuba can be independent. She gave him the Message, seeing him each day, and as the 15,000 Syrians in Sao Paulo, some of whom are from Beirut, have a semi-public library, presented them with Mons. Dreyfus' book, *The Bahai Revelation*. There are 100,000 Syrians in Brazil.

The Director of the Rockefeller Foundation, Dr. S. F. Darling, who has been in Sao Paulo for five years making a demonstration for the Brazilian Government, listened to the Message, and the book, *Divine Philosophy*, was presented to the Faculdade de Medicina library. Dr. Darling is one of the renowned men of the world. He made the famous hookworm demonstration (under the Rockefeller Foundation) in Africa, Panama, Java and Fiji Islands and is making a similar demonstration in Brazil. He said he would read the Bahai literature. This great new institution is going to play a leading part in the medical profession in Brazil. The United States or any other country,

would be proud of an institution such as this is going to be. It is one and one-half years old now, housed in the palace of a former coffee baron, and attended by hundreds of medical students, who came to work in the laboratories and to attend Dr. Darling's lectures. It is the most advanced institution Miss Root saw in Brazil. The Brazilian Government invited the Rockefeller Foundation to come and the two are working together. Bahai books on social lines would be very good for this library.

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Taking the train, September 10th, from Sao Paulo for Santos, a two-hour's ride, Miss Root saw probably the richest short railroad in the world, and most perfect. An American railroad president when asked what could be done to improve it said he knew of nothing unless to set its rails with diamonds. The train hovers like a bird around the mountain sides, and one is thrilled, awed by the grandeur of millions of forest trees, above and below. Eleven tunnels are blasted through solid rock and there are mountains of granite. Arriving in Santos she left her bags at the station and walked half a mile to a small Brazilian Hotel which proved to be a very good one. The population of Santos is 200,000. During the first six months of 1919, Brazilian exports were \$274,304,000, of which \$147,526,000 passed through the port of Santos.

The next morning, Miss Root looked up the library; it is not a city library, but one for all people employed in the business world of Santos. Its name explains it: Sociadade Humanitaria des Empregades, no Commercio. There are five thousand volumes and newspapers and magazines from all Brazil. The Director, who speaks English, was not in, but it was an easy matter to turn to their files and show them articles about the Bahai Cause in a dozen papers. They seemed delighted with the books she left there: *Abdul-Baha's London Talks*, *Table Talks with Abdul-Baha* (the Winterburn's book) and the blue

booklet. The Library though small had a delightful atmosphere.

In the evening, Miss Root went to see the editor of the principal newspaper, *A Tribuna*, and on the following evening, Theosophists, seeing the Bahai article in the paper, called and invited her to address their society. As she was sailing the next day they appointed a "commission" to meet at her hotel in the morning.

Sometimes the most glorious events in life come upon one unaware and this was one of them. Three men came, the president of the Theosophical Society, Mr. Guido Gnocchi, a great worker since its beginning five years ago, and two other distinguished Theosophists. Miss Root at first asked them about their society and said she would write about it in the North American papers. The president, through an interpreter (one of their own number), explained that he had come to learn more about the Bahai Cause. He had articles in his home about BAHÁ'O'LLAH and Abdul-Baha, and believed that they are the World Teachers today; he spoke of them at a Theosophical Conference in Sao Paulo recently. He said he wished to write about them in the different newspapers throughout Brazil, just as he had written to help Theosophy.

Miss Root had a number of Portuguese newspaper clippings explaining the Cause and its principles. The young man—who is an Italian by birth, an artist, and very psychological—said immediately that he would translate the blue booklet into Portuguese and get its thoughts into the newspapers of Brazil. He said: "I will work for this Bahai Cause in Brazil. I will try to learn English to propagate it further and I have a great longing to travel around the world to spread its Teachings." This man had never heard of traveling Bahai teachers. He had only glimpsed the principles, but like Paul he had the vision. They talked for hours and she gave

them Thornton Chase's *The Bahai Revelation*, Abul Fazl's *Bahai Proofs*, the *Divine Plan*, and several booklets. One of the other men is from Fiume, though all three have been in Brazil many years. He had a vision of "the oneness of the world of humanity," and wrote a book on this subject which is in its second edition. He is much interested in the Bahai Cause and can read English.

When the Santos friends came to bring Miss Root to the ship outward bound for Buenos Aires, Mr. Guido Gnocchi had with him a friend from Sao Paulo to whom he had spoken of the Bahai Cause. This man, J. R. Goncalves da Silva, who for many years has been a free thinker, occultist and scholar said he had come to ask for literature. He will tell others in the state and city of Sao Paulo of this Bahai Revelation.

Mr. Gnocchi read to the group a long article which he had just finished for a Brazilian paper, giving the history of the Bahai Cause; it would appear that week.

Brazilians of the better classes in the large cities have much broader views and are much more refined than people in the United States realize. They are not specialists but have a general and very real culture. Many of them have been educated in Europe and all have centuries of refinement back of them. Their manners are so perfect and pleasing, one cannot help wishing other countries had ways as gentle and as truly polite. They are not creed-bound and the very broadness of the Bahai Movement makes it appeal to them. Within a century there will be Mashrekol-Azkars in Brazil. The wonderful souls, the good articles in the newspapers, the books in the libraries will be enveloped in the clouds of the Holy Spirit, and the Bab, BAHÁ'O'LLAH and Abdul-Baha, the Center of the Covenant, will be known in every city and hamlet. "Verily, He is the Powerful over all that He wisheth."

(To be continued.)

و انواع هجرات و نباتات و حیوانات در بر تو استکمال دارند
 این که بحدی ترقیت خود بر صعود نمایند زیرا که آنها در ظل این
 قرار گرفته مانند سراسر اعضا یک بدن که در حرکت افغانه روح
 واقع نیز در قسمت از مساجله حیات این در مساجله حیات روحی
 در معنی ادب است نه حیات جسمی و بدین ترتیب این در جهت
 جهت در عداد سایر کائنات است نوعی است از حیوان
 که بشکل و استقامت قامت و نطق از سایر انواع آن
 امتیاز چشمه و اینجه نیز در حرکت افغانه عقل در روح صحبت
 در کمالیت خود نامی میشود و امری که در حیات جسمی آن
 طاری میگردد در همان قرون قبل از تاریخ که محیط زمین را
 ظلمت جهات اعظم داشت در صد کشف پدایش این
 امراض و کیفیت مساجله آن بر آمده و سترها باقیات و
 تجویزات مسلوبه درین امراض و مساجله آن است
 آورده چنانچه در عهد تمدن قدیم مملکت مکه مدینه عظیمه بابل
 که تا دی ایام در متن روزگار آرزای محو و محسوس نموده همان
 بلدیکه کعبه و پست میل گردا گرد آن بود یکصد دروازه
 آهنگین آنرا بر وجه و درین یکشود و در شمع بزرگترین
 های کل که در وسط شهر متولد است برار شمع عظیمترین میانه
 مسر میافزود درین عظیمترین پختن طلین قدیم پارا از او
 گذرگاه با بچه های مخصوص مهباندند و چون عابرین حال بعضی
 شاهه میگردند هر یک اطلاعات و تجویزات خود را بر کتبه

رسم مینمود و درستان درین آنرا متوجه اجرا میگذاشتند
 و تجربه کامل میشد و کم کم آسودگی در صحبت کتب
 آمد نظم عملی گرفته در بلاد شرق و غرب ترقی را طی نمود تا
 آنکه درین قرون اخیره بمساجله عالی در تقاضای حیات و کبریا
 با اینجه ترقی که درین ممالک غرب نموده هنوز بمساجله
 خود نرسیده پایه ایکی سیکه در مساجله است جهانیه امراض
 پدیدار شود و بجز است عظیمه آشکار گردد و این بجهت حفظ
 صحت بر وجهی رسد و از وقوع امراض متوجه جلوگیری شود
 و محیط است که در ضحای عهده ال صحت یا بعد
 در دهان عصاره سلفه که قوامی اند که تشریحی در نقطه حقیقت
 سیر می نمود و برای وصول بان طرق مختلفه را می سمود بعضی
 نفوس طرق مساجله روحی و اثرات نفسیه پیش گرفته
 و نظر با عقاید با بنیاد ارواح شریزه بخصا را آن دعا برای
 آرزایا و یا استقامت آنها می برد و غنمه در هر چند این اعمال شایع
 در بعضی امراض از جهت تولید اعتقاد و قوه قلب نفس
 در بعضی گاهی اثر نیک می بخشید ولی البته گفت بان بجز
 هلاک صدها درین میگشت در برخی دیگر با وعده و ابتهالات
 بر حسب انواع عقیدت خود توسل میجستند و طلب شفای
 از نفوس متمرد عیبی نزد خویش مینمودند و یا با بشی متبرکه
 مخصوصه تبرک میبختند چنانچه در قرون اولای سلاویان نیزه
 تبرک عشا و بجز برای طفلان در ضحی میبردند بقیه دارد

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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Know this for a certainty that today the penetrative power in the arteries and the nerves of the world of humanity is the power of the Covenant. The body of the world will not be moved through any power except through the power of the Covenant. There is no other power like unto this. Consider what a trans-

formation has been effected since my first visit. This has been made possible through the power of the Covenant.

(Words of Abdul-Baha: Extract from a talk given at the home of Mr. and Mrs. Kinney, New York, December 1, 1912.)



“All men are of one race and the whole universe one land”

TABLET FROM ABDUL-BAHA TO CHARLES MASON REMEY.

To his honor, Mr. Remy, Washington,
D. C.—Upon him be BAHÁ'Ó'LLAH
El-Abha!

He Is God!

O thou son of the Kingdom!

Thy letter was received. Its contents were in the utmost sweetness, for it was indicative that with the utmost power thou hast arisen in order to link together the hearts of souls that are in America with those who are in Europe. This is of utmost importance, for the first divine teaching is that communities must be freed from racial, political and even patriotic prejudice, that all men are of one race and the whole universe one land. Consider how unwise and short-sighted are the leaders, the politicians and the philosophers of the present age! The American continent and Europe, that is, Germany and France, are a small portion of the terrestrial globe. What is the importance of this globe?—for it commands no importance when compared to these infinite bodies that abound in this limitless space; it is like unto an insignificant spot on the surface of the wide ocean. No importance should be attached to the terrestrial globe, how much less to one of the countries of the globe. The inhabitants of countries are so immersed in their imaginations that they have carved for themselves statues of imagination, which they worship, when actually they are naught but fantastic images, yet in spite of that they are worshipped by everyone. How heedless, unintelligent and unwise are the leaders and philosophers of today!

In short, the divine teachings constitute the unicolored pavilion of the oneness of the world of humanity. All the peoples of the world shall not attain unto rest except under its shadow, and in accordance with these teachings, the Turk as well as the Tagik, the European as well as the American, the Asiatic as well as the African—all shall rest under the shadow of this pavilion. The friends of God must therefore deal with all the communities of the world with the utmost truthfulness and friendship without any distinction of race, so that all may embrace one another and with the utmost harmony and love may engage in the glorification of the Lord of the Kingdom.

I have delivered an address at the university of the colored men at Washington on the subject of the colored and the white. Refer to it and act accordingly.

In brief, I am greatly pleased with thy conduct and thy behavior. Praise be to God, thou are freed from these limitations and imaginations, hast no purpose save the diffusion of the divine fragrances and art ever restless and active. Thou art day and night striving to hoist the resplendent banner and to cause the shining morn to illumine all regions. From the Abha Kingdom I ever beg confirmation for thee, for without it the smallest things cannot be performed, how much less this important question.

Convey on my behalf to all the friends of God, greeting.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, October 11, 1919.)



STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Asma 1, 76 (August 1, 1920)

No. 8

To the Central Organization for a Durable Peace

[Translation of ABDUL-BAHA'S Letter and Tablet sent to the General Secretary of The Hague. Received by the STAR OF THE WEST, July 24, 1920.—*Editors.*]

OFFICE OF SECRETARY:

19 Prinsessegracht

THE HAGUE, HOLLAND.

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O ye esteemed ones who are pioneers among the well-wishers of the world of humanity!

The letters which ye sent during the war were not received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and welfare of all. This recent war has proved to the world and the people that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and blood-thirstiness while peace is beneficence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is Heavenly Light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of Heaven; war is the struggle for existence while peace

is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in the Heavenly Realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this blood-thirstiness into kindness, this torment into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness BAHÁ'O'LLAH, fifty years ago, expounded this question of Universal Peace at a time when he was confined in the fortress of Acca and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the great sovereigns of the world, and established it among his friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness BAHÁ'O'LLAH shone forth like the sun from the horizon of the East and illumined Persia with the lights of these teachings.

Among his teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness BAHÁ'O'LLAH were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown garment of 1,000 years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.

And among the teachings of His Holiness BAHÁ'O'LLAH is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity. As by a kind physician these ignorant, sick ones should be treated.

And among the teachings of His Holiness BAHĀ'ŪLLĀH is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of BAHĀ'ŪLLĀH is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of BAHĀ'ŪLLĀH is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history informs us about the world of humanity. During these 6,000 years the world of humanity has not been free from war, strife, murder and blood-thirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain dominant, and blood-thirstiness and rapacity continue. Therefore, even as was the case in the past, the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom.

If this prejudice and enmity are on account of religion, (consider that) religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality, (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls for the promotion of their own interests, have assigned boundaries and outlets and have day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay,

far from it, neither is God pleased with such conduct nor would any sane man approve of it.

Consider! The blessed animals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in harmony. For example, if a dove from the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in harmony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, savage and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness BAHÁ'O'LLAH is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness BAHÁ'O'LLAH in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness BAHÁ'O'LLAH is the unity of women and men. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of BAHÁ'O'LLAH is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahais.

And among the teachings of His Holiness BAHÁ'O'LLAH is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of BAHÁ'O'LLAH is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind

there are two safeguards that protect man from wrong doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of BAHĀ'O'LLĀH is that although material civilization is one of the means for the progress of the world of mankind, yet until it becomes combined with Divine civilization the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the lamp itself and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of BAHĀ'O'LLĀH is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness BAHĀ'O'LLĀH is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that results may accrue. Otherwise the realization of Universal Peace (by itself) in the world of mankind is difficult. As the teachings of His Holiness BAHĀ'O'LLĀH are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of Infinite bounty, that which he desires. If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 11

Asma 1, 76 (August 1, 1920)

No. 8

Letter from Dr. Zia M. Bagdadi

Haifa, Palestine,
June 22, 1920.

To the STAR OF THE WEST—May my life
be a sacrifice in the path of its success!

My beloved brother Albert Windust and my dear sister Gertrude Buikema: Since I left America until this very moment my time has been divided in three parts—one-third engaged in learning from our Master, the source of divine learning, and serving as a translator; one-third in actual medical service to the Bahais, and one-third in meditation, thinking and in prayer for all the American friends.

I have been praying and begging assistance and blessings from BAHÁ'Ó'LLAH and Abdul-Baha and the Bab, so much that I feel that I have made them tired of my cries! No time was left for correspondence with you or with all the dear friends for whom I am always praying and whose faces are ever pic-

tured before my eyes. For in this most holy and most sacred land, the months pass as moments or as the flash of lightning.

Although the environment of my birth land is not new to me, yet to try and describe the life, the teachings, the deeds, the personality of Abdul-Baha and the beauty and the spirituality of both the most sacred places of BAHÁ'Ó'LLAH and the Bab, one must call on a hundred-thousand pens like that of a Shakespeare or a hundred-thousand eloquent tongues like that of Prof. Browne. Nay, rather, it is hard and very hard to even picture to you the charm and the beauty of the lives of the most humble servants of this Holy Threshold. Therefore, I could only fill the chambers of my heart and the shelves of my brain with the gems of heavenly lessons. God grant that this servant may treasure this imperishable treasure and appreciate the value of

these eternal blessings so that he may be worthy of becoming a servant to every sincere worker in America.

Everybody here and throughout the Orient inquires about the STAR OF THE WEST, and they long to see it. The Master's wish is as follows: That at present I should continue to work on the Persian section just as I formerly did, to quote from the Words of BAHÁ'O'LLAH and publish articles that have universal interest and benefit; and in the future he will send someone who will devote his time to it. At present I am waiting for the first chance to secure passage on a boat to sail for America. The shortage of coal on account of strikes, the decrease of ships on account of submarine destruction, the increased migration on account of unrest and the high cost of living, all to-

gether have multiplied the burden of traveling hardships.

Please convey my love and longings to your households and to all the friends in America, especially the Chicago Bahai Assembly. All send their Abha love from this most fragrant and luminous spot.

I beg to remain, your humble co-worker,

Zia.

P. S.—Jenabi Assadollah Fazel Mazandarani is indeed a precious gift from the Master to America. He is learned, sincere, humble and severed from mortal things. I hope as long as he is in the West he will find in America a real home and he will read the smile of true Bahai hospitality in every American face. Please convey my love and longings to him, also to Manucher Khan.

To the Central Organization for a Durable Peace

(Continued from page 127)

communities and religions may find their highest wish realized in it. At present the teachings of His Holiness BAHÁ'O'LLAH are such that all the communities of the world, whether religious, political or ethical, ancient or modern, find in the teachings of BAHÁ'O'LLAH the expression of their highest wish.

For example, the people of religions find, in the teachings of His Holiness BAHÁ'O'LLAH, the establishment of Universal Religion—a religion that perfectly conforms with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable—for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness BAHÁ'O'LLAH in the most perfect presentation.

Similarly, with regard to the peoples who clamor for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness BAHÁ'O'LLAH.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness BAHÁ'O'LLAH.

Likewise with regard to the party of "equality" which seeks the solution of the economic problems: until now all proposed solutions have proved impracticable except the economic proposals in the teachings of His Holiness BAHÁ'O'LLAH which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into this matter, ye will discover that the highest aims of those parties are found in the teachings of BAHÁ'O'LLAH. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the Taurat, which cannot be carried out at the present day. It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness BAHÁ'O'LLAH says that the *Supreme Tribunal* must be established: although the *League of Nations* has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness BAHÁ'O'LLAH has described will fulfil this sacred task with the utmost might and power. And his plan is this: that the national assemblies of each country and nation—that is to say parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted *League* the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated.

Consider how powerful are the teachings of His Holiness BAHÁ'O'LLAH. At a time when His Holiness was in the prison of Acca and was under the restrictions and threats of two blood-thirsty kings, notwithstanding this fact, his teachings spread with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and blood-thirsty monarch it will be annihilated within a short space of time. At present for fifty years the Bahais in Persia and most regions have been under severe restrictions and the threat of sword and spear. Thousands of souls have given their lives in the arena of sacrifice and have fallen as victims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands

of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and blood-thirstiness did not hinder or prevent the spread of the teachings of BAHÁ'O'LLAH. They spread more and more every day, and power and might became more evident.

It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness BAHÁ'O'LLAH or to the explanations given in the letters [Tablets] of Abdul-Baha and send it to that esteemed Assembly. Ye must be aware of this fact, for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness BAHÁ'O'LLAH and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness BAHÁ'O'LLAH, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness BAHÁ'O'LLAH. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the appearance of BAHÁ'O'LLAH. Investigate this matter so that it may become to you evident and manifest. Some souls are like parrots. They learn any note which they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be followers of His Holiness the Bab, whereas they are utterly unaware of His Holiness. They have some secret teachings which are entirely opposed to the teachings of BAHÁ'O'LLAH and in Persia people know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness BAHÁ'O'LLAH, for they know that the teachings of His Holiness BAHÁ'O'LLAH are powerful and they therefore declare publicly those teachings of BAHÁ'O'LLAH in their own name. As to their secret teachings, they say that they are taken from the *Book of Beyan*, and the *Book of Beyan* is from His Holiness the Bab. When ye get hold of the translation of the *Book of Beyan*, which has been translated in Persia, ye will discover the truth that the teachings of BAHÁ'O'LLAH are utterly opposed to the teachings of this sect. Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.

In fine, when traveling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanity has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in disputes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition is upset, it is followed by decomposition, the elements disintegrate, and that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and

color, of leaves, of flowers and of fruits, each will contribute to the beauty and charm of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise, when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power and the influence of the composition among the elements is the cause of life, while dissociation and separation is the cause of death. In short, attraction and harmony of things are the cause of the production of fruits and useful results, while repulsion and inharmony of things are the cause of disturbance and annihilation. From harmony and attraction, all living contingent beings, such as plant, animal and man, are realized, and from inharmony and repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of harmony, attraction and union among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when thou passest by a garden wherein vegetable beds and plants, flowers and fragrant herbs are all combined so as to form a harmonious whole, this is an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when thou seest a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skillful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training of the real Educator, while separation and dispersion prove wildness and deprivation of Divine Training.

Should anyone object that, since the communities and nations and races and peoples of the world have different formalities, customs, tastes, temperaments and morals and varied thoughts, minds and opinions, it is therefore impossible for ideal unity to be made manifest, and complete union among men to be realized, we say that differences are of two kinds. One leads to destruction, and that is like the difference between warring peoples and competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause of the appearance of Divine bounty. Consider the flowers of the rose garden. Although they are of different kinds, various colors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the warmth and light of one sun, this variation and this difference cause each to enhance the beauty and splendor of the others. The differences in manners, in customs, in habits, in thoughts and opinions and in temperaments is the cause of the adornment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety of

world of oneness, they will appear and be displayed in the most perfect glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree. He is the Potent in all things, the Vivifier of souls, the Preserver and the Controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peoples, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

Some time ago, during the war, a letter [Tablet] was written regarding the teachings of His Holiness BAHĀ'ŪLLĀH which may appropriately be appended to this epistle.

TABLET

He Is God!

O people of the world!

The dawn of the Sun of Reality is assuredly for the illumination of the world and for the manifestation of mercy. In the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and harmony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the utmost of freedom and dignity. The Blessed Beauty [BAHĀ'ŪLLĀH] said; "All are the fruits of one tree and the leaves of one branch". He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the branches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assist each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to some one, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider everyone on the earth as a friend; regard the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favored in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies, even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.

These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. O ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost conflict and danger. The darkness of unfaithfulness has enshrouded the earth and the illumination of faithfulness has become concealed. All nations and tribes of the world have sharpened their

claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering disconsolate. Thousands of thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The prominent men become commanders and boast of bloodshed, and glory in destruction. One says: "I have severed with my sword the necks of a nation," and one: "I have levelled a kingdom to the dust"; and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for truth are despised. The herald of peace, reformation, love and reconciliation is the Religion of the Blessed Beauty which has pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, O ye friends of God! Appreciate the value of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal world will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no more. Summon ye the people to God and call the souls to the manners and conduct of the Supreme Concurrence. To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of every oppressed one, the protector of every destitute one, be ye ever mindful to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render benefit to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode it dwell.

O friends of God! Strive ye so that this darkness may be utterly dispelled and the Hidden Mystery may be revealed and the realities of things made evident and manifest.

(Signed) ABDUL-BAHA ABBAS.

Translated by: SHOGEI RABBANI,
DR. ZIA M. BAGDADI,
MIRZA LOTFULLAH HAKIM,
DR. J. E. ESSLEMONT.

(Haifa, Palestine, December 17, 1919.)

و هدایت دیگران خواهند شد تا باید نهایت احترام و رعایت را در حق ایشان مجری دارید تا بهت شده با علاقه کلمه اله بر دازید قرینه محترمه و انتم هم المعتره را ما و الله از قبل من بهایت محبت و عبرت با ابلاغ و آریه و علیها
 عبدالبها عاص ۱۸ می ۱۹۲۰ جفا

حاج میرزا احمد سهراب علیه السلام

بهره

ای سده آستان حال مبارک انتم هم بس بزرگ دانند هم سس که در رسیدند و عکسهای حال و کمال آنجا به عاصم رسید و قرینه محترمه و عکس حضرت فاضل با عاصم عاصم و جنبه در راه رسید بسیار بزرگ آریه حضرت فاضل فی حقیقت در جمع شدن کامل است در علم و فضل و خلوص بیت و طیب طوبت و انقطع الاله و انجذاب بصفات اله و حقیقتی منظر این آیه مبارکه است قل لا اسئلكم علیه اجراً ان جری الا علی الله رس العالمین و ان سئلتهم فرجاً فخرجوا لکم جبر من ما یبکر لکم تقالی حاجت ۲ اجری میطلبی اجری که حضرت پروردگار احسان بفرمایند بهترین دعوات است چنان شرف الاله کار ملاحظه گردید و امیت در زمان است اسیدم فایان است که این بسبب سبباً شرفاً جمع باریان را نخبه شرفا نامان
 رسان و ملک ابها الاله علی علیه السلام ۱۵ رمضان ۱۳۴۰
 در شده سزایس دسبب این نموده فایان محل روز ۲ سو بوی که چاره

نصفت و اسلوب جدید و معارف و تعلیمات اینک
 نصفت جدیدی در معارف و اسلوب تازه در مدارس و تعلیمات آن سرتاسر اینک را احاطه نموده و پاس این ترفیق و مریع نسخ رویه سابق مدارس است که اطفال نه عاشوق و میل و جهد و مسرت خاطر بلکه مجبور و غم می شدند لکن حال فضای و کتشی مدارس علو و روح عریب و مسرور است که اطفال خود آن مو عقلانه و علی میاید و کجایی آنکه در سخت اجبار و درش تحصیل که اشتیاق در عیب و مسرت خاطر آن هزارند سر دازند حال آنرا ما تهریز و انبساط آورده که با تمام شوق و اشتیاق و مانع تحصیل دروس و علوم لازم میاید
 معین دانشنده طرق تاریخی رای تدریس و تعلیم حسب و تاریخ و حراج نموده اند و در بعضی اوقات اطفال را در بازی برداشت و تقسیم میکنند که با یکدیگر همی در رقابت میاید و کما هی حقیقت در موصوفی را بعبده آنها محول میدارند و گاهی آنرا بجهلهای تاریخی موزعاً در اشدری جایگزین قانون وضع میزند تا انطباق دروس بفرموده و با ترقیت حیات بشری مطابقت نمایند
 بر حسب امر ما که حضرت بجهت ما باید اوقات را صرف در علوم و هنر بود که محی سعادت نوع بشر است و غنچه نظر در تحلیلات اطفال در عصر همین باشد که تحلیلات این جهان با فلاح و کجای اهل عالم گردد نه بکنه عکس سو بوی که ابتدا و در پیش بجزف است حرف اوقات کسد بلا شک این معین سوز نگر بر میان جدید عالم اند و حقیقتی سرح ۱۷ است اینک
 استند چه که اساس محکم برای معارف دنیا بر پا کرده ۲۰

نجم شهر

قیمت شماره یک سالیان دو و در رو نیم است بتوسط مجلس معتمدین روحانی طهران با اداره لریالی دارند

این مجریه در هر ماه بهای یک ریخته میشود و در سال متعلقه باین امر عظیم که مرقات ترقیات مادی و معنوی نوع بشر و کجاست و رسیدن اشخاص و اهلیمان عالم است سخن میراند و مقالات مفیده که موشش با این مقصد است قبول خواهد شد

جنبه کاترینا و در هر اب علیه بها الله الهی
هر اول

بنیام دشت نام نشان نماید بخش - س فین که زمین ارض
بر وجهت می نمایند نشاء الله من بعد سب اتحاد و اتفاق
بگیرند که بجای نه نیویورک فی الحقیقه بجدت موش و دست
دس دیوث فی الحقیقه جانف نند و نظره نظر عدلهاء
وله اجا باید این کجا بجای نه و جبره حقیقت را بقدر امکان
اعانت نمایند دست و روش تحمل صحیح مصارف ندارند
امید است که کنونش خا نچه باید دشت ید امال باز شده
و الله الله من ماکدل دستر اندال دستر میزدن و سن مارچری
سورتن و سن ثریا چه لبین البته موش بجدت شده اند
دستگرا انت دستر گوژی و پر دفر جا گسن البته قطعهای
منصل نموده اند این نفوس مجتهد فی الحقیقه شایان تکریم
و توفیرند و در حق آنها دعا میایم که موش بجدت مکتوت
الهی گردند هر یک اقدام بکار این کنند و همچون حقیقت را
شیع روشن شوند باری امیدم چنان است که در این
کنونش مسله مشرق الاذکار ایهی جدید باشد
ایته زفاف شامجری گشته زمین است و مبارک
حضرت عالم تحقیقی فاضل ما ندرانی جو هر ضوع و شوع با هر چه
الحمد لله محفوظ رسیدند این شخص محترم فانی در حال مبارک
دو تا و مطلع و فاضل است یقین است که سبب شود و اول

ای سرگشته که در پای در راه یار مهربان نماند تا بعد از رجوع
از کالینوزیا به نیویورک رسید الحمد لله بموجب وعدتلهاء
در اقایم امر یکا عون و عنایت حضرت بجا ظاهر عیان
شاده نمودی این جهان است که گفتم هر نفس الیوم ثابت
بر میاق است آیت باهره مکتوت شراق کرده بموجب
تعالیم عبدالهنا حرکت ناملا خط مینای که جمع ادب منتوج
فرا همها هموار و تائید و توفیق قرین و بدرقه تائید مینای
انروز هر نفس خادم مکتوت ابھی گردد بر سر سلطنت ابدیه
استدار باید الحمد لله بچشم خود دیدی و بگوش خود شنیدی
که خوه میاق الیوم عرق شرابان آفاق است هر کس از این
وفاق شمع اشراق است و هر یک از این نفاق دور
چشمی ستم و ستمی ایام پورت سعید را بخاطر آرزو قایس
باین ایام ناملا خط کن چه خبرت در بطون اسرار مانند
عبدالهنا بر گاه حال مبارک مناجات کن و فریاد و فغان
که ایکنه دونه در بان موز ضعیف شمت سببانی بخش ذره فایم
وز بر تو شمس حقیقت نمایان فرما قطره ام اسراج در با بخش
پشام عتاب از ج عزت فرما ذلیم در مکتوت عزیز کن

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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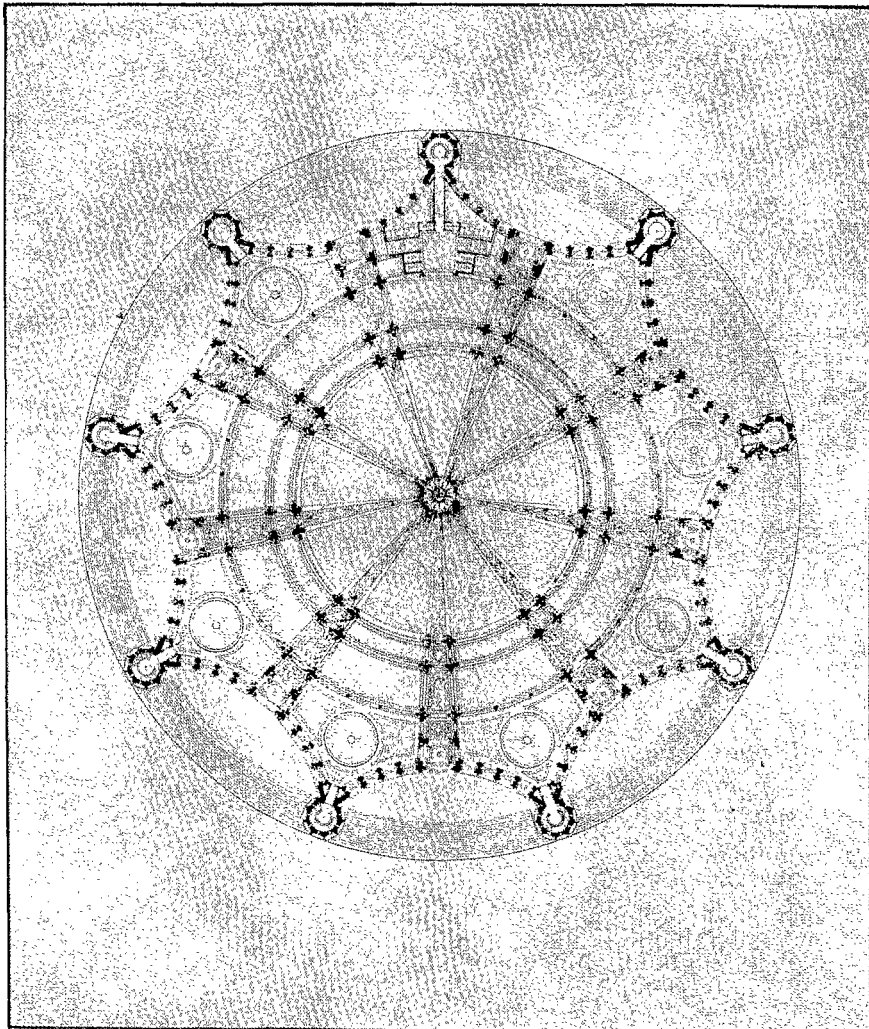
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O ye members of the Spiritual Assembly! Become ye firm and steadfast in the Covenant and Testament to such a degree that your meeting become the expression of one soul, and endeavor ye with your hearts and minds so that ye

may become the cause of the illumination of this darkened world and that through your efforts the Lights of the Kingdom dawn upon this nether sphere.

(Words of Abdul-Baha, from *Tablets of Abdul-Baha*, page 438.)



— MASHREKOL-AZKAR - GENERAL-PLAN —

PLAN OF THE BAHAI TEMPLE. LOUIS
J. BOURGEOIS, ARCHITECT.

Fac-simile of page from *The Architectural Record*, June, 1920.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Kamal 1, 76 (August 20, 1920)

No. 9

Recent Tablet from Abdul-Baha to Mrs. Corinne True

To the dear daughter of the Kingdom, Mrs. Corinne True, Chicago, Ill.—Upon her be the light of God, the Most Luminous!

He Is God!

O thou dear daughter of the Kingdom!

Thy letter has been received and the proceedings of the Convention understood. Thanks be unto God that this Convention was supported by the confirmations of the Kingdom of Abha and as thou didst wish it was formed and ended.

Praise be unto God, that the model of the Mashrekol-Azkar made by Mr. Bourgeois was approved by his honor, Mr. Remy, and selected by the Convention. His honor, Mr. Remy is, verily, of perfect sincerity. He is like unto transparent water, filtered, lucid and without any impurity. He worked earnestly for several years, but he did not have any personal motive. He has not attachment to anything except to the Cause of God. This is the spirit of the firm and this is the characteristic of the sincere.

The model of the Mashrekol-Azkar is, however, too big. It needs several millions of dollars for the cost (of construction). If possible, Mr. Bourgeois may reproduce the same model on a smaller scale, so that one million dollars may suffice for its construction. This should be reconsidered only if possible.

Thy services to the Mashrekol-Azkar are accepted at the Threshold of the Most Great One.

Convey on my behalf the most wonderful Abha greetings to all the friends, especially to the House of Spirituality and other Assemblies. Practice utmost affection towards thy dear daughters on my behalf. I have no opportunity to write more than this.

Upon thee be the light of the Most Luminous!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, June 12th, 1920, Haifa, Palestine.)

The MODEL FOR THE BAHAI TEMPLE, CHICAGO

LOUIS J. BOURGEOIS, ARCHITECT

By
J. R. Reid

THE model designed by Louis J. Bourgeois for the great Bahai Temple to be built in Chicago is attracting much attention from architects. It is of unusual interest from several points of view. The Temple is a new and original form in architecture—"the first new idea in architecture since the thirteenth century," according to Mr. H. Van Buren Magonigle. Beautiful in the harmony of its proportions, it has in addition a singular charm in its symbolism; and to the psychologist it is noteworthy, because the creator declares: "It is Baha Ollah's temple. I am only the channel through which it came."

In form the temple is a nonagon, or nine-sided structure, and its lower story offers a complete innovation in architecture in the use of nine inverted half circles, with a great doorway in the centre of each, so that from whatsoever side one approaches the edifice it seems to extend its arms in welcome. From dome to foundation it is a unique creation and unlike any building in existence, yet one reads in its curving beauty the story of the architecture of the world. The first floor in its simplicity of line suggests the

Greek and Egyptian temples; while the treatment of the doors and windows is Romanesque in form, and both Gothic and Arabic in the intricacy and beauty of ornamentation. The second story is Renaissance in line and Gothic in the

interlaced arches of its openings. The third is restful, quiet and Renaissance in treatment. Above it rises a lovely dome, suggestive of Byzantine forms; but above the closed top rise other beams of the dome itself like hands clasped in prayer, so that the dome gives the feeling of ascension and aspiration found previously in the Gothic towers alone.

In the geometric forms of the ornamentation covering the columns and surrounding windows and doors of the temple, one deciphers all the religious symbols of the world. Here are the swastika cross, the circle, the triangle, the double triangle or six pointed star (or *Solomon's seal*, the magic symbol of necromancers of old); but more than this, the noble symbol of the spiritual Orb, or Sun behind the Saviour of mankind; the five pointed star, representing the man saviour—Christ or Buddha or Mohammed; the Greek Cross, the Roman



LOUIS J. BOURGEOIS.

THE ARCHITECTURAL RECORD.

or Christian Cross; and, supreme above all, the wonderful nine pointed star, figured in the structure of the temple itself, and appearing again and again in its ornamentation, as significant of the Spiritual Glory in the world today.

The nine pointed star reappears in the formation of the windows and doors, which are all topped by this magnificent allegory of spiritual glory, from which extend gilded rays covering the lower surfaces, and illustrating, in this vivid and artistic limning, the descent of the Holy Spirit.

Curiously enough this *Descent* of the Holy Spirit was the first thing Louis J. Bourgeois pictured in his drawing of the temple. He said, "I did the doors and windows of the lower story first, and then I got the entire form."

The numbers 9 and 19 recur again and again in the structure of the temple, illustrating its basic principle of Unity—9 being the number of perfection, containing in itself the completion of each perfect number cycle, and 19 representing the Union of God and man, as manifested in life, civilization and all things.

His description of how he made the model is as interesting as the structure itself; but in reading it one must remember that Bourgeois is an architect of long and wide experience. He built Gothic churches in France; then he built them in Canada. His buildings are found in Chicago, in California, where he erected and planned the well known house and garden of Paul de Longpré, the flower painter, and also in New York.

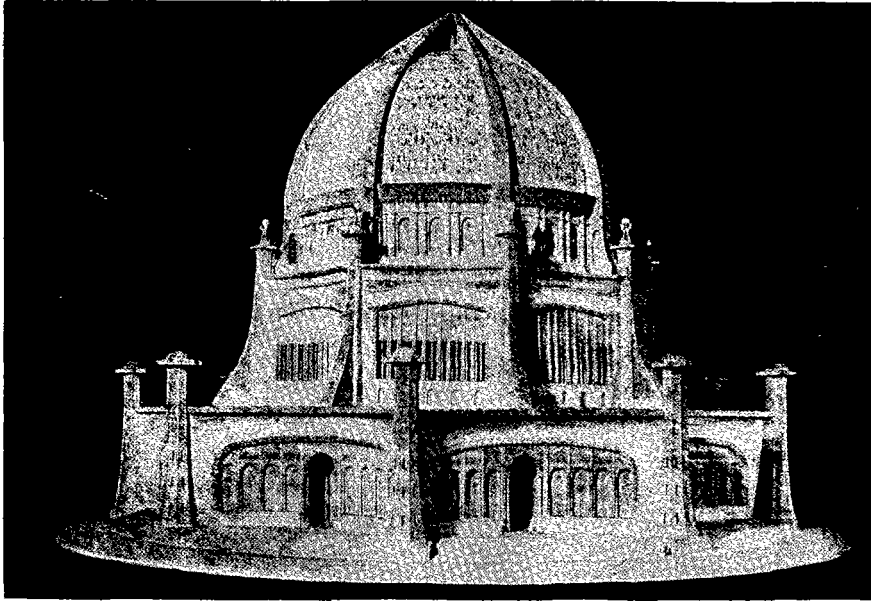
Twenty-five years ago he had a remarkable spiritual experience, through which he came into a knowledge of his spiritual self, as well as his physical man. Then he was told that some day he would build a great temple, and he made a sketch of a circular twelve sided building, at that time. Henceforth he dreamed of his temple, and tried to make a drawing of it, but could not. He became interested in the Bahai Movement, and nine years ago made an architectural drawing of a temple, in order that he might be represented in the competition spoken of at that time for the erection of a Bahai

temple in Chicago; but he said then, "This is not my temple, I am only putting it in to get a chance in the competition. If I win, I can draw the real temple."

But the competition never materialized, and four years ago, when he returned from the Bahai convention in Boston, Bourgeois suddenly, in an hour's time, sketched the lower story of his temple. But he could get no further, and half dazed by the ornate splendor of this fragment realized that he must model it, because he could never express on a flat surface the many-faced beauty of its plan. He endeavored to cut into the plaster the intricate tracery of ornament he saw; but he had never done such work, and he was obliged to ask the help of a friend skilled in the art, and after half a day's training he went at his task successfully. He did each successive story in this way, modelling the beauty in plaster as it was revealed to him, never seeing the whole, yet saying to himself constantly, "How do I dare go on? Because this is so wonderful; and how can I make a dome wonderful enough to complete it?" And then always the thought would come, "The Power that is giving you this will give you a dome the most wonderful of all!"

So he did the first story with its welcoming arms, and the second with its Gothic elegance, and the third with its Renaissance quiet and beauty. One morning he wakened suddenly at three o'clock and knew that he was to draw the dome. He was very happy; and as his fingers flew on for a rich hour, he knew that the dome was the most wonderful of all. That is why he says, "It is Baha Ollah's temple. It is not mine!"

There is another side to this temple story, which is both human and appealing. It has to do with love and comprehension and faithful service. The architect is not rich, and he realized that if he worked at his model the family income would cease, and perhaps no one would ever build his mighty temple. His wife is also an artist, but she bought a little notion store in West Englewood; and while he worked on the model, she sold ice cream and candy. When he needed



MODEL OF THE BAHAI TEMPLE, CHICAGO.
Louis J. Bourgeois, Architect.

clay for his first modelling he was out of money, so he went into the garden, filled his wife's clothes basket with Dorothy Perkins roses, which covered the arbor. He took them to New York and sold them for five dollars, with which he bought his clay.

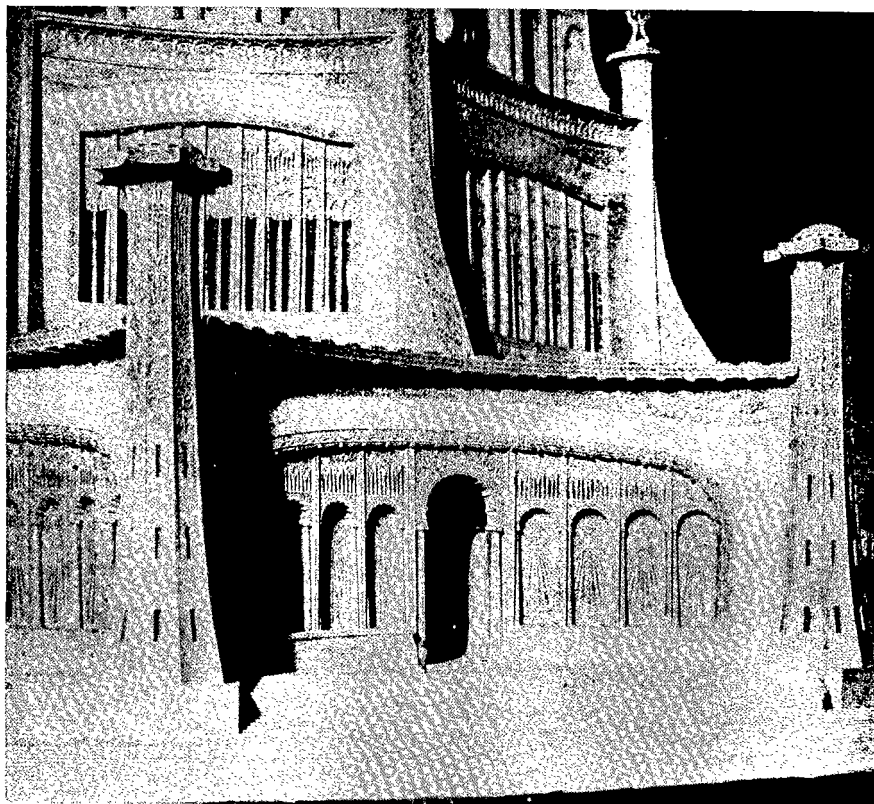
He thought he could make the model in three months, but it took him three years, and he says his wife is really the temple builder, for had it not been for her sympathy and cheerful sacrifice he never could have carried to completion the gigantic work.

The model is now on exhibition at the Kevorkian gallery in New York City. It was chosen for erection in Chicago by the delegates to the Bahai Convention, held recently in New York. Its original plan demands a building 360 feet in height, and 450 feet in diameter; but these figures will be halved for the Chicago structure, making a dimension of 180 by 225. The building constructed in this size will cost somewhere near a million and a half dollars.

One naturally asks what is behind such a conception and what it means for

humanity. This stupendous creation, which is planning this stupendous creation, is the great international movement of Unity and Brotherhood, which arose in Persia in 1844 and extends its branches and its influence everywhere at the present time. It was first taught by Ali Mohammed, who was presently given the title of Bab or Gate, meaning a door opened between heaven and earth. He foretold the coming of Baha Ollah, who he said would appear in nineteen years, and would be the *Glory of God* for all mankind through the nobility of his life and teachings. Baha Ollah means the *Glory of God*, and his influence, penetrating all mankind in the Glory shining through him, will at length unite all religions, all nations, all races—banishing hatred, rancour, partisanship in the great love which rises through realization of the Fatherhood of God and the true brotherhood of mankind.

Baha Ollah died in 1892 in the prison town of Acca, Syria, to which he had been sent by those persecutors who, as in the case of all the Prophets, could not distinguish light from darkness. He left



ONE OF THE NINE ENTRANCES, BAHAI TEMPLE.
Louis J. Bourgeois, Architect.

the leadership of the movement in the hands of his son, Abbas, also a prisoner, saying, "I have established a new covenant between God and Man, and my son is the centre of that covenant."

His son took the title of Abdul Baha, or *The Servant of God*, literally, the *Slave of the Glory*, and the name of Abdul-Baha has already become known everywhere, the synonym for service, love and wisdom. He was freed from imprisonment in 1908, through the action of the constitutional revolution in Turkey, and since then has travelled in western countries, visiting America in 1912.

The Bahai Revelation, as it is sometimes called, inspires a movement, not a sect. It has a very slight organization

embodied in a *Unity Board*, which manages the Temple fund. The temple will be a great place of worship for all mankind. Its doors will never be closed; no priesthood will ever officiate within its walls; about it will be gardens and fountains; and beyond these, a series of buildings devoted to the application of true religion to life, a hospital, an orphan asylum, a hospice or house of hospitality, a guild house, a university, etc. Only worship can be voiced in the temple itself; but the results of such worship are to be evidenced in these surrounding buildings, where all activities of the community will meet in the comradeship inspired by mutual counsel from which criticism and politics shall have been banished.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No. 9

Editorial—"Become ye United in the Days of God"

From the news items of a few of the activities in the Cause as recorded, we can see how the springtime of this New Dispensation is being heralded; but there is need for many teachers. The soil of human hearts everywhere is but awaiting the gift of the seed-sower—the gift which contains the germ of real life, the Message of the New Day.

Abdul-Baha tells us: "The believers of God in reality display much effort; but this effort must be expended in the right direction." He tells us also that he has drawn for us "the plan of God"; that he has "explained the Principles of BAHÁ'Ó'LLAH." "Now the promotion of those Principles depends upon their (the believers) co-operation."

We have in these last words of Abdul-Baha one of the ways to attainment, to the accomplishment of the service, at least in part, to which he has been and still is calling us. It is certain that all efforts will be immeasurably successful if there is the necessary co-operation.

The Center of the Covenant tells us to travel and teach, teach the Cause "or choose others and send them" (*Divine Plan*, page 30). "Now this is the time that you may arise and perform this most great service; travel throughout the world and call the people to the Kingdom of God." How is this to be accomplished save through co-operation? For what other time shall we wait? "These numbered days" are getting fewer and fewer. How very brief indeed is the remaining time, the last hour of our supreme opportunity for the most heavenly and glorious service ever vouchsafed to man. The saints and chosen ones throughout the ages longed to live at this time, and how can we who are so privileged and blessed, show our thankfulness and devotion save through sacrificial services rendered day and night?

Another instruction of Abdul-Baha is ever present: "Become ye firmly rooted in this great aim; send ye teachers to all directions. . . . Ever do I beg for you Divine Confirmation. . . . My Spirit is with each one of you."

From the Utterances of BAHÁ'O'LLAH, we quote the following: "Become ye united in the Days of God. Through this, His Cause will be spread amongst the servants and the fragrances be wafted over the cities. Hearken ye to that which the Pen of Revelation advises you on the part of the Mighty! Do ye not disagree in the Cause of God, for thereby the hearts of the unbelievers are rejoiced. Gather ye together with joy and fragrance, then peruse the verses of the Merciful, whereby the doors of knowledge are opened to your hearts. Then ye shall find yourselves in the station of firmness and will see your souls in manifest joy."

Abdul-Baha is divinely merciful unto us when he tells us that "today no power can conserve the oneness of the Bahai world save the Covenant of God."

And this oneness begets a loving co-operation.

From Bulletin No. 2, issued by the Teaching Committee.

Activities in the American Field

Extracts from Bulletin No. 2, issued July 19, 1920, by the Teaching Committee of the United States and Canada, appointed by the delegates to the Convention.

THIS Number of the Bulletin will bring to your attention a record of several very interesting activities in the Cause, but that which thrills most of all is the news pertaining to the very successful tour of Jenabi Fazel Mazandarani. The following words of Abdul-Baha in a Tablet dated Haifa, June 3, 1920, may well be quoted here:

"His honor Fazel is one of the elect among the believers in His Holiness BAHÁ'O'LLAH. This respected one is severed, sincere and eloquent. It is my hope that the American friends will prove receptive to his advice and sermons and understand that there is considerable difference between this honored person and others."

JENABI FAZEL MAZANDARANI

Jenabi Fazel and Manoucher Khan, his interpreter, remained for nearly two weeks during June in Chicago. There were two large public meetings in Masonic Temple. At one Jenabi Fazel spoke on "The Divine Plan for World Unity"; and at the other on "The Remarkable Spread of the Bahai Cause in the East—How it is Reconstructing Per-

sia." Then there were evening meetings at the home of Mrs. Corinne True, June 11, 12, 16, 17 and 19. In regard to their stay in Chicago, Mrs. True wrote:

"A great work of unifying was accomplished. Jenabi Fazel found us firm in the Covenant, praise be to God! We had nearly two weeks of meetings in the different homes and two Sundays in Masonic Temple, and finally on Friday evening, June 18th, a large attendance of the Assembly gathered at Miss Mary Lesch's home, and we saw then what Jenabi Fazel had done to get the Bahais more closely together. He spoke to the colored people in two of the leading colored homes, that of Mr. and Mrs. Clark and Mr. and Mrs. Barnett. Please tell the friends that Chicago was tremendously refreshed and warmed up by the visit of Jenabi Fazel and Manoucher Khan."

Mrs. Wm. F. Slater also wrote most refreshingly of the extraordinary spiritual uplift to all the Chicago Assembly by the visit of our beloved and revered Persian brothers, emphasizing the absolutely unique harmonizing spiritual

effect of their presence. Mr. Albert Vail's letter brought this word: "We are having some beautiful hours with Jenabi Fazel in Chicago. There have been meetings on the Temple grounds and others in the homes where he has spoken to the groups and brought to us the Master's beautiful messages and joy. He is an angel of light."

Before turning their footsteps east again for service during the summer, as planned, our Persian brothers visited the Kenosha (Wis.) Assembly, and the brief reports we have had indicate that they were immensely pleased with the Kenosha friends. Returning to Chicago, Jenabi Fazel and party left on June 21st for the east stopping en route in Detroit, Mich.

Then the party proceeded to New York City for their second visit. A few heavenly days were spent there. Mr. Mills had arranged some meetings, and the harmonizing effect of the presence of Jenabi Fazel was never more noticeable. He has love, peace, kindness in his own heart, and he radiates these qualities through confirmations from the divine Source.

One of the most beautiful meetings (and a precious experience for all believers fortunate enough to be present) held in and around New York, was the brilliant picnic at West Englewood, New Jersey, on Saturday, June 26th, an event termed by Abdul-Baha himself, "The Annual Souvenir of Abdul-Baha." This picnic held each year in the grove at West Englewood is looked forward to with great joy by the friends, for it is in commemoration of the Feast given to them by Abdul-Baha himself when he visited the Wilhelm home in 1912. Those present at the memorable gathering eight years ago often tell us of the fragrances of holiness so marked, and the rays of the Sun of Truth so manifest in, and radiating from, the divine host, the Center of the Covenant. Abdul-Baha told the friends gathered there then, that the Feast they were

celebrating "had a name which would last forever and ever." Each successive year since 1912, the gathered friends at the "Souvenir of Abdul-Baha" feel the spiritual fragrances and confirmations and they know that Abdul-Baha is o'er-shadowing them with his spiritual presence. This year the occasion was made particularly happy by the presence of Jenabi Fazel. Among others present were Mr. Harry Randall of Boston, Manoucher Khan, a few Japanese brothers, Mirza Ahmad Sohrab, friends from Riverton, N. J., and others, in all about one hundred and twenty-five. Mr. Roy Wilhelm had charge of the entire program. The evening meeting was held in the home of the Wilhelms with many inquiring friends present, some of whom had never heard the Message. The day was a beautiful one, and it was very evident that all present were experiencing the joyousness and real happiness of the spirit.

While Jenabi Fazel was in New York, Mirza Ahmad Sohrab joined his party, and he will travel with him to a great extent, in accordance with instructions from Abdul-Baha to Ahmad contained in a cable, and reading as follows: "Be with Fazel in important cities." Also we quote the following instruction of Abdul-Baha in a Tablet to Mirza Ahmad Sohrab, revealed in Haifa, May 18th, and translated in New York City, June 26th, 1920:

"His excellency, the ideal sage, Fazel Mazandarani, is the essence of humility and submission. God willing, with Manoucher Khan, he has reached the United States under the protection of the Almighty. This respected soul is evanescent in the Cause of the Blessed Perfection. He is wise, well informed and a thinker. There is no doubt that he will become the cause of the exhilaration, rejoicing and the guidance of others. You must exercise toward him the utmost respect and consideration, and placing your hands in each other's, become ye engaged in the promotion of the Word of God."

Jenabi Fazel and party, including Mirza Ahmad, left New York for Boston the last of June. In Boston they were entertained by the friends at the Victoria Hotel. Only a brief stay was made before leaving for Green Acre, where the party spent a few days as the guests of Mr. and Mrs. Wm. H. Randall, returning to Boston after the 4th of July. Life at Green Acre was found very delightful. Since their return to Boston, reports from many of the friends continually arriving, contain thrilling accounts of the really constructive work actually accomplished and being accomplished; of the splendid openings and opportunities for service among all classes of people, indicating that the "Doors of the Kingdom" are being widely opened for Boston, the first city in New England.

On July 8th, a large public meeting was held in Pilgrim Hall which was very well attended. Jenabi Fazel's subject was "Abdul-Baha: His Life and Teachings." The many strangers present manifested great interest and enthusiasm, and this talk alone, addressed to such thinking, serious-minded, seeking souls, means that some day a rich harvest will be gathered from this seed planting.

Two public talks were also given at Community House on Massachusetts Ave.: On Monday evening, July 12th, a talk on "The Remedy for World Troubles" at the St. Paul A. M. E. Church in Cambridge; on July 13th, at the home of Mr. and Mrs. M. C. Oglesby, Somerville, Mass., and every morning from July 7th to July 18th, from 10:30 to 11:30, there were a series of public meetings at the Hotel Victoria.

An excerpt from a letter of Mr. Randall's, dated June 29, 1920, to Mrs. Parsons, gives a splendid idea of the ideal attitude of Jenabi Fazel: "I had a long talk with Jenabi Fazel, and he does not ask or select any one to travel with him. He is independent of all else save God, and he looks upon all the Bahais

as being in one region, and does not consider us from the standpoint of our virtues or our faults, but he looks upon us in the light of our service to the Center of the Covenant, and all the friends together constitute the body of believers in America."

On July 15th, Jenabi Fazel and party were in Worcester, Mass., a public talk being given there at the Levana Club rooms. In his talk, so wisely, graciously and eloquently given, Jenabi Fazel emphasized the point of the *practical* application of the Bahai Religion, and those present could not fail to catch more than a glimpse of the divine civilization of the not far distant future. Mirza Ahmad presided at this meeting. While in this vicinity the friends were entertained most beautifully at the stately summer homes of Mr. and Mrs. Thomas H. Collins and Mrs. Morton in Princeton, near Worcester.

On July 16th our revered teacher was in Springfield, Mass., serving, and after the engagement there, the party expected to return to Boston for a few days, leaving Boston, July 19th, for Green Acre, where they will remain for two or three weeks.

ALBERT VAIL

Mr. Albert Vail's work the past month has been of extraordinary interest, for one of his numerous services has been a series of seven brilliant talks on "The Bahai Teachings on Immortality." These were given at the home of Mrs. Corinne True, and repeated at Mr. and Mrs. Vail's home. We all know that one of the topics of vital interest today is "Life after Death," and generally, people eagerly listen to one who can lead them to a reliable source of information.

The series included the following talks: "The Origin of the Soul;" "The Appearance of Mind and Spirit in the Soul—its Divine Psychology;" "When Eternal Life Begins;" "Abdul-Baha's Brilliant Proof of Immortality;" "Is Communication with the Unseen World Possible;" "The Value of Psych-

ic Research;” “The Real Nature of Heaven, Hell, and the Unseen Kingdom;” “The Descent of the Kingdom to Earth—A Study of the New Jerusalem in the Glorious Book of Revelation.”

Also during the month Mr. Vail has made a trip to St. Louis, and two or more visits to Urbana, Ill., and vicinity; in these centers spreading the Message of the glad-tidings of the Kingdom and in such an inspired way that the seeds of truth are carried home in the hearts of the people.

ROY C. WILHELM

Mr. Roy C. Wilhelm is among the traveling teachers just now. He left New York City on June 27th for an extensive trip to the Pacific Coast. It is supposed to be a business trip, but the greater part of Roy's thinking and serving is in the greatest business in life—the Bahai Cause,—and as all friends know this, a wave of rejoicing is set in motion when the friends hear that Roy is to make a Western business trip, for this means that in every city where he abides for a time, the glad-tidings will be shared, and his sisters and brothers in the Cause refreshed and encouraged.

LOUIS G. GREGORY

Mr. Louis G. Gregory has been in Maryland and Kentucky the past month; particularly good reports come from Louisville where he has been staying for over two weeks. His radiant enthusiasm and spiritual zealousness, his comprehensive presentation of the Bahai Message and teachings of this new Day of God, are attracting wide attention wherever he goes in the Southland. He is meeting with great success and not antagonism. Mr. Gregory writes as follows:

“The world day by day shows greater capacity to receive the Message. Signs of awakening appear in the South as elsewhere. There are many scattered believers, and vastly more who sympathize with the Cause as far as they understand it. Their approval is hearty and inspiring.

“The method of reaching the colored people is revealed in the instructions of Abdul-Baha, who knows their custom of opening their churches, schools and other meetings to visitors who meet their approval; but to meet the complex situation, the whites should be reached in greater numbers. They are perhaps more orthodox and will not so readily open their established institutions, but there is a vast work for teachers among them. Abdul-Baha, speaking of teaching in the South, says: ‘Become ye firmly rooted in this great aim. Send ye teachers to all directions and become ye not apprehensive should ye meet strong opposition.’

“One of the most effective ways of reaching the whites of this region is for friends from other sections to come and reside for a season. Endless traces may result from such efforts. Miss M. Klebs, who has for a number of winters taught music at N. Augusta, S. C., started an Assembly there. Mrs. Boyle, spending a winter at Miami, Fla., attracted many who, like herself, were visitors. Mr. and Mrs. Ripley of Washington, have made several trips to Florida which they have improved for teaching. The efforts of Dr. Oakshette and Fred Mortensen were confirmed in Atlanta, Ga., where there is a radiant group. Elmore Hays, who spent some time west, after receiving the Message in Atlanta, has returned and is doing fine work. The Lakeland (Fla.) Assembly probably owes its origin to the residence of Byron S. Lane. The veteran, Paul K. Dealy, has lived for many years at Fairhope, Ala. Miss Annie Reinke at Austin, Tex., is a center of radiance. Dr. and Mrs. Guy of Boston, now reside and work at St. Augustine, Fla., where recently they arranged for Mrs. Ford to lecture. Mesdames Stott and Christine at Louisville, Ky., are the cause of life and hope to many souls.

“Among the colored friends who have done exceptional residence work may be mentioned Prof. Geo. W. Henderson, whose business college at Memphis,

Tenn., is a center of reality where hundreds of students come in contact with the Light. Mrs. Caroline W. Harris teaches the summer colony at Harper's Ferry, W. Va. Mrs. H. G. Marshall has done a fine service in cities of Arkansas.

"Among those in past years who have either traveled or resided in the South and taught, may be mentioned our departed brothers, Joseph H. Hannen and Charles F. Haney; and our sisters, Mesdames Susie Stewart of Richmond and Elizabeth Diggett of Chicago—all of illumined and blessed memory. To these may be added Mesdames Hannen, (Hooper) Harris, Claudia Coles, Marie Watson, Viola Duckett, Miss Georgiana Dean; Messrs. Tate, Remy, and last but not least, Roy Williams, whose shining traces cover a wide circuit. To these may again be added many souls who believe in God and the Day of His Appearance, but on account of church connections can only teach in a limited way; for example Rev. Dr. Pontor of Atlanta, who lived and no doubt died a believer. We think, with a smile, of the brave Bishop Flipper, who is willing to take up the cudgels with the ministers in his conference who oppose the Cause; and with a broader smile, of another portly bishop who opposes, but whose wife is a firm believer. Harry Stillwell Edwards, former postmaster of Macon, Ga., has recently come out for the Cause and has written an article for the press on the subject. Dr. S. C. Mitchell, former president of the University of South Carolina, wrote that he had given the Message of Abdul-Baha on many, many platforms. He heard Abdul-Baha speak at Lake Mohonk. The president of Fisk University, to whom Mrs. Parsons gave the Message, readily arranges for the traveling teachers. Last year he publicly declared that they were all watching the Bahai Movement with keen interest.

"Jenabi Fazel, the eminent teacher, was surprised to learn that there are few Assemblies south as compared with

other regions. He felt that under similar conditions in Persia, half the friends would migrate to a section where fewer Assemblies were found. Many of the colored have expressed, upon hearing the Message, the fervent wish that it might also reach the whites. When the whites become illumined, they almost invariably show a magnanimous spirit and teach the colored. The latter, while having the same wish for the advancement of the former, can only succeed in this measurably, in view of well known conditions. It is hoped in future that such thriving cities as Louisville, Memphis, Little Rock, Oklahoma City, Ft. Worth, Dallas, New Orleans, Shreveport, Birmingham, Jacksonville, Charleston, Richmond, etc., will attract an increasing number of resident teachers, who will form glowing places of contact for traveling teachers."

MARY HANFORD FORD

The following letter from Mrs. Mary Hanford Ford is shared with the friends:

"Since the Temple model has been on exhibition at the Kevorkian Gallery, its history has been very interesting. The model has a distinctive personality; to see it is like having an interview with a holy and magnificent personage. For instance, one day the editor of a theatrical magazine came in. He was something of a scoffer, and had evidently heard unpleasant things about the Bahai Movement. So he began to criticize the Temple. 'It is a very pretty thing, he remarked in a superior tone, 'but it is decidedly over-decorated; it will be an absurdity in its full size.' So the guardian of the Temple very gently began to show him the significance of the decoration,—how each line and curve was an expression of a great thought or a noble principle, so that all the spiritual tradition and future aspiration of the human race seemed imbedded in this Temple. His face changed and grew soft. His eyes began to shine; then and there the spirit penetrated him, and

though he came to stay five minutes, he remained two hours and left regretfully. Now he has opened his magazine to a monthly article on the Bahai Movement.

"A boy of ten or eleven came rushing up the stairs one day and stopped suddenly on the threshold with a 'Gee!' He had been studying architecture in school and wanted to see this 'new' thing. He could not repress his enthusiasm. I heard him talking about it the next day to some children on the street, and he brought in a little girl friend to share the treasure he had discovered.

"Many very wealthy and dignified people have come also with the same result. George Grey Barnard, the sculptor, declares the Temple marks a new development in architecture, and the beginning of a great era in art. He believes it will be built not only in Chicago, but in its full size on Fort Washington Heights in New York, where a group of millionaires will place it as an illustration of what religion has become to humanity. His wonderful blue eyes shine as he talks about it, his speaking hands weave sculptures in the air to fit his words, and he forgets everything but his marvelous theme.

"The colored people come in and sit quietly drinking in its presence, which makes realities of love, brotherhood, the immortal life, and sympathy. No one leaves cold or critical, and no one can utter gossip or criticism or scandals within that lovely radiation. So one can imagine what the great Temple will be when it rears its stately head in the blue heaven and all men feel it!"

From a recent Tablet we quote the following words of Abdul-Baha: "Thy letter has been received. Its contents indicated that the plan of Mr. Bourgeois has been selected. It is very good."

MR. AND MRS. KILLIUS

For the past two years or more Mr. and Mrs. A. C. Killius have been traveling teachers. They left their home

in Spokane for the purpose only of sowing the seed of the Kingdom throughout the cities of Montana, as this was one of the States mentioned by Abdul-Baha, at that time, where the Message had not been spread. In order to have sufficient means to sustain them, they sold almost all of their household belongings and this together with Mr. Killius' business of home portrait photographer, enabled them to move about frequently. During this time they have spread the glorious Bahai Message broadcast, and were very fortunate in having a number of splendid articles placed in the leading newspapers of the State, and confirmations in every way successively reached them. They have served with a true Bahai spirit of love and devotion, and such services and offerings of love attracted many to the Cause.

MARION JACK

Miss Marion Jack has written a most interesting letter about the work in western Canada. We quote excerpts, as follows:

"The soil is extremely fertile, and the Great Gardener is surely busy in this field, otherwise the souls who are receptive would not be found so frequently, for it is very wonderful how a stranger who does not consider herself either a teacher or a speaker, could meet and give the Message to well over a hundred. The president of the Women's Canadian Club has, at the instigation of a former president I met, invited a Bahai speaker to occupy their platform when one comes this way. Then a Mrs. Dunn, a brilliant woman in the world of letters, has given us a good write-up in *Fair Play*, a weekly publication that is widely read, and the editor has, through this article, become interested."

Vancouver and its environs is very promising indeed, and as Miss Jack writes: "Proofs are in evidence all the time of the truth of the statement of the heavenly Beloved One that everywhere people now have capacity. Never since it has been my joy to serve have

I seen so many thinking and unbiased souls as in the west,—and if it is possible for any Bahai friends, who are seeking for a new field of labor, to come as far west as British Columbia, may they come and live in Vancouver. When a Bahai home is opened up here, meetings can begin.”

One of Jenabi Fazel's wise sayings seems to fit right here, for Miss Jack does not consider herself a great public speaker, and the secret of her success is found in this saying: “The only thing which will enable one to give the Message to the people of the world, is not eloquence nor logic: it is rather pure faith, love and ecstasy.”

ANNIE PARMERTON

Mrs. Annie Parmerton had an interesting month in Cleveland speaking at the North Congregational Church where they have an open forum. Socialists, Materialists, Christians, Jews and others were there represented in the meeting where she spoke and gave the Message of the Kingdom: a very mixed audience and just such a representation as usually appears at an open forum in any city. A number were attracted and asked for literature, for the most part on the social and economic teachings. The pastor of the church extended an invitation for a return engagement there in the fall, and he will welcome to his church any Bahai speaker visiting the city. Other private meetings were arranged in Cleveland for both the colored and white people, and there were many private interviews with strangers and friends, resulting in attraction, zeal, enthusiasm and a larger unity.

While Mrs. Parmerton was in Sandusky, Ohio, a new spirit was revived in the Assembly, and through divine confirmations, the banner of the Covenant was manifest, which means a quickening into real life and activity. Mrs. Parmerton also visited Akron, Dayton, Hamilton and Middletown, Ohio.

“MOTHER” BEECHER

“Mother” Beecher gives some very encouraging news of the progress of the work everywhere she has been traveling. She spent two very profitable weeks in New Haven, Conn., giving the Message both in public and private meetings, so that a large number of people in that city heard the glad-tidings. Interest was very general, but the Theosophists in particular seemed very much attracted; a group of them attended several of the meetings, and said the reason they did so was because there was life in Bahai meetings. Now through this service and the work also of the Misses Thompson, residents of New Haven and who have been striving to hold aloft the Bahai ideals there for so long, the field in New Haven is quite ready for another traveling teacher. “Mother” Beecher also served in New Jersey for a short time, and then returned to Canada where she remained for a few days in Montreal, then went on to Brockville, Ont. Of her experience there “Mother” Beecher writes:

“I have found some great souls seeking light and peace, mostly church people who have grown discontented, and are reaching out after something rational. What a privilege to teach Christians from their own Bible! I have longed and prayed for years for this bounty, and strange to say since I came into Canada last October my work has been nearly all among that class. Also among some Jews. My work here has been private, that is, in homes, rather than in public meetings.”

For one like “Mother” Beecher, who will on the 26th of July be 80 years old (or 80 years young as in her case), we can readily see that the limitations of the human physical do not always operate when the spirit within one takes full control, and we strive “to live and move and have our being” in the Center of Life.

MR. AND MRS. BOSCH

From Papeete, Tahiti (an Island in the South Pacific-French Territory), we have received a letter from Mrs. Louise Bosch, shared with us by Mrs. True. Mr. and Mrs. John D. Bosch left San Francisco early last spring traveling to that far away Island of the Sea, leaving material rest—and the comforts of the modern world—responding to the call of the Center of the Covenant that teachers should travel to the Islands of the Pacific—they gave the Message to Mr. Alexander Drollet (the government interpreter at Tahiti) and his wife. Sister Louise writes:

“He (Mr. Drollet) was the first who became a believer and the first who heard the Truth. We presented the Truth to him and his wife in French at their home, not long after our arrival here. He uses the Greatest Name every morning, and he prays that wonderful prayer on page 58 of the *Divine Plan*. Without our telling him, he has selected that prayer for himself. In every way his rapid spiritual growth has amazed us, and words are unable to express our thankfulness to God. How great is the mercy of Abdul-Baha to have permitted us to come here to find such a soul! Mr. Drollet told us that always he had wished and hoped to do something sometime for the Polynesians here, and he said that he knew now that he would translate some of the teachings of Abdul-Baha into that language.”

MRS. GOODALL, MRS. COOPER AND
MRS. FRANKLAND

Mrs. Helen S. Goodall, Mrs. Ella Goodall Cooper and Mrs. A. J. Frankland of Berkeley—those precious friends on the Pacific Coast, visited in Southern California recently. Mrs. Cooper spoke on “The Bahai Movement for World Brotherhood” at the Recreation Center in Santa Barbara; and also addressed an audience at the large and fashionable Hotel Arlington. Mrs. Frankland spoke before the Theosophical Society while in Santa Barbara.

SOUTH AMERICA

Dr. and Mrs. Frederic Valles Vargas and Mrs. Maria Hersch of Buenos Aires, Argentine, S. A., have arrived in California, and will make a tour of this country, visiting the large Bahai Assemblies. These new friends from Buenos Aires sent a cable of greeting to the Bahai Convention in New York. Each one of the three has given talks on the Bahai Cause in Argentine since they heard the Message from Miss Martha Root last September. They represent the flower of Latin-American culture.

We are beginning to gather fruits from the beautiful services rendered by Miss Root on that great South American trip of last year which has added pages to the history of the Bahai Cause in this Western world. Here are a few of the results which are forthcoming:

O Theosophista, the Theosophical Magazine of Brazil, South America, published in Rio de Janeiro, has in its April number a most excellent article entitled “The Message Bahai to the Spiritual World.” A short history of the Bab, BAHÁ'Ó'LLAH and Abdul-Baha is given; the twelve vital Principles are explained and the “to live the life” quoted in full with some selections from the *Hidden Words*. It was written by Guido Gnocchi of Santos, Brazil, under his Brazilian nom-de-plume Angelo Guido. Two other splendid articles on the Bahai Cause written by this same author have come from South America recently.

Abdul-Baha in a Tablet to Martha Root received in May, said: “Praise be to God, the Call of the Kingdom has been raised in South America, and the seeds of Guidance have been sowed in those cities and regions. Certainly the heat of the Sun of Reality, the rain of the Eternal Bounty and the breeze of the Love of God will make them germinate. Have confidence.”

THE TEACHING COMMITTEE,

By *Mariam Haney*, Sec'y.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

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BULLETIN—Jenabi Fazel Mazandarani has undergone an operation and was in the hospital for some time. On behalf of the Bahais everywhere we extend to him heartfelt sympathy and the prayer for a complete recovery and greater strength to serve the Cause. We also hope the Persian section of the STAR OF THE WEST will soon be restored.—*Editors*.



A Photograph from Teheran

STANDING (left to right):

ELIZABETH H. STEWART.
MOHAMMED LABEEB, just returned from Haifa.
DR. SARAH CLOCK.
MIRZA NUR-ED-DIN.

SEATED (left to right):

LILLIAN KAPPES.
MAHBOOBEE, niece of Mohammed Labeeb.
DR. SUSAN I. MOODY.
MONAVER, orphan from Kazwin in Tarbiat School.
GHODSEA ASHRAF, just returned from America.

Photograph taken April 3, 1920, Teheran, Persia.
Sent by Isabella D. Brittingham--see page 162.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Ezzat 1, 76 (September 8, 1920)

No. 10

The House of Spirituality in Persia

Talk by JENABI FAZEL MAZANDARANI, given at the Twelfth Annual Mashrekol-Azkar Convention, New York City, April 29, 1920. Interpreted by Manucher Khan. Stenographically reported by Harris & Stacy, N. Y.

WE thank God, friends, for the bounties which He has bestowed upon us. For what He has done for us let us express our thanks. We have come at a befitting time, when the Bahais are working in the beautiful time and day of the Rizwan.*

Praise be to God, you have undertaken great services, one of the most important of which is the raising of the fund for the Mashrekol-Azkar. We have been reading about the Mashrekol-Azkar and this news has been heralded throughout the world, the Bahais everywhere praying earnestly and watching its progress. Praise be to God, that sufficient funds have already been collected to start the work of building.

Having heard Abdul-Baha speak of the Mashrekol-Azkar and having read his writings, we know how he feels about the matter. The Bahais throughout the world have not only heard about the other Mashrekol-Azkars, but also about the one that is to be built in America. Many Tablets have been written about

the Mashrekol-Azkar in Ishkabad. In the *Book of Akdas* it is commanded that Mashrekol-Azkars be built. There should be a Mashrekol-Azkar in every city. It is Abdul-Baha's wish that the Mashrekol-Azkar be as grand as it is possible to make it, for the more beautiful it is, the more attention it will attract, and by this, the outward manifestation of the spiritual temple, will many be drawn to the Revelation of BAH'A'O'LLAH.

Praise be to God, that you are going to build a grand Mashrekol-Azkar. There is no doubt that it will require a large sum of money to erect such a structure, but the sincerity of the Bahais will remove all difficulties, and when the effort is made every obstacle will be overcome.

During the past year a number of Mashrekol-Azkars have been built in Persia. There is one in Hamadan, Persia. First, a large tract of ground was acquired and a building was erected thereon. They are adding to the building from time to time, so as to make it grand and impressive. Other buildings have been placed around it, such as a school for boys and a school for girls, a Bahai library and a guest house for the Bahais. The Bahais of Hamadan thought it impossible to erect such a building because of the great expense, but after they had started it, everything worked out right.

*The Feast of Rizwan (Paradise) commemorates the Declaration of BAH'A'O'LLAH in the Garden of El-Rizwan in Bagdad, April 21st, 1863. The season of feasting lasts twelve days—April 21st to May 2d, inclusive. April 21st, April 28th and May 2d, are especially celebrated.—*Editors*.

It seems that new life has entered into the Bahais of the world for many institutions have already been started. For instance, the house where BAHÁ'Ó'LLAH resided during his sojourn in Baghdad is to be rebuilt, as it is a place that will be visited by people from all parts of the world and should be preserved. The Bahais have started to rebuild it. When you undertake to do anything, no matter how difficult its accomplishment may seem, it will work out right.

Another thing that has greatly pleased us is the committee of teachers. Nothing is as important as teaching. Everything else comes after this. The more the teachings are spread and the Bahais are increased in number, the greater will be the possibility of their accomplishment. The more we do, the sooner will we attain the goal. That is why Abdul-Baha has said repeatedly that this time is the springtime of teaching. He has repeatedly emphasized that we must do our best to teach and he has said that the Bahais should hold meetings to consult about this matter.

We will tell you about the Eastern method of teaching, as it may throw some light on the matter: In accordance with the commands of Abdul-Baha, they have established a Spiritual Meeting (House of Spirituality) in every town of Persia. They elect, that is to say, all the Bahais elect, at least nine men out of their number. Sometimes it is nine, sometimes twice as many and sometimes even three, four, five or even six times as many. This Spiritual Meeting is like a fountain-head from which flows instructions for all the committees and sub-committees—that is to say, it has the authority. This Spiritual Meeting has many sub-committees and many sub-meetings are held. Every branch of the work is referred to one of these committees. For instance, one of these committees is specified as the committee of teaching; that is, teachers are elected, a separate committee is appointed, of

which all the members are teachers. A report of their work is made every week to the Spiritual Meeting. Meetings for teaching are held in every part of the city or town and the people are informed thereof. The time is appointed and the Bahais attend such meetings, taking their friends with them who are not Bahais, the one who addresses such a meeting being the teacher who has been appointed by the committee. The teacher informs the committee of his work and the committee makes a report of the work of all the teachers to the Spiritual Meeting. To bring people to a teaching meeting once may not be sufficient, for the words may not have taken effect, so they should be brought a second and even a third time. Another meeting is held which is called the encouraging meeting, that is, those who have been partly convinced are encouraged after they have passed the meeting of the teachers. Then they are taken to another meeting, where fuller information is given them and everything possible is done for them.

Much work is accomplished by the Spiritual Meeting and great responsibility rests upon it. In addition to the work of teaching, their duty is to keep the Bahais together, to unite them and to remove all cause of difference and dissension. They do everything they can to interest and do not allow anything to enter that will cause dissension and difference. Thus spirituality always prevails. This is of the utmost importance. Abdul-Baha has repeatedly emphasized the importance of unity. It is Abdul-Baha's wish that we should all enter the Kingdom of God, but it is hard to be firm and steadfast therein. We must all strive to keep unity and harmony.

Before a Bahai teacher arrives in a city of Persia, the friends are notified of his coming and are given full information about him. Plans for his coming are made and are sent to the committee

of teaching. That is the best way to spread the teachings. The Bahais living in a town and understanding the conditions there, are in a better position to know how to spread the Cause than would a stranger coming to the town. The plan should, therefore, be drawn by the Bahais of the town and should be carried out by the teacher.

That is the way meetings and sub-meetings are held in the East. If you have Spiritual Meetings like those in the East, it will be very advantageous to you and it will also be beneficial to have a committee of teaching. I hope that ere long you will have Spiritual Meetings everywhere, so that wherever we go we will find the plans have been made and we can proceed with our work.

MR. LUNT: I think in the minds of many there has been a doubt as to just what is intended by the term "Spiritual Meeting" as used by our brother Jenabi Fazel, and with his permission I want to ask a question as to what qualifications, in the Orient, are required of those believers who elect what we call the House of Spirituality.

JENABI FAZEL: The House of Spirituality is the same as the Spiritual Meeting. That is the mode of procedure in Persia. You can do likewise. In every town of Persia they have a House of Spirituality, or a Spiritual House or a Spiritual Meeting, which are all the same. The members of the Spiritual Meeting are elected by the Bahais, those receiving the majority of votes being elected. The Bahais elect certain ones of their own number and those elected become electors who choose the House of Spirituality. These are the conditions for choosing the House of Spirituality. There are numerous Tablets on this subject and one of the conditions is that the Bahais chosen as members of the House of Spirituality should be firm in the Covenant and well known for their steadfastness; that is to say, those who are sincere and are well known

to the others. After such members have been chosen, they proceed according to a plan determined by Abdul-Baha as to what they should do. For instance, they should consult about teaching. The assemblies that the teachers are to visit should communicate with them and they should be consulted beforehand. They should consult how to spread the Bahai literature and every step taken must be a matter of consultation. Of course, everything cannot be discussed at the meetings of the House of Spirituality. There should be sub-committees to do the work. One of the committees is the committee of teaching. The only subject discussed at these meetings is how to promote the Cause. These teachers should not sacrifice all of their time in teaching. If it is necessary to do that, the work should be divided among different ones, so that only a part of their time will be required in teaching. These teachers are versed in the prophetic books, can make a good address and can afford to spend part of their time at these meetings. A teacher is sent to every one of these meetings, in whatever place or home it is held, he being informed beforehand what meeting he is to attend and the appointed time, and the Bahais invite their friends to these meetings of teaching. The subject is chosen and the teacher goes to the meeting and gives his lecture. The teacher informs the teaching committee and the latter reports to the House of Spirituality. Those who were invited, who have read the words and have been impressed by the teacher, are invited to other meetings where they are given more information and a deeper insight into the teachings. That is the way the Bahais in Persia have their sub-committees work. If you think it feasible, it would be very good to select nine members to look after such matters—nine or more, twice as many as nine does not matter. They should have full authority and should hold a meeting of consultation at least once a

week about spreading the Cause, and of course they should make it a point to ascertain what has already been decided upon.

Another important thing is that all these meetings should work together in harmony and unity. The mission of the Bahai is one of service and there is nothing besides that. Our greatest desire is to render service. Consultation is one of the explicit commands of Abdul-Baha, but the time and place can be of your own choosing.

MR. LUNT: Just one point. I wish to clarify one point: How is the membership of the friends who elect the House of Spirituality to be determined, who determines that membership, and what are the qualifications of those who elect the House of Spirituality?

JENABI FAZEL: The members (of the assembly) should elect those who choose the (nine) members (of the House of Spirituality).

MR. LUNT: How are we to determine the qualifications, the conditions, how do we determine the membership, the general membership which elects these nine—I mean the whole body of the assembly?

JENABI FAZEL: The first condition is sincerity and firmness in the Cause—this is the law—and of course this should be carefully considered. This is more important than anything else because it is the center of the Cause. The center should be clear and pure. It is like a source from which all the streams spring. If the source is not clear, how can the stream be clear? It must be pure. If it is not, it will be of no use. The first condition is sincerity and firmness, and they should be firm in the Center of the Covenant, sincere in every way and be ready to sacrifice their lives for the Cause. One should have no will except the will of God. He should not be tenacious and persist in his own opinion. If somebody has a better opinion, he must change his opinion at once.

What aim do we have except servitude? This position is a very important one and carries with it much responsibility. In the Tablets revealed by Abdul-Baha these conditions are mentioned in detail. You have all heard of the important position which such a Spiritual Meeting holds. They are the chosen representatives of Abdul-Baha in every city and town.

MR. WINDUST: I should like to have it clearly defined if there is any difference between the Spiritual Meeting and the Spiritual Assembly and the House of Spirituality?

JENABI FAZEL: So far as I know, the House of Spirituality and the Spiritual Assembly (and Spiritual Meeting) are exactly the same.

MR. LUNT: Suppose new people come to a meeting today (or have been) coming for a number of months. Suppose they say, "We believe we are Bahais." Suppose we have a meeting called to elect the House of Spirituality, shall we notify these people, who say they believe, to come and help elect the House of Spirituality, or shall we have some committee pass upon their qualifications?

JENABI FAZEL: All those who are Bahais have the right to vote. They should elect a number of people, and those who are elected should choose the nine (constituting the House of Spirituality). *The Bahais are known everywhere. They could not be anything else.*

MRS. HOAGG: Just one question: In choosing the members of the House of Spirituality, should the committee be larger than the number chosen; do you usually have a larger committee to choose the House of Spirituality?

JENABI FAZEL: Naturally, a larger committee should choose a smaller committee; of course they cannot be nine themselves and choose eighteen. They must choose out of their own members.

Tablets received by American Bahais in 1919

JOHN WOLCOTT

To his honor, Mr. Wolcott, Spokane, Washington—Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou faithful servant of God!

Thy letter was perused. Thou hadst written that "I am striving to cause the friends of Spokane to become self-sacrificing." I hope that each and all of the friends may become self-sacrificing and set forth the example to others. Until man becomes self-sacrificing in the path of God, his life will be void of any result and will be like unto that of a mineral; he will resemble a fruitless tree, and a tree must bear fruit. I hope that the friends of God may all become fruitful trees and illumined lamps and may not remain extinguished.

As to the questions thou hadst asked, I have no time for a detailed answer for letters are pouring in from the East and the West and if I answer a word to anyone, it is indicative of the utmost love for I have not any time at my disposal. At present I answer thy questions briefly and if in the future an interview is made possible, I will give thee a detailed answer.

Existence is of two kinds: One is the existence of God which is beyond the comprehension of man. He, the invisible, the lofty and the incomprehensible, is preceded by no cause but rather is the Originator of the cause of causes. He, the ancient, has had no beginning and is the all-independent. The second kind of existence is the human existence. It is a common existence, comprehensible to the human mind, is not ancient, is dependent and has a cause to it. The mortal substance does not become eternal and vice-versa; the human kind does not become a Creator and vice-versa. The transformation of the innate substance is impossible.

In the world of existence, that which is comprehensible, is in three stages of mortality: the first stage is the mineral world, next the vegetable world, and in the latter the mineral world does exist but has a distinctive feature which is the vegetable characteristic. Likewise in the animal world, the mineral and vegetable characteristics are present and in addition the characteristics of the animal world are to be found; it has the faculties of hearing and of sight. In the human world the characteristics of the mineral, vegetable and animal worlds are found and in addition those of the human kind are existing. That is the intellectual characteristic, which discovers the realities of things and comprehends the all-important facts.

Man, therefore, on the plane of the contingent beings is the most perfect being. By man is meant the perfect individual, who is like unto a mirror in which the divine perfections are manifested and reflected. But the sun does not condescend from the height of its sanctity to enter into the mirror, but when the latter is purified and turned towards the Sun of Truth, the perfections of this Sun, consisting of light and heat, are reflected and manifested in that mirror. These souls are the Divine Manifestations of God.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 20, 1919.)

MR. AND MRS. LATIMER

To their honors, Mr. James and Rouhani Latimer, Portland, Oregon—Upon them be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye two faithful and assured souls!

Praise be to God, your son, George Latimer, is enkindled with the fire of the love of God, and is with all his

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Vol. 11

Eizzat 1, 76 (September 8, 1920)

No. 10

Letter from the House of Spirituality, Teheran

Translation by Manucher Khan, of the fac-simile reproduction of the Persian printed on page 26 of the STAR OF THE WEST.

To the STAR OF THE WEST—Compliments and congratulations!

The members of the Spiritual Assembly (House of Spirituality) of Teheran, Persia, offer the sincerest congratulations to the editors and the staff of the STAR OF THE WEST.

The STAR OF THE WEST had ceased its radiation owing to the dense clouds of this destructive world-wide war; but in this happy and joyous time, from the unlimited bounty of the Almighty God, those clouds have been dispelled and dispersed and again the STAR OF THE WEST has shone forth in a new style.

We beg at the Threshold of God the success and the prosperity of the honorable editor and his staff, and hope that, God willing, day by day the refulgence and resplendence of the STAR OF THE WEST may be increased and that it may be lighted in such a manner that

it may bestow upon the hearts of the people of the West illumination, that the sleeping ones may arise from their slumbers and the uninformed ones may be informed of the rising and the dawning of the Star of Reality from the horizon of Persia, and may not be bereft of the effulgence of the Sun of Guidance and Wisdom. But alas, alas! most of the people are narrow-minded, short-sighted, and are unaware of the Highway of Reality. Some have been contented with a small cup of water and have deprived themselves of the ocean and the limpid and salubrious water, and a few are in search of it but they wish to confine that boundless water of life in a small jar or dish, but how impossible! How well He has said, "And by the Name of God, the sayer is from God—If anyone searches for light in the daytime that self same

search is a demonstration of his blindness." God is manifest and has come like unto a luminating Star, but what a pity that He has come in the towns of the blind people.

We continually invoke at the Threshold of the Almighty God that the minds of the people may be purified from the ashes of cruelty and injustice, and may be adorned with the light of justice and toleration, so that they may witness the rays of the Sun of Reality with their outward and inward eyes, and that they may drink from the River of Life which is flowing in the heart of the world, and that they may obtain eternal life. He is the Ancient above all things!

THE SPIRITUAL HOUSE OF TEHERAN,
(Seal) President: *Shao'Ulah.*

(INVITATION)

We most respectfully inform the Spiritual Houses (Houses of Spirituality) of Europe and the United States, that the Spiritual House of Teheran will gladly correspond with the above-mentioned Spiritual Assemblies, either in the English, French or Esperanto languages. If any of the Bahai Assemblies wish to communicate with us in any of the above languages we will answer them as soon as possible. All letters should be addressed as follows:

Rouhani Davachi,
Khiabani Naserie
Teheran,
Persia.

THE SPIRITUAL HOUSE OF TEHERAN,
(Seal) President: *Shao'Ulah.*

Recent Tablet to the House of Spirituality, Chicago

To the members of the House of Spirituality, Chicago—Upon them be the Glory of God, the Most Glorious!

He Is God!

O ye dear friends of Abdul-Baha!

The letter which ye had written to the Central States was perused. My hope is that this Convention for Teaching will remain firm and permanent and that its honorable members will serve the Kingdom of God with utmost unison and harmony, so that the effulgent light of the Sun of Reality may illumine the horizons of America, and the call of His Holiness BAHÁ'O'LLAH may reach everywhere. The teachings of His Holiness BAHÁ'O'LLAH, like unto the breaths of the Holy Spirit, revives the people. The favors of His Holiness BAHÁ'O'LLAH will encompass all mankind.

Abdul-Baha feels great attachment towards the Chicago friends, for the call of the Kingdom of God, first of all, reached Chicago and made some souls in that city attracted to the Heavenly Kingdom. As in the beginning they did before all attain to the Spirit of Life, so should ye now try to preserve this bounty to the end. Resist ye like unto a firm foundation every violent storm. Withstand ye like unto a strongly-rooted tree the severe winds. Be ye released from every thought save that of the Kingdom of God. Be ye freed from every bond. Have ye no attachment save that to His Holiness BAHÁ'O'LLAH. Strive ye day and night with heart and soul so that ye may render some service to the Kingdom of God. These are virtues which bear fruits, otherwise rootless trees fall to earth by furious winds; weak lamps are extinguished through a breeze; languid bodies become overwhelmed by the slightest attack (accident) and the superficial people run away from Reality, as it is plainly mentioned in the Gospels.

At all events, O ye friends of God, the tests are verily severe.

It needs a heavenly power so that man may remain firm.

Convey, on my behalf, longing greetings to all the friends of God, one by one.

I intended to go to Chicago by way of the Pacific Ocean, but obstacles appeared, so (at present) I have given up the idea, waiting to see what the will of God will be and what confirmation His Holiness BAHÁ'O'LLAH bestoweth.

Upon ye be the Glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah Khan S. Bahadur, Mount Carmel, Palestine, August 1st, 1920.)

Recent Tablet to the Women's Assembly, Teheran

Through his honor the pilgrim Sobhie and his honor Mirza Ahmed Yazdani—Upon them he BAHÁ'O'LLAH EL-Abha!—to the attracted leaves, teachers of the Women's Assembly—Upon them he BAHÁ'O'LLAH EL-Abha!

He Is God!

O fragrant leaves of the Assembly of Teaching!

Endeavor until royal teaching comes from the powerful King. Speak eloquent words until the promise of service to the Kingdom of Abha appears. Supplicate at the Threshold of the Blessed Perfection until the signs of the Most High appear. Make the ear attentive to the Supreme Apex until ye hear the melody of the Kingdom of Abha!

Make the heart pure and spiritual until from it radiates the illumination of the Word of God; and devote thyself to the work and action which will be the cause of the awakening and education of the people.

This magnetic period of existence is the cause of the progress of divine instruction. The instruction of the Ancient Beauty, which is the myrtle of ascent to the condition of the world and the favor of ascent to the world of the Kingdom, must be made to flow. Then endeavor, take no rest, be occupied with service to the Holy Threshold, and this is teaching the Cause of God and divine instruction.

The hope is that ye may be aided and prospered.

Upon ye be BAHÁ'O'LLAH EL-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated April 28, 1920, Teheran, Persia, by Amatollah (Dr. Susan I. Moody); revealed 14 Safar 1338, Haifa, Palestine.)

Letter from Isabella D. Brittingham

To the STAR OF THE WEST:

With greatest joy I am mailing to you a photograph from Teheran.

Many original photos I am planning to file in the archives in Chicago. To the next generation they will be more precious than millions of jewels. We little realize all we now have in the Word and in the lives of its servants. Twenty centuries ago there were only a few pages, recorded from memory, from the day of Jesus—and no other authentic treasures!

This photograph was mailed from Teheran the middle of April with a letter from my niece. It came in about two months.

I have a later letter enclosing a Tablet revealed for the Women's Assembly of Teaching with Dr. Moody's translation, which I send herewith.

My niece states in this last letter, which is dated May 10, 1920, concerning the Teheran work:

“The women are alive about teaching. They have fourteen different places for

teaching in various parts of the city, and many seekers. We have a meeting here (in the united home of Dr. Moody and Miss Stewart) every Tuesday afternoon with a Persian woman teacher, and it is wonderful to hear her teaching from all the different holy books, according to whom she has present, Armenian, Jew, Moslem or Zoroastrian. Saturdays, at sunset, we have a meeting for men. Mirza Farajo'llah teaches

and has taught here in our office, this men's meeting, for seven years."

Such floods of the ocean of His Utterance, and the knowledge of their effect upon the arising souls, pour in from all parts that, indeed, we could not bear more upon our sensitive spirits and remain conscious—as Mirza Abul Fazl once said.

I. D. Brittingham.

Tablets received by American Bahais in 1919

(Continued from page 159)

power engaged in service. This youth shall be confirmed and shall plant for you a tree that shall eternally yield fresh fruits.

The meeting which ye prepared at the home of Mr. and Mrs. Nash, on the day of Naurooz, was an illumined assemblage and the recipient of merciful blessings. Such gatherings are pregnant with remarkable results and their importance shall, in the future, be made evident and manifest. During the autumn season the seed is sown and its significance is veiled, but when springtime approaches and causes it to thrive, then its importance is revealed.

At present the principle of the Oneness of Mankind resembles a seed which is sown and which at first commands no importance, but when the springtime of Universal Peace draws near, then it shall grow and its importance be made known.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

SOPHIE LOEDING

To the maid-servant of God, Sophie Loeding, Chicago, Illinois—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou daughter of the Kingdom!

Praise be to God, thou hast attended the Mashrekol-Azkar Convention at New York, hast witnessed that great stir and celebration, hast associated with the friends and joined them in their songs, hast been animated and quickened and with a new spirit hast returned to Chicago. Associate intimately with the class of young friends and join them in their activities. Convey to them my respectful greeting and say: "O class of young people! Praise be to God, ye are strong in body and are gladdened in spirit by the divine gladtidings. Ye must exert an effort and must labor hard. The light of the oneness of the world of humanity and of universal peace must radiate from your class to the surrounding regions, ye must be the cause of the promulgation of heavenly teachings and must summon the souls to merciful characteristics that they may acquire a Bahai training and may be confirmed by divine assistance."

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

MABEL RICE-WRAY

To the maid-servant of God, Mrs. Mabel Rice-Wray, Detroit, Michigan—Upon her be BAHÁ'O'LLAH EL-Abha!

He Is God!

O thou pure leaf of the Blessed Tree!

Thy letter was received and its contents noted. From lack of time a short answer is given, for letters pour down like unto rain from the East as well as from the West. I have no time for a detailed answer. In brief it is this:

It is not permissible to hang the sacred picture on the walls of rooms; but to hang the Greatest Name, or the picture of the sacred tomb, or the picture of a spot where His Holiness BAHÁ'O'LLÁH has been, is permitted.

I pray to God that ye may ever be enkindled with the fire of the love of God, attracted by the fragrances of God, assisted in benevolent deeds, in good and faithful conduct and firm in the Covenant and Testament. Whatever thou deemest advisable for the promulgation of the Cause, it is acceptable.

As to the election of women, this is a political question. I avoid all politics, but I say this much, that men and women are both parts of the human branch, and for mankind two wings are necessary. If either one is weak the bird will not fly, but if both are strong mankind will soar to the exalted summit.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

[NOTE—Mrs. Rice-Wray sends the above Tablet to the STAR OF THE WEST with the following word of explanation: "I am enclosing the copy of a Tablet received recently and which I feel is not intended for me but for someone who asked the questions which it answers. And someone may have my Tablet. Perhaps you have heard of someone who has a Tablet plainly not for them. Someone surely is looking for this one." —*Editors.*]

EDWARD STRUVEN

To his honor, Mr. Edward Struven, Beverly, Massachusetts—Upon him be BAHÁ'O'LLÁH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast mentioned in it the name of the attracted maid-servant of God, Lua.* Lua pertained to the Kingdom, was lordly, was merciful and was attracted by the divine fragrances. That blessed leaf has been the cause of the guidance of many a soul for she was endowed with a heart that was attracted, a tongue that was eloquent and spent her time day and night in teaching. At present she is calling ye from the Abha Kingdom saying: "O ye my children! Are ye aware of what bounty I have attained? If so, ye would cast behind this earthly body and would hasten and fly to this Divine Realm." In fine, Lua has acquired an everlasting fame and an eternal bounty.

Thou hast written concerning the difficulties arising between Labor and Capital, ye may discuss this question at Green Acre. When I was in America, I delivered different addresses on that subject; get those speeches and discuss the topic in accordance with them.

Upon thee be BAHÁ'O'LLÁH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

L. B. NASH

To his honor, Mr. L. B. Nash, Portland, Oregon—Upon him be BAHÁ'O'LLÁH El-Abha!

He Is God!

O thou servant of God!

Thy letter was received, and was the cause of gladness. Thou hast expressed

*Lua Getsinger.

thy ardent wish that I should attend the Peace Congress. I do not present myself at such political conferences, for the establishment of peace is unachievable save through the power of the Word of God. When a conference is held composed of representatives of all nations and working under the influence of the Word of God, then Universal Peace will be established, but otherwise it is impossible.

At present it is certain that temporary peace is established, but it is not lasting. All governments and nations have become tired of war, of the difficulties of travel, of huge expenditures, of the loss of life, of the affliction of women, of the great number of orphans, and are driven by force to peace. But this peace is not permanent, but temporary.

We hope that the power of the Word of God will establish a peace that shall eternally remain effective and secure.

Convey on my behalf to all the family greetings and kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

KOKAB MAC CUTCHEON

To the maid-servant of God, Kokab Mac-Cutcheon, Chicago, Ill., care of the maid-servant of God, Mrs. True, Chicago, Ill.—Upon her be BAHHA'O'LLAH El-Abha!

He Is God!

O thou resplendent Kokab!

Thy letter was received. Associate as before with Mrs. True and contribute to the Mashrekol-Azkar as much as possible. Strive for unity among the white and the colored so that color may no more be taken into consideration but instead the hearts be considered. The hearts must be illumined, must be pure and white and not the body of man. Many are the colored ones who, in the field of faith, have surpassed the white

and won the goal, and many are the white who in view of a darkened heart have been deprived of the bounties of God.

In short, five races exist upon the surface of the globe: the white, black, brown, yellow and red races. This resembles the different species and colors of doves, but, on the other hand, there is no distinction of color among them, on the contrary the white, black, yellow, blue, red and purple doves, all associate together in the utmost love and harmony. How can man who is endowed with reason and intelligence be limited by these considerations of color? This is nothing but heedlessness, ignorance and counter to human laws.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

OSCAR HANKO

To his honor Mr. Oscar Hanko, Newark, N. J.—Upon him be BAHHA'O'LLAH El-Abha!

He Is God!

O thou servant of the Divine Kingdom!

Thy letter was received. Its contents indicated that at a time when, due to war, the world was in confusion and commotion, thou wert in utmost tranquillity and composure, engaged in servitude to the threshold of the Lord of Hosts, wert serving the Kingdom, wert wishing nothing save the illumination of the world of mankind and had no object but the exaltation of the Word of God and the promulgation of heavenly teachings. Thus thou hast been confirmed and assisted.

Convey on my behalf to Dr. Guthrie and Mr. LeDoux the utmost kindness and respect. On their behalf, at the midnight hour, I pray and entreat at the Threshold of the All-Knowing God and beg assistance, bounty and everlasting blessings. Undoubtedly they shall be

confirmed by the heavenly legions and assisted by the Divine Spirit.

Upon thee be Baha-El-Abha.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

MRS. JENNIE ANDERSON

Through his honor, Dr. Bagdadi—Upon him be BAHA'O'LLAH El-Abha!—to the maid-servant of God, Mrs. Jennie Anderson.

He Is God!

O thou leaf of the Tree of Life!

Your letter has been received. Because you are exceedingly worthy of an answer, therefore this epistle has been written.

Happy is thy condition for the thickly condensed clouds did not prevent thee from seeing the Sun of Reality. With thine own ear thou hast heard the call of the Kingdom of God and with thine eye thou hast witnessed the lights of guidance. Rest thou assured that thou art under the protection of the Lord of Hosts and art considered one of the daughters of the Kingdom. Appreciate thou this station because this is a great station.

Convey thou, on my behalf, to thy revered husband the utmost kindness. Likewise, to the children.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, November 10, 1919, revealed September 20, 1919.)

MRS. CARPENTER

To the maid-servant of God, Mrs. Carpenter, the Secretary of the Spiritual Assembly, at Santa Paula, California—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou wooer of the love of God!

For a long time I have desired to correspond with thee, but I had no time whatever. At present as the respected maid-servant of God, Mrs. True, is returning to those regions, I am writing thee in brief that thou mayest know that thou art ever within sight and present before me.

I beg for thee from the bounties of God advancement in the Kingdom and nearness to His Highness the Merciful One. Thy services in the Spiritual Assembly are accepted in the sight of the Almighty and are well known to the friends. I supplicate thy reward from His Holiness BAHA'O'LLAH.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, November 12, 1919.)

JAMES SIMPSON

To his honor, Mr. James Simpson, Washington, D. C.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou servant of God!

Thy letter and thy poems arrived. From their contents it became known that, praise be to God, thou art ablaze with the burning fire of the love of God, hast secured a share and portion from the bounty of the Spirit and hast purposed to render a distinguished service to the divine Kingdom and to be the cause of the promulgation of the oneness of mankind.

If it is possible and easy, undertake a journey to North Africa and enkindle there the fire of the love of God and summon the souls to the Revelation of BAHA'O'LLAH and to the unity of mankind, so that religious, racial, sectarian and worldly prejudice may not remain and all may be brought to a full realization of the Truth. If thou goest, assuredly the confirmations of God shall assist thee.

I pray on your behalf that the light of guidance may shine in the hearts, divine bestowals may be extended and heavenly bounty may shine in full radiance.

In this world whatever thou doest is ultimately fruitless save service to the Kingdom of God and to all mankind.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 20, 1919.)

CHARLES MASON REMEY*

To Mr. Remy—Upon him be BAHÁ'Ó'LLAH!

O thou who art firm in the Covenant!

Thy letter was received! It became the cause of the utmost happiness and rejoicing; for it contained the news that the white and the colored are gathered in one meeting in America and are associating with each other with infinite love and kindness. Consider thou the power of the Word of God which has brought together those who were against each other. To bring the white and the colored together is considered impossible and improbable, but the breaths of the Holy Spirit will accomplish this fact.

The world of America must be very thankful for this realization; for this enmity and hatred which exist between the white and the colored races is very dangerous and there is no doubt that it will end in bloodshed unless the penetration of the Word of God, the breaths of the Holy Spirit and the teachings of BAHÁ'Ó'LLAH are diffused amongst them and love instead of hatred is established between the two races.

They must destroy the foundation of enmity and rancour and lay the basis

*Note—This Tablet written nine years ago, has just been received. It was delayed in transmitting.

(February 28, 1920.) C. M. R.

of love and affinity. The power of the Teachings of BAHÁ'Ó'LLAH will cause the disappearance of this danger from America.

But if Mr. M..... was completely attracted to the Kingdom of Abha these difficulties would not have appeared. Now he must become a real Bahai so that the heavenly army may assist and these troubles may be entirely wiped away. Write to him to read the supplications and implore toward the Kingdom of Abha! He must rest assured that these difficulties will be cleared.

Convey to all the friends of God the wonderful Abha greeting.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Nov. 27, 1911, Paris, France.)

EMMA B. STOTT

To the maid-servant of God, Emma B. Stott—Upon her be BAHÁ'Ó'LLAH El-Abha!

He Is God!

O thou blossom of the Tree of Life!

Happy art thou to have girded thy loins in service; to have risen with all thy power in the promulgation of the divine teachings, to have convened gatherings and to have striven for the exaltation of the Word of God.

In this mortal world every important matter has an end; and every remarkable achievement a termination; none having permanent existence. For instance, consider how the important achievements of the ancient world have been at present totally exterminated and not a trace remains therefrom save the great Cause of the Kingdom of God, which has no beginning and will have no end.

At best, it is only renewed and at the beginning of each renewal it commands no attention in the sight of the people. But when once definitely established, it

will daily advance and in its daily exaltation will reach the supreme heavens.

For instance, consider the day of Christ, which was the day of the renewal of the Kingdom of God. The people of the world attached no importance to it and did not realize its significance to such an extent that the Tomb of His Holiness the Christ remained for three hundred years lost and unknown, until the maid-servant of God, Helene, the mother of Constantine arrived and discovered the sacred spot.

My purpose in all this is to **show** how unobservant are the people of the world and how ignorant, and on the day of the establishment of the Kingdom, they will remain heedless and negligent.

Ere long the power of the Kingdom will encompass all the world and then they will be awakened and will cry and lament over those who were oppressed and martyred, and will raise their sighs and moanings. Such is the nature of people.

Praise thou God, therefore, that thou hast offered thyself in the early days of the renewal, has known the Lord of the Kingdom, and hast become one of the hosts of the Kingdom. The results of this guidance and this bounty will, like unto a star, shine from the horizon of the Kingdom, and will illumine the world.

Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, August 27, 1919, Haifa, Palestine.)

DR. HILLS COLE

Through his honor Mirza Ahmad Sohrab—Upon him be BAHĀ'O'LLĀH El-Abha!—to his honor Dr. Hills Cole—Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art firm in the Covenant!

The friends of God are most pleased with thee. They have loosened their tongues in thy praise that thou art firm

in the Covenant and Testament and art self-sacrificing in the Path of God.

I hope from the bestowals of the True One that thou mayst advance in the Kingdom of God and become conducive to the guidance of souls.

Upon thee be BAHĀ'O'LLĀH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, October 28, 1919, at Minneapolis, Minn.)

ELIZABETH STEVENS

To the maid-servant of God, Elizabeth Stevens—Upon her be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Two letters have been received from thee, one from New York and another from Bermuda. Verily, thy letter was eloquent and from it the purpose was quite manifest. Thou didst well to undertake such a good voyage to Bermuda. I entreat and supplicate to the divine Kingdom and beg for thee the confirmations of the Kingdom. Rest thou assured, thou shalt be confirmed. Engage with all the power of thy heart in the promulgation of divine teachings in those islands, and be certain that the doors will be wide opened.

After this war, all men are thirsty for universal peace, and the Divine Teachings lay the foundation of universal peace and promulgate the oneness of the world of humanity. Praise thou God, that He hast made thee of the chosen and has selected thee for the promulgation of heavenly teachings. Be assured that thou shalt be confirmed.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Maud Gaudreaux and Agnes Alexander.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acca, Palestine, July 20th, 1919.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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"On the shore of Lake Michigan a piece of land is blessed because it has been mentioned by the name of Mashrekol-Azkar. Whosoever arises for the service of this building shall be assisted with a great power from His Supreme Kingdom, and upon him spiritual and

heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God."

(Words of Abdul-Baha from a Tablet concerning the Mashrekol-Azkar.)



ABDUL-BAHA at the door of the Pilgrim
House, near the Holy Tomb of
BAHA'O'LLAH, in Bahjee,
Acca, Palestine.

Photograph taken March 7, 1920.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Masheyat 1, 76 (September 27, 1920)

No. 11

Report of Twelfth Annual Mashrekol-Azkar Convention

Held in New York City, April 26th-29th, 1920.

[These minutes of the 1920 Annual Convention of Bahai Temple Unity are prepared and published in conformity with a vote of the Convention to that effect. The Constitution and By-Laws of Bahai Temple Unity are appended hereto, also as required by said vote.—*Alfred E. Lunt*, Secretary.]

MONDAY MORNING SESSION—APRIL 26, 1920.

THE twelfth annual Mashrekol-Azkar Convention met at the Engineering Societies' Building, 29 West 39th Street, New York City, on Monday, April 26, 1920, at 10 A. M., in accordance with the following call issued February 18, 1920:

"To the Bahai Assemblies of America, Greeting:

"At the instance of the Executive Board of Bahai Temple Unity, it is my duty to call your Assembly to the election of a delegate or delegates, as provided by the Constitution of the Unity, to attend and represent your Assembly at the annual Convention of Bahai Temple Unity to be held in New York City during a three or four day period of the Rizwan which, as you know, begins April 21, 1920 and extends twelve days. Will you kindly take immediate steps to bring this matter to the attention of the Assembly and to procure their action in accordance with this call?

"Further details will be sent at the earliest moment concerning the most important work of this Convention and the final dates fixed, place of meeting, hospitality arrangements, Convention and Congress program, etc.

Alfred E. Lunt, Secretary."

Extracts from subsequent supplementary letter:

"The feast of Rizwan will open on the 15th day of the month of Jalal (Glory), year 76, present calendar Saturday, April 24th, 1920, at the Al-

dine Club, 200 Fifth Avenue, 14th floor, New York City, with a Reception at 5 P. M. and the Feast will be laid at 6:30 P. M. The kind friends of the New York Assembly through their Rizwan Committee are in charge of the Feast.

"The Convention, or Annual Meeting of Bahai Temple Unity will open at the Convention Hall of the Engineering Societies at 29 West 39th Street, at 10 A. M. on Monday, continuing through the day, and similarly on Tuesday and Wednesday."

The meeting was called to order by Dr. Frederick W. D'Evelyn of San Francisco, vice-president of the Unity, in the absence of the president, Harlan F. Ober, who with Mrs. Ober had recently sailed for Haifa, Palestine. Mrs. Parmerton, delegate from Cincinnati, Ohio, invited the friends to ask the blessings of God upon this coming Convention and Congress and a moment of silent prayer was observed by all those assembled.

The presiding officer announced that the first business would be the election of a temporary chairman, and upon motion duly made and seconded, Dr. D'Evelyn was continued in that office by unanimous action of the Convention. The secretary of the Unity, Alfred E. Lunt, then read the temporary roll of delegates as appearing on the secretary's record.

Upon motion duly made and seconded, it was voted that the chair name

a committee on credentials. Louis G. Gregory of Washington was named with authority to appoint two other members of the committee to act with him.

The chair announced the appointment of a committee on permanent organization consisting of William H. Randall of Boston, Dr. Pauline Barton-Peeke of Cleveland, and Mrs. Emogene Hoagg of San Francisco.

Upon motion duly made and seconded, it was voted that Alfred E. Lunt act as temporary secretary. The secretary thereupon offered the recommendations of the Executive Board for the admission to the Bahai Temple Unity roll of the following Assemblies:

Springfield, Mass.; Miami, Florida; Bisbee, Arizona; Pasadena, Calif.; Omaha, Nebr., and Springfield, Illinois.

Upon motion duly made and seconded, the recommendations of the Executive Board that the above Assemblies be admitted to the rolls as members of the Unity was unanimously carried.

The chair called upon Mrs. Corinne True of Chicago for a report of the financial secretary of the Unity. Mrs. True reported as follows:

"The 31st day of March, 1920, there was cash in the Northern Trust Company, the bank in which our funds are deposited, \$20,173.72, vouched for by the bank itself. We hold United States certificates of indebtedness, \$120,000. Liberty Loan bonds of different series, estimated at par. It is very hard to give the Liberty bonds and the War Savings stamps other than to estimate them at par, because the market fluctuates, and today they have a certain value and tomorrow another, so to make it uniform, we simply register at par, and if we have a \$50 bond it is called \$50. We have Liberty bonds of different series from 1 to 5, \$33,650; in War Savings stamps \$610; total available funds March 31st, 1920, \$174,433.72. We have the bonds all listed and the

coupons all listed, and going over the bonds and the certificates of indebtedness and the Liberty bonds, we have in coupons interest, \$5,585.99, running to 1947. You see these coupons run so long and every Liberty bond that comes to us is recorded with its number and the amount and number of coupons attached. So that today we have \$20,173.72 in cash, \$120,000 in United States certificates of indebtedness, \$33,650 worth of Liberty bonds, counted at par, and \$610 worth of War Savings stamps counted at par, a total of \$174,433.72 available fund."

Dr. D'Evelyn announced for the Santa Paula, California, Assembly a fund of \$186.50 and stated that a contribution each month is sent by that Assembly to the teaching fund. Mr. Lunt spoke of the beautiful letter received from Secretary Walter Bohanan of the Kenosha, Wisconsin, Assembly and asked the Convention to hold a moment of silent prayer for that Assembly in accordance with a request in the letter. This was done.

Dr. D'Evelyn further reported on the Assembly of Santa Barbara, California, stating that although small, it is very active and that great possibilities are in sight.

Mrs. Howard Struven of Worcester reported for Worcester, Mass., Assembly, stating that great bounties have descended upon that city.

Mrs. Maxwell of Montreal, Canada, brought the loving greetings of the friends from Montreal and spoke of the splendid work done by Mother Beecher in Canada the past winter. Mother Beecher, who had just entered the assembly hall, was invited to the platform and gave a most thrilling account of her experiences during the winter of 1919-1920 in Canada and stated, "It has been the most wonderful winter of my life." She told of how the seeds were scattered over the entire city of St. John and how she was told by one of

thousands attending meetings "that you are having a perfect whirlwind campaign here," the discussion of the Revelation even penetrating to the various society gatherings in that city where religion is seldom spoken of, but "this winter the Revelation of BAHÁ'O'LLÁH was on every tongue." Mother Beecher said that she wanted to interest the whole Convention in that wonderful country (Canada) that Abdul-Baha has blessed and concerning which he has made so many promises. She closed with an earnest appeal for greater realization on the part of the teaching committee of their responsibility to the teachers and the Cause and that the committee should work with the teachers more and keep them informed of the events in the various teaching areas.

Roy Williams of Atlanta, Georgia, reported for the work done in the South in a spirited and appealing talk.

The committee on permanent organization reported recommending Mountfort Mills of New York as permanent chairman of the Convention. Mr. Mills on assuming the chair addressed the Convention as follows:

"Dear friends, Dr. D'Evelyn has expressed so well the feeling of anyone who is privileged to act as chairman, that I will not take your time by adding to his words in that respect. I would like to say just a few words about the way in which, it seems to me, we should approach the work this year, of all years, in these sessions. I think it has been borne in on all of us during the past, that there is absolutely no hope in the world today except through the channel of the Center of the Covenant carrying the banner of BAHÁ'O'LLÁH to the height where it will wave over the entire civilized world.

"This knowledge as it carries more and more conviction in our hearts, makes our coming together of peculiar significance this year—of course, the responsibility would be infinitely too great

if we did not know we had the Center of the Covenant not only behind us, but right with us here, in each heart that is opened to that great influence. We not only have that to rely upon, we have also his outward spoken and written word to guide us in our deliberations here at this Convention, and we know from these written and spoken words how greatly he is relying upon us this year to really liberate in the world the true freedom of democracy, of democratic government. He has expressed to many of the friends who have recently been over there and returned, he has also expressed in the Tablets, with which all of us are familiar, the outlines of the establishment really of the foundations of civilizations, insofar as that can be formed by governmental procedure. He has indicated to us this new great conception of the unity of groups, the consciousness that is created in a body of friends coming together consecrated solely for the purpose of finding out the will of God as applied to any particular situation which they may confront, and he has told us not that we should have one idea, by no means that, but that each idea should be contributed simply in the spirit of creating this group consciousness. It is a new thing to the world, so far as we have been allowed to understand it, and I think this evolution of the group idea, is infinitely greater than the idea, and beyond the idea, of any individual.

"In the past the procedure has been more or less to impose upon groups the conception of some strong individual. Today we are told by Abdul-Baha of this new method of approaching the problems of humanity, where the individual will express his opinion but it will be the creation of the group that will express the will of God—in other words, the majority of those present. Not to take more time, we will proceed at once to the regular business of the Convention, and I presume the first

thing is to hear the report of the credentials committee."

Mrs. True spoke of the recent instructions given by His Holiness, Abdul-Baha, concerning the respective functions of the Unity or Executive Board and the assembled delegates in the annual Convention, quoting as follows from the blessed instructions:

"The nation chooses representatives. These representatives make an assembly of the nation. Are the affairs in the hands of the assembly of the nation or in the hands of the people? No doubt

all affairs are in the hands of the assembly of the nation, not in the hands of everybody. This assembly of the nation, or parliament, those members are elected by the nation; all affairs are referred to parliament, not to the people. Parliament discusses affairs and reaches a decision. The Convention is like that and this meeting sees to the affairs and whatever the meeting decides, the Executive Board must carry out."

The credentials committee now reported the following duly accredited delegates and alternates certified by their official credentials:

ASSEMBLY	DELEGATE	ALTERNATE
Atlanta, Ga.....	Roy Williams	
Augusta, Ga.....	Robert Irwin	Miss Margaret Klebs
Asbury Park, N. J.....	Mrs. Juliet D. Sherman	Miss Jane Durand
Atlantic City, N. J.....	Mrs. Elnora D. Terry	Mrs. D. H. Hoes
Bakersfield, Calif.....	Mrs. Mary Morton Replogle	Caroline Wagner
Baltimore, Md.....	Mrs. M. E. Lane	M. E. Thompson
Berkeley, Calif.....	Mrs. Emogene Hoagg	Mrs. Georgia Ralston
Beverly and Salem, Mass..	Edward D. Struven	John S. Crowley
Bisbee, Arizona.....	Mrs. Viola Duckett	Mirza Ahmad Sohrab
Boston, Mass.....	William H. Randall	Alfred E. Lunt
Brooklyn, N. Y.....	Howard MacNutt	Miss Bertha Herklotz
Buffalo, N. Y.....	Mrs. Movius	
Chicago, Ill.....	Mrs. Corinne True	Albert R. Windust
	Albert R. Vail	Carl Scheffler
Cincinnati, O.....	Mrs. Annie L. Parmerton	Joseph Stauss
Cleveland, O.....	Dr. Pauline Barton-Peeke	Katherine Brandeau
Denver, Colo.....	Mrs. G. N. Clark	Mrs. Corinne True
Detroit, Mich.....	Tom O'Connor	Ernest E. Grimwood
Duluth, Minn.....	Miss Henrietta Brittingham	
Fruitport, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Geyserville, Calif.....	Mirza Ahmad Sohrab	
Grand Rapids, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Honolulu, Hawaii.....	Mrs. Willard Ashton	
Ithaca, N. Y.....	Mrs. Alice House	C. Mason Remy
Jersey City, N. J.....	F. G. Hale	Mrs. Mary C. Moore
Johnstown, N. Y.....	Alfred E. Lunt	
Kenosha, Wis.....	Alfred E. Anderson	
Lakeland, Florida.....	Alfred E. Lunt	
Los Angeles, Calif.....	Miss Julia Culver	
Miami, Florida.....	M. W. Atwater	
Minneapolis, Minn.....	Miss Henrietta Brittingham	Albert H. Hall
Montclair, N. J.....	Mrs. William Reid	Miss Anna Van Blarcom

ASSEMBLY	DELEGATE	ALTERNATE
Milwaukee, Wis.....	Alfred E. Anderson	
Montreal, Canada.....	Mrs. May Maxwell	Dr. Arthur Johnston
Muskegon, Mich.....	Mrs. Edith Bail	Mrs. Nels Peterson
Newark, N. J.....	Mrs. O. J. Hanko	Henry Grasmuk
New Haven, Conn.....	Edward Leotard	Emma L. Hinsman
New York City.....	Mrs. Wandeyne Deuth Mountfort Mills	Roy C. Wilhelm Juliet Thompson
Okanogan, Wash.....	Mrs. Laura Luther	Mary F. Cory
Omaha, Nebraska.....	Mrs. Elizabeth Greenleaf	Alfred E. Lunt
Pasadena, Calif.....	Mrs. Mariam Haney	
Phoenix, Arizona.....	John W. Gift	Dr. W. F. Slater
Pittsburgh, Pa.....	Urbain LeDoux	Martha L. Root
Philadelphia, Pa. and Riverton, N. J.....	Mrs. A. E. McKinney	Miss Elizabeth Bowen
Portland, Oregon.....	Mrs. George O. Latimer	B. Bowman
Racine, Wis.....	Andrew J. Nelson	Harold Olson
San Diego, Calif.....	Dr. F. W. D'Evelyn	
Sandusky, O.....	Mrs. Cora E. Renner	C. Mason Remy
San Francisco, Calif.....	Dr. F. W. D'Evelyn	Mrs. Georgia W. Ralston
Santa Barbara, Calif....	Dr. F. W. D'Evelyn	Flora M. Clark
Santa Paula, Calif.....	A. Elizabeth Carpenter	Dr. F. W. D'Evelyn
Seattle, Wash.....	Henry McConaughy	Mrs. Laura Luther
Spokane, Wash.....	Miss Nellie Raney	Henry McConaughy
Springfield, Ill.....	Rieke Jurgens	
Springfield, Mass.....	Mrs. Olive Bellerjeau	
St. Johns, N. B.....	Jean E. Nixon	Dorothy Culver
St. Louis, Mo.....	Caroline M. Barbee	Roy C. Wilhelm
Trenton, N. J.....	J. Newell Ayres	Hooper Harris
Urbana, Ill.....	Albert R. Vail	
Washington, D. C.....	Mrs. Pauline Hannen Stanwood Cobb	C. Mason Remy Mrs. Marie Watson
Worcester, Mass.....	Howard C. Struven	Ralph Haynes
Yonkers, N. Y.....	Mrs. Elise Weil	Mrs. Maud Gaudreaux

The credentials committee as constituted was composed, beside Mr. Gregory, of Mrs. Mariam Haney and Edward D. Struven.

Upon motion duly made and seconded, the report of the credentials committee was unanimously accepted.

The chair presented for the consideration of the Convention a resolution adopted by the Executive Board recommending that in cases where one delegate represent several different assemblies that such delegate cast but one ballot

upon any important question. After a thorough discussion of the matter by various delegates, it was moved and seconded that the existing custom in this connection be followed and that any delegate duly authorized to represent an assembly of which he or she is not a member be allowed to cast the ballots for the various assemblies they had been asked to represent. A rising vote being called for, this motion was declared lost. It was thereupon moved that not only at future Conventions, but at this Conven-

tion any delegate representing more than one assembly should have but one vote in the Convention. An amendment was offered which was seconded, that each delegate be entitled to only one vote but that this shall apply only to this Convention. This amendment having been put to a vote was declared lost. The question was then put on the original motion which was carried.

The chair announced that the exhibition of plans and models of the various designs of the Mashrekol-Azkar was open for inspection in two adjoining rooms. The Convention recessed to meet at 12:30 P. M.

MONDAY AFTERNOON SESSION

The afternoon session, April 26, 1920, of the Convention was opened with singing of the hymn, "Tell the Wondrous Story."

The Mt. Vernon, Virginia, Assembly, Mrs. Elizabeth Nourse, delegate, was recommended for membership in the Unity by the Executive Board, and upon motion duly made and seconded, the recommendation was accepted.

Upon motion duly made and seconded, Alfred E. Lunt was made permanent secretary of the Convention.

Upon motion duly made and seconded, Mrs. Mariam Haney was made assistant secretary of the Convention.

The chair announced that the next business was the consideration of the matter of the selection of the plan for the Mashrekol-Azkar. Mrs. True, by request, read the verbatim account of the interview between His Holiness, Abdul-Baha, and William H. Randall, at Haifa, in December, 1919, concerning the selection of plans by this Convention (this conversation is in substance contained in the secretary's call for the election of delegates, under date of February 18, 1920). The closing words of Abdul-Baha concerning this are these: "You must make a great effort, and inspire the friends to do everything they

possibly can for the building of this Mashrekol-Azkar in order that it may be started as soon as possible. That must be done at this Convention."

On the suggestion of Roy Williams, of Atlanta, Georgia, the Convention went into silent prayer for a few minutes that the hearts of all might be opened and the minds free from any differences of opinion in approaching this tremendous decision.

Upon motion duly made and seconded, it was voted that each architect be given twenty minutes to explain his model. Mr. Lunt inquired whether it would not be an advantage in reaching a decision to have the verbal opinion of a building or construction engineer as to the cost of the various models.

Upon request, Mrs. Joseph H. Hannen, of Washington, D. C., chanted the prayer "Is there any remover of difficulties save God?"

The chair called upon Charles Mason Remey of Washington, D. C., to address the Convention concerning his plan and model for the Mashrekol-Azkar. Mr. Remey stated in substance that the paramount thought in the hearts of each of us is that the will and desire of the Center of the Covenant shall be worked out in deliberation in this Convention of friends. He outlined his conceptions of the Mashrekol-Azkar evolving through a period of the last twelve to fourteen years, stating that nine preliminary designs of different styles of architecture had been made by him and exhibited throughout the country, including schools, colleges and universities. Mr. Remey then depicted interestingly the Indian style of architecture; it was an adaption of the Persian style and the world famous Taj Mahal in Agra, India, pointing out that the Ishkabad Mashrekol-Azkar was built on those lines. The model made by him, exhibited in the next room, was a model of this Indian style. He further stated that the Indian style was the smallest

and most economical to build of any of his drawings and outlined his suggestions as to the method of construction, material, etc., and that a rough estimate made by Roger Boyle, of the Boyle Construction Company, was in the neighborhood of \$540,000 for a stone building and about \$400,000 of terra cotta. Various questions from the delegates brought out from Mr. Remy that his model was built to a scale of $\frac{3}{8}$ -inch to a foot, the exterior diameter being about 95 feet. Also, that his design would make a building a trifle smaller than the Ishkabad Temple; that the diameter of the dome is between 40 to 50 feet. Mr. Remy added that including the garden and everything shown by his model, it would scale up to about 500 feet in diameter.

The chairman stated that in common with all the other friends presenting plans to the Convention, the infinite amount of labor and the time and sacrifice that has been put into this work by these good friends is a feature of unity. "Most of us know personally of the consecrated efforts that have been made almost to the limit of physical and nervous endurance, done as it had to be done, outside of the regular activities of the friends. We cannot pass by this particular moment without noting this fact of the devoted service of these men in the Cause of BAHÁ'O'LLÁH."

The chair called upon Louis Bourgeois of Englewood, New Jersey, concerning his model. Mr. Bourgeois stated in substance that he realized from the reading of the *Hidden Words* that a new art was to come with this Revelation, together with a new science and everything was to be renewed. Therefore, he had undertaken to avoid all the style of the past. Also, that since the teaching of BAHÁ'O'LLÁH was to unify all the teaching of the past into one thought and the religious thoughts of the past had expressed themselves through different styles of architecture, he had

combined several creations of architectural style of the past in his model with a new setting. He spoke of symbolizing the *Hidden Words* and of various ancient symbols and that he used the form giving the idea of the classic, Romanesque, Moorish, Gothic and the Renaissance, blending these into an entirety. He then realized that in addition to this the union of the Orient and the Occident must be clearly shown and that as he studied the matter a new form of the first floor of the Temple came to him in the symbol of a nine pointed star, made of inverted circles upon circles. He was unable to get any further light on the second floor until the first floor had been made and immediately the second floor came to him. Each floor above was not conceived until the floor below was finished. Then came the dome which was very unusual, to crown the whole. He then put the various different sections together and said "you can see the result now." He expected, like all new things, this would be criticized, stating that the model is one-quarter scale but if half this size model should be required it would reduce it to about 225 feet in diameter for the whole building and he estimated that this 225 ft. model to erect would cost about a million and a half dollars. He said that one feature which left the cost indefinite was the amount necessary to be spent in foundation; on the half-inch scale the height would be about 180 feet. He said the idea was to build in terra cotta which would allow the model to be preserved in case an accident happened, another piece could be cast easily and he had no fear as to the tracery work on the dome. That there were nine towers, nine columns, nine orbs around the outside. He expressed his opinion that \$200,000 would build a crypt up to 27 feet where meetings could be held until more funds came in for the next floor.

The chair then called upon W. S. Maxwell of Montreal to explain his design.

On motion duly made and seconded, it was voted that Mr. Maxwell be permitted to bring his plan into the room for explanation as Mr. Maxwell presented no model.

Mr. Maxwell then proceeded to explain his drawings. He said that it was a nine-sided building with entrance by a flight of nine steps, leading to an entrance here, both these symbolic of BAHÁ'Ó'ILLÁH and Abdul-Baha. Another entrance to a smaller apartment symbolizes the Bab. These are all vaulted chambers or vaults. The dimensions of the central space are nine by nine, 81 feet, in diameter from column to column. Places for meditation are placed around the nine columns. A gallery which he called the Gallery of the Tablets is all around the back of the columns, on the first floor set in a surrounding, corresponding to that of the ideas of the 16th century. A paved terrace surrounds the building with nine avenues, each terminating in a fountain with the Temple as the central axis, each fountain nine feet in diameter. The dome to be lighted by nine groups of three windows with a pier between each group. He spoke of the beauty of the dome of glass mosaic with gold background such as is found in Italy. The lighting in the dome would be by means of 27 reflectors thrown on the light of the dome, radiating color and light on to the Temple. Mr. Maxwell outlined how deeply he was interested in finding a point in construction where the East and West would contact. The tree of life is shown and the symbolism of the great religions of the world with nineteen spaces for the "Letters of the Living."

In response to questions Mr. Maxwell stated that he could not give any definite estimate of price as he did not think it desirable to reduce the building to less than 63 feet in diameter (interior), that if the building were so reduced in size the expense would run probably somewhere around a million dollars.

Following these elucidations the delegates recessed for fifteen minutes to inspect the various models.

Upon regathering, it was moved and seconded, that the friends who must leave before the end of the Convention be allowed to cast their votes in sealed envelopes showing their choice of plan. After discussion, the motion was put and declared lost.

It was moved and seconded, that the chair be empowered to have present at the opening of the morning session an expert engineer and an expert architect to consult with the delegates on the matter of choice of plans. After a discussion of the motion, the motion was unanimously carried.

Upon motion duly made and seconded, the meeting was adjourned to reconvene the following day at 10 A. M.

TUESDAY MORNING SESSION APRIL 27, 1920

The Convention re-assembled on Tuesday, April 27th, at 10 A. M. in the Convention Hall. The secretary opened the session with reading of supplications. Albert R. Vail, of Chicago, Illinois, offered prayer to Almighty God for the healing of the sickness of Miss Knobloch. The chairman announced that Mr. McGonigal, president of the Architectural League of New York City, and one of the best known architects of the country, was present for the purpose of any service he might render the Convention in the selection of plans; also Mr. Abbott, of the Fuller Construction Company, a very able and prominent engineer.

Upon motion duly made and seconded, it was voted that the Convention adjourn to the hall of plans so that this discussion of the experts might be in the midst of the different plans and models. Discussion arose concerning whether or not the delegates only should be present, during the discussion or during the selection of plans or either of them. With-

out taking any action at this time all the delegates and friends in a body met in the hall of plans. Mr. McGonigal, having been introduced, outlined in substance as follows, saying that he was forced to consider these various designs from the point of view of only a few minutes study of the tenets of the Movement so that he was obliged to judge largely from a purely technical standpoint. He said further he was not judging by virtue of the mystic symbols of numbers which occurred in the various designs but as to the agreeableness of the motif. Mr. McGonigal referred to the difficulties in estimating cost of building in the present disturbed, economic and industrial conditions, saying that it had become common that the labor units would not respect contracts made as to wages, therefore, he felt the thing to do was for the delegates to decide what they wanted and then get the money for it. He then proceeded to analyze the different designs, plans and models before the Convention. Following this analysis Mr. McGonigal kindly answered a number of questions from different delegates, including durability of different materials, dimensions, structural possibilities, defects and changes, the practicability of the tracery and open spacing in the Bourgeois plan, etc., etc. The Convention conveyed its unanimous expression of gratitude to Mr. McGonigal for his most valuable assistance on these important questions.

The chairman now introduced Mr. Abbott, of the Fuller Construction Company, said to be the largest construction company in the country. Mr. Abbott addressing the Convention illustrated how impossible it is to estimate costs of structure without first having some sort of a sketch, plan and outline of what the materials are to be, dimensions, etc. He pointed out how building costs had been mounting about four per cent a month for the last three or four months. Mr. Abbott commented gen-

erally on the models, saying that on the base of diameter and height the expense in accordance with geometrical ratio, the same rule applying to the lacery effect which compared with the solid dome. He advised in the case of the Bourgeois model to close up between the lace openings with glass, keeping out snow and ice which might otherwise expand and break it. He figured roughly that marble would be at least twice the cost of terra cotta as construction material. Mr. Abbott gave the Convention his rough estimates of the ratio of cost of the various models and plans to each other. In response to questions Mr. Abbott gave valuable information concerning the cost of foundation based upon any one of several kinds of soil. Certain questions also brought out the fact that a crypt or underground room could be built up to, say 27 feet high. For instance, in the east of the Bourgeois model, to stop at the top of the first gallery, which could be occupied for services prior to the final completion of the Temple, it would cost about fifty per cent of the whole cost. Mr. Abbott later thought that this was too low an estimate, that it might cost up to sixty to seventy per cent. This, however, would include the entire first story and nine entrances and the terrace. He would estimate with a basement of twenty-seven feet, *i. e.*, to the top of the first flight of steps, it would be around twenty per cent of the total cost.

The Convention unanimously and by a rising vote expressed its warm thanks to Mr. Abbott for the great enlightenment and patience with which he had presented these matters based upon his great experience along these lines.

Upon motion duly made and seconded, it was voted that the Convention make its choice of the Temple plans and elect the Executive Board this afternoon, tomorrow to be devoted to teaching, publication and other problems.

It was moved and seconded that the

choice of the Temple plans be by private consultation of the delegates only. After discussion of this motion, it was put to a vote and was declared lost, the effect of this negative vote being to leave the matter in the hands of the delegates but with no thought of seclusion or privacy.

Upon motion duly made and seconded, it was unanimously voted that the chair name a committee to meet and to give consideration, pending the recess, to all the utterances and Tablets on the subject of the Mashrekol-Azkar, including any instructions that had been received, and to place these before the Convention at the afternoon session, including certain instructions that had been received concerning the method of consultation which should be followed in Bahai conventions. The committee, as constituted, was as follows: Charles Mason Remey, W. S. Maxwell, Mountfort Mills and Louis Bourgeois.

The Convention recessed to meet at 2 P. M.

AFTERNOON SESSION

The Convention was called to order at 2 P. M. by the chairman. An announcement was made concerning the serious illness of Miss Fannie Knobloch, at New Haven, Connecticut, and requests were made for prayers for her.

Mr. Remey reporting for the art committee stated that the committee recommended that certain designs be nominated by the Convention and if more than one design made by any one architect was to be considered mention should be made of that fact.

Mr. Vail reporting for the committee appointed during the recess hour to gather the Tablets and instructions relating to the Mashrekol-Azkar, stated that this committee had decided to report upon the more recent words of Abdul-Baha concerning this, inasmuch as "every day has a new order; obey the order of the day." He thereupon read in substance the recent references of Abdul-Baha, as to the necessity of decision upon plans

by the Convention whether unanimously or by majority, as given to William H. Randall when recently in Haifa.

Mrs. True, being interrogated as to any allusions to the probable cost of the Temple made by His Holiness, Abdul-Baha, as recorded in her Mashrekol-Azkar records, recounted a conversation with him, Mr. Wilhelm and Mrs. True being present, in New York, in 1912, when he said that the Temple would cost over a million dollars.

A discussion followed as to which instructions the Convention should deem itself bound by, whether the former references scattered through the Tablets or the recent instructions to the Convention to assume the responsibility of choice. The chair ruled that under recent instructions the delegates are entrusted with the completion of the work in hand including the choice of plans "leaving it entirely to them to decide."

Mr. Lunt, having in his possession a discourse on the subject of consultation, given by His Holiness, Abdul-Baha, at the Plaza Hotel in Chicago, 1912, was asked to read it:

Words of Abdul-Baha on the Importance of Consultation

"In this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercated, by worthless or useless altercations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it happened that while I was there two of them got up and had a fight. I said, 'This is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is

more entertaining than the theatre. Call it a play and not the parliament.'

"The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good.

"But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man is better. But if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinions expressed, and the opinion of the majority (of that body)—because though the consensus of opinion, that is to say, the quorum—may decide upon a thing that may be correct. A thousand people may give opinions and may be mistaken, and one sagacious person may give an opinion and be right. That is possible. In the utmost of love consultation must be held. The members must be in the greatest spirit of fellowship

toward one another, so that good results may be forthcoming. That is the foundation.

"In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They got together on the summit of the mount and said: 'His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?' And they held council. One of them said, 'We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this.' Everybody said: 'That is so.' Another among them said: 'Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart.' They said, 'That is right.' And there was no disagreement or dissenting voices. All agreed. The third said: 'To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty.' Everybody said: 'That is right.' The fifth said: 'Oh, this has another aspect! For Jesus' sake, we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us learn this lesson now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That

is right!' And after this council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French parliamentarians and fight each other."

At this point, Jenabi Fazel Mazandarani and Manucher Khan, who had just reached New York from Haifa, entered the Convention hall. Their advent produced the greatest happiness among the delegates and the fragrant breezes of the Covenant were wafted to all hearts. Our brothers being invited to address the Convention, Jenabi Fazel, ably interpreted by Manucher Khan, spoke as follows:

*First Address by Jenabi Fazel
Mazandarani*

"We are very glad to see you all. Our hearts are pleased indeed. We were eight days on the sea and the waves were very high, but the hope to see you made everything happy and easy for us. We were in such ecstasy and such longing that it can only be imagined.

"Think of the distance between the East and West, how far Persia is from America. Such unity and such harmony is special to this Cause only. All the Divine Manifestations appeared in this world for love and unity, and in their own time they all established love and unity. See what this Cause has done during such a brief period—what union and love it has brought about. It has united East and West. This is one of the miracles of this period and this cycle. There are thousands in the East who are anxious to see you. It is their greatest wish to see one of you, but it is too far away and they cannot. It is only through the bounty of the Master (Abdul-Baha) that we are here. We are very happy and consider ourselves very fortunate indeed. We did not deserve this bounty at all. We left Haifa about two months ago to come to see you.

Many obstacles arose for us on the way, and we had many difficulties too; when they became most difficult then the invisible Hand untied the knot. His invisible bounty made those difficulties easy.

"Praise be to God, that we have attained to the end of the journey in such a good time—the time of Rizwan. Before the Rizwan ended we have succeeded in seeing you. This feast of Rizwan is mentioned in the *Book of Akdas*—and it is called the greatest feast, for it was during this time that the greatest Manifestation (BAHA'O'LLAH) appeared in the world. It was during this time that the best foundation of love was started; in this period the Sun of Reality and the Sun of Love appeared; in this time the standard of peace was elevated in the world. It was in this time that steps were taken for the unity of the people of the East and the West.

"In this time of Rizwan the Bahais all over the world render great services; they hold meetings of consultation to consider how to spread the spiritual fragrances of the many Mashrekol-Azkars. If there are no Mashrekol-Azkars in their country or district, at this time they take steps to build one, and if they already have one they take steps to make it larger. Mashrekol-Azkars are very necessary in this Cause. Abdul-Baha says that we must have a Mashrekol-Azkar in every town. It is also the command of His Holiness, BAHA'O'LLAH. That is to say, real supplication should be shown to the people of the world in this Temple, which is the Temple of unity; to show the people of the world what is pure supplication and pure prayer. In this season and in this time all the Spiritual Meetings (Houses of Spirituality) are renewed, in this time they select their members again; that is, they begin to elect their representatives in this season, who in turn select the members of the Spiritual Meetings.

"I hope that in this time we will be successful in all of our services. When

I was in the presence of the Master (Abdul-Baha) he gave me a very glad tiding, that is, regarding his health. And we are here to tell you of his perfect health. He was in splendid health and so happy; his happiness had never been greater or his health better and he was greatly pleased with everything that was going on in the Cause. He was very glad indeed. We know why he was so glad and so happy, because the Cause is spreading rapidly and making progress everywhere. The only thing that can make his heart happy is the spread of the Cause.

“When we were in the presence of the Master we received good news from all over the world, from the East and the West. When we were there we heard great news from America. He was so pleased that he handed to the friends there some of the letters you had written to him, and they were translated for all the Bahais. It shows how delighted the Master was with you.

“There is also great progress and improvement going on in the East; they are all so ablaze in the East that you cannot imagine the greatness of it. In former times they had so many difficulties, especially in Persia. There was no security of life for them at all; but now, as they are more secure and free in these times, they are doing better work. They have reported to the Master that in Teheran alone they have thirty meetings every night for teaching. That is the way the Cause is advancing in Persia, therefore the Master is exceedingly pleased in these days. That which pleases him most of all is the individual service and the taking of steps to advance the Cause. Where there are more meetings held, more success is made.

“The Master wants every one of you to take steps privately to teach the people; that is to say, that all the Bahais should spend their time in this service, for such a wonderful capacity has ap-

peared in the people. These catastrophies and calamities that have occurred in the world have opened the eyes of the people, and they will see that they should accept this Cause. In the first place, all the prophecies that were mentioned in our Holy Book have come to pass. Without any mistake, every one of them happened. All the prophecies in the *Book of Akdas* took place and these calamities have prepared the people to understand and accept this Cause. This is why a special capacity and talent has been created in the hearts of the people of the world. We hope that every one of you will spend all your time in serving humanity. That is what pleases the Master most. Allaho'Abha!”

Miss Juliet Thompson, being called upon by the chairman to read further words concerning the question before the Convention, read two talks of Abdul-Baha given at 780 West End Avenue, New York City, in 1912, as follows:

“The body-politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe, however, until he has made the diagnosis. The disease which afflicts the body-politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, or agreement among mankind. Love and unity are the needs of the body-politic today. Without these there can be no progress or prosperity attained. Therefore, the friends of God must adhere to the power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the body-politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODAEL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

Masheyat 1, 76 (September 27, 1920)

No. 11

Constitution and By-Laws of Bahai Temple Unity

CONSTITUTION.

He Is God!

We, the Bahais of North America, in unity convened at the City of Chicago, to the end that we may advance the Cause of God in this Western Hemisphere by the founding and erection of a Mashrekol-Azkar dedicated to His Greatest Name, and devoted in His love to the service of mankind, do hereby adopt the following constitution:

ARTICLE I.

We acknowledge God as the Source and Preserver of our Unity, revealed to us through the Manifestation of His Glory in BAHÁ'Ó'LLAH, and declared by the beloved servant of God and man, the Center of the Covenant, Abdul-Baha.

ARTICLE II.

The name of this Unity shall be Bahai Temple Unity.

ARTICLE III.

The object of this Unity shall be to acquire a site for and erect and maintain thereon a Bahai Temple or Mashrekol-Azkar, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of Abdul-Baha.

ARTICLE IV.

The powers of this Unity shall abide in the several Bahai Assemblies, now and hereafter comprising it, and shall be exercised through one representative chosen by each established Assembly, to serve for the term of one year. If more than one Assembly shall exist or be established in any city or local municipality, such Assemblies shall unite in the one representative, except the

following, which shall each select two representatives: New York (Borough of Manhattan), Chicago and Washington. New York (Borough of Brooklyn) shall select one representative.

ARTICLE V.

The affairs of this Unity shall be managed by an Executive Board of nine members to be selected from the representatives duly chosen as provided in Article IV., or from the members of a constituent Bahai Assembly, subject, however, to confirmation by such Assembly, by open ballot in Convention, or written assent by mail, and whose term of office shall be one year. From their number the Executive Board shall select a President, a Vice-President, a Secretary, a Financial Secretary and a Treasurer. The two Secretaries and the Treasurer shall constitute the Temple Treasury, in which name, by joint action, they shall receive, deposit, invest and disburse all funds of this Unity, under the direction of the Unity Board, and until incorporation as herein provided shall hold as trustees the property of this Unity.

ARTICLE VI.

The Annual Meeting of this Unity shall be held during the Feast of Rizwan, at the place selected by the Executive Board; at the same time and place shall be held the Annual Meeting of the Executive Board. All other meetings shall be upon call or at stated periods as fixed by the Executive Board.

ARTICLE VII.

The local seat of this Unity shall be the City of Chicago, Illinois, where an office shall be established and maintained until the erection of the Temple.

ARTICLE VIII.

The Executive Board shall have power, in its discretion, to incorporate this Unity under the Religious Incorporation Act of Illinois, or such other state as they may select.

ARTICLE IX.

This constitution may be amended at any annual meeting of the Unity, or by mail, but only upon assent of at least two-thirds of the component Assemblies to such proposed amendment, and not until it shall be recommended by at least two-thirds of the Executive Board, and thirty days' written notice thereof shall be given to all the Assemblies before action.

BY-LAWS.

I. APPLICATION.

Any Bahai Assembly, incorporated or otherwise, may become a member of this Unity in the following manner:

It shall duly authorize, at a regular meeting thereof, an application in substantially the following form:

“The Bahai Assembly of.....hereby certifies that, at a regular meeting thereof, it was resolved to become a member of the Bahai Temple Unity of Illinois, under and in accordance with its constitution and by-laws.

“The delegate who is hereby authorized to represent this Assembly, in accordance with the constitution and by-laws of the Unity, until further notice is: Name

Address

By

Secretary.”

The application shall be sent to the secretary of the Unity and shall be presented by the secretary to the Executive Board for investigation and verification of the facts stated in the application. The Executive Board shall be entitled to ask for and obtain any further information which it may desire; and may advise the applying Assembly of its apparent acceptability, subject to final approval by the Convention; but in case of becoming convinced that, in the interest of the Bahai Movement, the acceptance of such Assembly is inadvisable, the Executive Board shall notify the applying Assembly of its intention to so report to the coming Convention. The question of the acceptance or rejection of the application shall be decided by the Convention in its consideration of the report of its regularly constituted Committee on Credentials.

II. ABANDONMENT.

Any Assembly, a regularly enrolled member of this Unity, which shall fail to elect a delegate to represent it in accordance with the constitution and by-laws of the Unity for a period of two years, shall be deemed to have abandoned its membership in this Unity, provided that any such Assembly may revive its membership by making application for membership in accordance with the provisions of these by-laws.

III. AMENDMENTS.

These by-laws may be amended by the Unity at any annual or special meeting, by resolution adopted by three-fourths of the votes cast at such meeting, provided the notice that an amendment will be proposed, stating the general scope of the proposed amendment, shall be sent by the secretary to each of the assemblies of this Unity thirty days before the meeting at which such amendment is proposed to be submitted.

IV. NOTICES.

All notices required by these by-laws to be given in pursuance of any provisions thereof shall be considered duly given when mailed by the secretary to the secretaries of the assemblies of this Unity, at such address as may appear from the records of the secretary, or if no such address appear, to the address believed by the secretary to be the address of any member of said assembly.

V. ENACTMENT.

These by-laws shall go into effect from and after their enactment.

[A true copy—Attest: ALFRED E. LUNT, *Secretary.*]

Report of Twelfth Annual Mashrekol-Azkar Convention

(Continued from page 183)

must be accomplished solely through the divine bounties and spiritual bestowals which have descended from God in this day for that purpose. This is an exigency of the times, and the divine remedy has been provided. For the spiritual teachings of the Religion of God can alone create this love, unity and accord in human hearts.

“Therefore, hold to these heavenly agencies which God has provided, so

that through the love of God, this soul bond may be established, this heart attachment realized, and the light of the Reality of Unity be reflected from you throughout the universe. If we do not hold fast to these divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His bounties, illumine our eyes to witness His great guidance, attune

our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose."

"This is in reality a goodly meeting. My hope is that the meeting in New York shall become what it should be, for a Bahai assembly must be as a meeting of the Supreme Concourse. When you assemble together you must acquire the lights of the Supreme Kingdom. Let your hearts be as mirrors reflecting the radiance of the Sun of Reality. Every bosom of the bosoms must be a telegraphic station, one terminus of the wire in the bosom of each soul and the other in the Supreme Concourse, so that inspiration may descend from the Kingdom of Abha and right things be discussed. Then will opinions coincide with Reality, day by day there will be general development and each meeting become better, more radiant and more spiritual. This attainment is conditioned upon perfect unity and agreement. The more you realize of agreement and love, the more the confirmations of God and the help of the Blessed Perfection will descend to assist you. May this be a divine meeting and boundless bestowals come down upon you. Strive with heart and very life that day by day agreement and unity may increase. In discussions look toward the Reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the Reality with the greatest love and agreement. Consult together upon every matter and when one presents an exposition of Reality that shall be acceptable to all, then will unity and spirituality increase among you. Your illumination will be greater, your happiness and joy more abundant, and you will draw nearer and nearer to the Kingdom of God."

Mrs. True then read the Tablet concerning laying the cornerstone and

and foundation of the Mashrekol-Azkar, as follows:

"O thou beloved maid-servant of God! Your detailed letter was perused, and from its contents it became evident that the debt on the land and on the Mashrakol-Azkar is clear. This news made the hearts happy and caused infinite rejoicing. Now, it is hoped that the believers of God may show magnanimity and raise a great sum for the building so that the foundation of the Mashrekol-Azkar may be laid, and perchance, God willing, the cornerstone of the foundation may be laid by the hands of Abdul-Baha. This confirmation will descend upon the people of America if they will arise and endeavor with great courage to establish union and harmony, so that every trace of difference may be uprooted and all may become as one heart and one soul. Convey the wonderful Abha greeting to all the friends and the maid-servants of the Merciful. Upon thee be Baha-El-Abha!"

The roll of the delegates was now called and forty-nine delegates certified to their presence.

Mrs. True read portions of two other Tablets from Abdul-Baha⁹ with reference to laying the foundation of the Mashrekol-Azkar. It was brought out in the discussion that followed that any one of the plans before the Convention could be so modified without impairing any essential feature, as to bring the cost either to a minimum, intermediate or maximum sum.

After full and deliberate discussion of the entire question including the best means both practical and ideal by which to arrive at the selection of some one definite plan, it was duly moved, seconded and unanimously carried that the Convention proceed to an informal ballot to determine which plan it would select for the structure of the divine edifice, and that prior to the taking of the

vote the Convention enter into supplication in silence for divine guidance. Words were also read from the *Surat' ul Hykl* of BAHÁ'O'LLÁH. All the friends, both delegates and non-delegates, present in the Convention joined in this prayer. The committee for the distribution, collection and count of ballots was announced to consist of Mr. McConaughy, Mr. O'Connor and Mrs. Deuth.

While the ballots were being counted, the Bahai Juniors gave a most interesting and instructive program for the edification of the Convention, lasting about half an hour. Many comments were heard upon the beautiful picture and telling points registered by the children with reference to the great principles of the Cause during this demonstration.

The Bahai Juniors having completed their work, upon motion duly made and seconded, Roy C. Wilhelm was seated as delegate from Springfield, Illinois, in response to a telegram from Miss Root stating that credentials to that effect were on the way.

It was here suggested that in these Conventions as well as Bahai gatherings in general, the ordinary applause by clapping of the hands be superseded by the utterance of the Greatest Name by those present.

The chairman of the ballot committee, Mr. McConaughy, reporting upon the vote, announced the result as follows: For Mr. Remy's model plan, seven votes; for Mr. Remy's No. 5 plan, the so-called Indian or Persian model, thirteen votes; Mr. Maxwell's plan, one vote; Mr. Bourgeois' plan, twenty-eight votes—making total of forty-nine votes cast. The chair announced that by this informal ballot the majority of the votes had been cast for Mr. Bourgeois' plan and that the situation was now cleared for the formal action of the Convention.

Upon motion, it was duly moved, seconded and voted that the Convention now proceed to a formal ballot. Mr. Remy at this point voiced his hope that

the Convention would register an unanimous vote for Mr. Bourgeois' plan. The motion to proceed to a formal ballot was at this time unanimously carried.

A discussion following as to the form in which this formal ballot should be taken, it was duly moved, seconded and carried, that the ballot take the form of a unanimous expression of the Convention in favor of Mr. Bourgeois' plan, which ballot was duly recorded and took effect as the unanimous will of the Convention. Jenabi Fazel Mazandarani chanted in Persian the prayer of thanksgiving.

Upon motion duly moved and seconded, the secretary of the Convention was instructed to send a cable to His Holiness, Abdul-Baha, conveying the glad tidings of the unanimous selection of the Temple plan and that the details be speedily sent him for his approval and instructions. This motion was unanimously carried.

Dr. Pauline Barton-Peeke, of Cleveland, announced that the Cleveland Assembly was the banner assembly of America in its contribution to the Mashrekol-Azkar and that she had with her a collection of four hundred (\$400) dollars to start the contribution in the Convention this year.

The chairman announced that the next business in accordance with the vote of the morning was the election of an Executive Board of Bahai Temple Unity. It was moved and seconded that a nominating committee of nineteen be selected to bring in nine names for the Board. After discussion the motion was put and declared to be lost. It was now duly moved and seconded that the Convention proceed to vote by written ballot for nine members of the Executive Board. This motion having been unanimously carried, after discussion as to the future plans of certain members of the present Board whether or not they would be available for service in this country the coming year, the chairman appointed Mr. McConaughy, Mrs. Deuth,

Mr. O'Connor, Mr. Latimer and Mrs. Hoagg as a committee to distribute, collect and count the ballots, and the Convention entered upon the work of balloting. The ballots having been collected, pending a report, Mr. Wilhelm read a letter from P. Y. Kawai which was of much interest. Upon motion duly made and seconded, it was voted that in the event a second ballot was necessary, following the report of the ballot committee, the Convention defer such ballot until the next morning session.

Mrs. Luther of Okanaga, Washington, delegate from that assembly, gave a stirring and beautiful spiritual talk concerning the Bahai work in the northwest. All felt the blessing of listening to this sincere and radiant soul in her account of her spiritual experiences.

The ballot committee now announced its report as follows: The total number of ballots cast were forty-nine; Mr. Randall received forty-six; Mr. Wilhelm received forty; Mr. Lunt received forty; Mrs. True, thirty-seven; Mrs. Maxwell, thirty-one; Mr. Mills, twenty-five; all others having received a number of ballots less than a majority of the votes cast. The election of the persons named, six in all, was declared by the chair to be complete, leaving three to be selected. The minority ballots were cast substantially as follows: Dr. Frederick E. D'Evelyn had twenty-three; C. Mason Remy had twenty-two; Albert R. Vail, eighteen; Mirza Ahmad Sohrab, fifteen; Louis G. Gregory, twelve; Dr. Zia M. Bagdadi, Hooper Harris and Albert R. Windust each had eight; Henry McConaughy and Mrs. Wandeyne Deuth had seven; Mrs. Annie Parmerton, Dr. Pauline Barton-Peeke and George Latimer had six; Urbain LeDoux, five; Mrs. Ella G. Cooper, Mrs. Mary Hanford Ford, Howard MacNutt, Juliet Thompson and Roy Williams, had four each.

The Convention adjourned to meet on Wednesday morning, April 28, 1920, at 9:30 A. M.

WEDNESDAY MORNING SESSION APRIL 28, 1920

The Convention was called to order at 9:30 A. M. Prayer was read by Mr. Bowman of Washington. It was suggested by one of the delegates that the Convention send a telegram of love and sympathy to Miss Martha Root who was with her sick father and unable to be present.

After discussion as to how the Convention could best get before it the names of those most available and capable to fill the remaining three places on the Executive Board, it was moved and seconded that the names of the three friends receiving the highest minority votes in the first ballot, be posted on a blackboard. It was moved to amend further, that the six highest minority names appearing on the first ballot be posted instead of three. This amendment having been accepted, the chair called for a ballot to elect three of the six persons whose names were before the Convention, stating, further, that the delegates were, of course, not bound to vote for any of the six, but that freedom of action was an essential.

At this point, it was moved and seconded, that in future Conventions the secretary of the Convention prepare typewritten copies of the names of all delegates to a Convention as soon as the credential committee's report had been accepted, for distribution among the delegates so that all might know the names of delegates and refer to the list for such action as might be necessary.

Mr. Remy desired to withdraw his name from the six posted, owing to his expectation to leave shortly for Europe and the Holy Land. Dr. Bagdadi's name was also suggested to be withdrawn, as his stay in the Holy Land was indefinite. Mr. Gregory desired his name withdrawn owing to his general plans for teaching. It was then moved and seconded that the names of the delegates and alternates be read in the Con-

vention, also those voted for the day before who were not chosen and that the delegates present have the privilege of suggesting from the floor any additional names without stating personal qualifications of any kind. It was then moved to amend by substituting three additional names to be suggested from the floor for the three names hitherto drawn. Upon a submission to the Convention, the amending motion was declared by the chair to be carried. It was suggested from the floor that the next three names, that is to say, the seventh, eighth and ninth names, on the minority list of the former ballot, be added to the other three names now before the Convention. This suggestion being brought into motion, was declared carried.

The list for the consideration of the Convention now read: Dr. F. W. D'Evelyn, Albert R. Vail, Mirza Ahmad Sohrab, Albert R. Windust, Henry McConaughy and Mrs. Wandeyne Deuth. It was further moved that the names of some women delegates be added to the list. This motion being put to a vote was declared carried. The names of the following were then suggested from the floor: Mrs. Louise Boyle, Mrs. Watson, Dr. Pauline Barton-Peeke, Mrs. Parsons, Mrs. Howard Struven, Miss Juliet Thompson, Mrs. Annie Parmerton, Mrs. Mariam Haney and Mrs. Elizabeth B. Nourse.

Upon motion duly made and seconded, it was voted that the nominations be closed.

Mrs. Parmerton desired to have her name eliminated, as she expected to be traveling.

The Convention having voted to select three from the list before them and the ballots having been taken and pending report on the same, the chair invited Jenabi Fazel Mazandarani, who was present, to read to the Convention the special Tablet he had brought to

the friends from Abdul-Baha. Jenabi Fazel then read the Tablet with the utmost fragrance and power.

At this point, contributions for the Mashrekol-Azkar fund begun to pour in. Dr. Peeke of Cleveland announced that \$30 of the \$400 contributed from that assembly was from the children. Other contributions were rapidly added as follows:

Cleveland Assembly.....	\$ 400.00
Boston Assembly	130.00
Baltimore Assembly	155.00
Denver Assembly	10.00
Worcester (Mass.) Assembly..	1,011.50
The chairman announced that \$27 had been given to Mrs. True	27.00
Okanagan (Wash.) Assembly.	11.00
Pledge for	25.00
Buffalo Assembly	1,000.00
Mrs. Mills (now in N. Y.)....	5.00
Lakeland (Fla.) Assembly...	25.00
Denver Assembly, pledge....	25.00
Christmas savings of two of the Boyle children in Washington, \$100 Liberty bond.	100.00
E. B. Boyle, two \$50 Liberty bonds	100.00
A pledge from Jersey City (Mary V. Moore).....	50.00
Manhattan Assembly	10.00
Muskegon Assembly	15.00
Mrs. Coles, Montreal.....	500.00
Washington (D. C.).....	231.69
Cleveland increased its contribution	10.00
Washington increased its contribution	11.00
Utica (N. Y.).....	50.00
Bahai Juniors in Washington.	5.00
Toronto, Canada, brought by Mrs. Pomeroy	10.00
Cortland, N. Y., Florence A. Cobb	10.00
One of the most devoted servants in this Cause.....	5,000.00
Detroit	10.50

Chicago	100.00	Spokane, Wash., pledged.....	50.00
Rockford	1,000.00	In arranging for the expense	
Pledge from Beverly and Sa-		of the Rizwan Feast in New	
lem, Mass.	100.00	York contributions were re-	
Pledge from Yonkers.....	100.00	ceived in excess of \$150,	
Pledge from Detroit.....	100.00	which was added to the	
Washington Assembly	10.00	New York contribution.....	150.00
New York Assembly raised its		A New Jerseyite from Engle-	
contribution	100.00	wood, N. J.....	5.00
Cincinnati Assembly	11.00	Denver increased its pledge..	25.00
One of the friends here.....	10.00	From a little girl blessed by	
Seattle, pledged	200.00	Abdul-Baha when in Phila-	
A friend	2.00	delphia	5.00
Emily Moore	5.00	\$275 worth of photographs of	
St. Louis Assembly (Mrs. Bar-		Abdul-Baha	275.00
bee)	20.00	Worcester increased its contri-	
Mrs. Fowler	62.00	bution	5.00
Omaha	10.00	Boston	10.00
Worcester (Mass.)	15.00	A friend sent.....	5.00
The Yonkers Juniors.....	5.00	Washington	1.00
The Boston Juniors.....	20.00	Worcester, Mass.	10.00
Two pledges from Minneapolis,		Washington, again	5.00
\$100 each	200.00	A quilt which Abdul-Baha	
Atlantic City (This contribu-		used while in Chicago.....	
tion is in addition to \$20.12		Another quilt	
which had already been sent			
to Mrs. True).....	89.02	The ballot committee reported as fol-	
Cleveland raised its contribu-		lows, to the effect that the ballots taken	
tion	30.00	showed no one receiving a majority of	
New York raised by pledge....	10.00	the votes cast. There were fifty ballots	
New York, donation.....	100.00	cast, and the votes were as follows:	
Washington Assembly, pledge.	100.00	Mr. Vail 23 votes, Mrs. Greenleaf 17,	
Atlantic City, through a friend	25.00	Mrs. Boyle 13, Dr. Peeke 13, Mrs. Par-	
Montreal raised its contribution	200.00	sons 12, Ahmad Sohrab 11, Dr. D'Eve-	
Montreal, pledged	500.00	lyn 10, Mr. Windust 7, Mrs. Struven 7,	
Boston, pledged	100.00	Mrs. Haney 6, Mrs. Nourse 5, Juliet	
Boston, another pledge.....	25.00	Thompson 5, Mrs. Ford 5, Mr. Harris 5.	
California	50.00	It was thereupon moved, seconded	
Atlantic City	5.00	and carried that the first nine names	
Cincinnati	20.00	on the list just presented, Mrs. Haney	
Montclair, N. J.....	5.00	being substituted for Mrs. Parsons who	
A pledge of.....	100.00	was not present, meet at once and agree	
Washington, pledged	10.00	upon three names to present to the	
Atlantic City	1.00	Convention. Miss Thompson was ap-	
From the Sardos of Alaska...	6.00	pointed by the chair to take Dr. Peeke's	
Riverton Assembly, N. J.,		place in her absence. The committee so	
pledged	10.00	appointed retired for consultation.	
Boston Assembly	30.00	Upon motion duly made and seconded,	
Montclair, N. J.....	5.00	it was voted that a committee be nomi-	
Southern California, pledged..	100.00	nated for the purpose of drafting a res-	

olution commemorating our departed friend, Joseph H. Hannen of Washington. This motion was unanimously adopted by a rising vote. Urbain LeDoux and Mrs. Josephine DeLagnel were appointed as this committee.

It was moved that a nominating committee of nine be appointed to present a list from which to elect a teaching committee, in accordance with the plan adopted by the Convention at its 1919 session. It having been pointed out that this nominating committee, under the motion, would not be bound in any way as to the number of the teaching committee it shall recommend to the Convention, and also that the nominating committee should include some recommendation as to the best means by which the Convention may handle the other matters mentioned in the book entitled, *The Divine Plan*, which are matters associated but not necessarily identical with the work of the teaching committee, the motion was put and declared carried. Mr. Randall now reported as secretary of the committee of nineteen, chosen last year as a teaching committee.

The chair announced the names of the nominating committee just authorized as follows: Mrs. Mabel S. Rice-Wray, Mrs. Emogene Hoagg, Mrs. Ellen Beecher, Mrs. Annie L. Parmerton, Louis G. Gregory, Albert R. Vail, Roy Williams, Howard C. Ives, and Ahmad Sohrab.

The chair further announced that the summary of donations and pledges given during the morning was as follows: Donations, \$10,395.23, in cash; pledges, \$2,030; photographs, etc., \$275; making a total of \$12,700.23.

The committee of consultation, with power to select the three remaining members of the Executive Board, reported through Albert R. Windust, chairman, the names of Albert R. Vail, Mrs. Louise D. Boyle and Dr. Frederick

W. D'Evelyn as the members selected.

Upon motion duly made and seconded, it was voted that the secretary be instructed to cast one ballot for the election of these three members of the Executive Board. The secretary announced that he had cast one ballot for each of the persons named, and they were declared duly elected.

Upon motion duly made and seconded, it was voted to refer to the Executive Board for decision, the important question of the exhibition and future disposition of the Temple model made by Mr. Bourgeois and accepted by the Convention.

Upon motion duly made and seconded, the meeting adjourned to meet at 2:30 P. M.

AFTERNOON SESSION

The afternoon session of the Convention was opened with an announcement by the chair that further contributions to the fund of \$10 from New York City had been received. The chair then called upon Howard MacNutt of Brooklyn to address the Convention. Mr. MacNutt brought before the Convention the gist of the situation relative to the publication of the addresses of Abdul-Baha given in the United States and Canada in 1912. He stated that nearly eight years had elapsed without these important discourses being given to the world in consistent and complete form, although the discourses given in Europe were published there before Abdul-Baha left Europe. Mr. MacNutt stated that Abdul-Baha had instructed him to prepare the American addresses for final publication and that he had been at work for nearly four years, and that the addresses were now ready for the printer. He urged that some action be taken, for the immediate publication of these valuable addresses. There are about 250,000 words and there would have to be four volumes with a considerable expense attached for publication.

The chair called upon the treasurer of the Unity, Mr. Randall, to give his report at this time, which was done. The report shown in brief was as follows:

“That up to April 1st, 1920, which does not include anything which came in since the month of April, 1920, we have—

United States treasury certificates of indebtedness, which are short-time maturities maturing in a few years and paying 4½ and 4¾%	\$110,000.00
Another issue of United States certificates of indebtedness	10,000.00
Cash balance in the Northern Trust Company April 1st, 1920	20,173.72
Liberty bonds received to date	28,050.00
Liberty bonds received since April 1st, 1919, with last year's accumulated interest	5,600.00
<hr/>	
Making a total now of practically (counting Liberty bonds as cash) ..	\$174,433.72

So that with the \$12,000 or \$15,000 raised here, we are very near to the \$200,000. We hope there will be some more contributions to raise that to \$200,000. These books are turned over to the auditing committee.”

The treasurer brought to the attention of the Convention in connection with his report, a pending question as to what should be done with reference to the refunding of a certain contribution previously made and now desired or needed by the contributor. It having been brought out that in a Tablet from Abdul-Baha dated January 23, 1920, this matter was referred to the

Convention, and certain legal considerations in connection therewith having been explained, it was moved, seconded and carried that the amount so contributed, plus the interest, received by the Unity, be returned to the contributor; provided he is now ready to receive it, and the treasury is authorized to make this payment; provided, however, that it sufficiently appears that the legal questions involved are such as to give authority to the Convention to take this action.

The chair announced the appointment of an auditing committee to go over the books of the treasurer, as follows: Edward D. Struven of Beverly, Mass., and Mrs. Mabel S. Rice-Wray of Detroit, Mich.

The status of the present Bahai Publishing Society and the best means of expanding this work was now discussed by several of the delegates. It was moved, seconded and unanimously carried that the matter of publication of the American addresses of Abdul-Baha and the work of the Publishing Society to the end that the necessary financing may be done and the addresses published, be referred to the Executive Board.

The committee on the nomination of the teaching committee reporting through Mrs. Hoagg announced the following nominations:

“From the East: Mr. Randall, Mr. Mills, Mrs. Deuth. From the South: Mrs. Parsons, Mrs. Haney, Mrs. Latimer. From the Middle West: Dr. Barton-Peeke, Mrs. Slater, Carl Scheffler. From the Western States: Mrs. Cooper, Mr. McConaughy, George Latimer. From Canada: Mrs. Maxwell, Mrs. Cole, and we put in Mrs. Rice-Wray as she is so near the border. Then there are four more to make up the nineteen. Roy Williams, Mr. Ives, Mrs. French. Mr. MacNutt.”

It was duly moved and seconded that

the secretary be authorized to cast a ballot for each of the nineteen persons so nominated as the teaching committee named by the Convention. This motion was carried.

Mirza Ahmad Sohrab presented to the Convention the matter of the Persian-American Educational Society and its splendid work in Persia, especially in the Tarbiat school. He spoke of its need of re-invigoration and reorganization, and that a Tablet from Abdul-Baha, which had just reached him, expressed the hope that the Tarbiat school would receive assistance from the American friends. Mirza Sohrab hoped that the Convention would be able to take some action on this important matter. He spoke of the great sacrifice of many of the eastern Bahais to send contributions to the Mashrekol-Azkar here, and referred to the great benefit which would come from this reciprocation from us with reference to the support of the Tarbiat school. It was announced by Mrs. Boyle that there are fifty-eight scholarships in good standing which have been kept up. It was understood that any special funds so contributed are to be sent to Persia in the name of our dear brother Joseph H. Hannen through Mr. Wilhelm.

Upon motion duly made and seconded, it was voted to refer all matters connected with the passing upon articles, books and writings concerned in the Cause not specifically exempted by the Tablets, to the Executive Board in accordance with a Tablet to Miss Jean Masson on this subject, dated July 22, 1919.

The committee which had been appointed to prepare the resolutions on the departure of our dear brother and friend Mr. Hannen, reported as follows, through Mrs. Watson. Mrs. Watson said in part: "I would like to pay a little tribute personally to that beloved saint who has ascended to the Supreme Concourse. I knew him for nineteen years; he was indeed a faithful servant;

one who brought sunshine and joy into every meeting, and I can scarcely put into words and express the grief now, in these days, when we miss him; but Bahais submit, and with radiant joy accept whatsoever He wills." This is the resolution:

"The Twelfth Bahai Congress, in Convention assembled, offers the following resolution:

"*Whereas*, our beloved brother, Joseph H. Hannen, has ascended to the Supreme Concourse, and is therefore freed from this 'earthly furnace of mortality';

"*And Whereas*, he was a faithful servant of Abdul-Baha, firm in the Center of the Covenant, and untiring in his efforts for the Cause of BAHÁ'Ó'LLAH,

"*It Is Hereby Resolved* that all the friends of God offer praise and gratitude to the threshold of Almighty God, and beseech for the family and friends of this free soul, consolation, assistance, guidance and enlightenment. May they, in this calamity, realize the providence of God."

Upon motion duly made and seconded, this resolution was unanimously adopted.

Mr. Harris stated to the Convention that a telegram had just come that Miss Fannie Knobloch had passed the crisis and was out of danger. The Convention paused in its work for a few moments of silent prayer in gratitude to God for this divine assistance to this blessed maid-servant.

Mr. MacNutt explained to the Convention the situation in connection with the voice-record made by Abdul-Baha while in the United States, saying that he, Mr. MacNutt, had endeavored since 1912 to persuade the Columbia Graphophone Company to sell the matrix of this record, but without success so far. He urged the Convention to appoint a committee to take this matter up to see if this valuable master-record of the voice of Abdul-Baha could not be permanently secured and protected for future generations. Mr. MacNutt further spoke

of the moving-picture film, that is to say, the master-negative from which the films of Abdul-Baha, with which the friends are familiar, were copied. He told about the circumstances under which this wonderful film was taken and urged the Convention likewise to take some action to secure possession and continuous ownership and control of this original negative. He said: "Consider what it means to those who had no opportunity whatever of seeing or hearing Abdul-Baha. They will be able to hear his beloved voice and see his wonderful face on the screen and hear the voice record. This is for posterity and not for us. I leave this question before the Convention. I have long waited for an opportunity of putting it before an authoritative committee or body of the Bahai Cause."

Upon motion duly made and seconded, it was voted that Mr. MacNutt act as chairman of the committee to take up both of these matters, and to have power to increase the committee by adding thereto in his discretion.

Mr. MacNutt concluded, asking that the friends so far as possible co-operate with him and Mrs. MacNutt to perpetuate their house in Brooklyn as a Bahai home as a memorial to the Bahai Cause. This was the scene of the motion-picture and Abdul-Baha has written Tablets concerning this home and its perpetuation.

The chair announced that many important questions still to be taken up would be impossible of decision at this session, suggested another session of the Convention tomorrow, Thursday morning.

The auditing committee, reporting on the books of the treasurer, complimented the manner in which they were kept, and upon motion duly made and seconded, the report of the auditing committee was accepted.

Upon motion duly made and seconded, it was voted that the Convention recess

until tomorrow, Thursday morning, at 9 o'clock in the Bahai Library, 415 Madison Avenue, New York City.

A further contribution of \$10 was announced to the Mashrekol-Azkar fund.

The Convention then informally adjourned to attend the wedding ceremony of Mizra Ahmad Sohrab and Miss Juanita Storch which took place in the large auditorium in another part of the building.

THURSDAY MORNING SESSION APRIL 29, 1920

The Convention was called to order at 9 o'clock A. M. at 415 Madison Avenue. Alfred E. Lunt in the chair, Chairman Mills being detained. The Convention united in singing "Softly His Voice Is Calling Now."

After supplication for guidance, the chair stated that we were favored this morning with the attendance of Jenabi Fazel Mazandarani and Manuchur Khan who had instructions for the Spiritual Assemblies of the country; the Convention being ideally such a Spiritual Assembly, and desired to hear from these brothers concerning any important matters they had in mind.

Jenabi Fazel replying, mentioned the Mashrekol-Azkar and its importance, saying "we have been reading about the Mashrekol-Azkar in America and this news has been echoing throughout the world, and all the Bahais in the world are praying most anxiously to see the result." He spoke of the command of BAHÁ'Ó'LLÁH concerning building Mashrekol-Azkar in every center and of the wish of Abdul-Baha that the Mashrekol-Azkar should be as imposing a structure and edifice as it is possible to make it. For the people would be therefore attracted and "if they do not see the material temple they will not be informed about the spiritual temple."

Jenabi Fazel spoke of the importance of the teaching work, and of how teaching was carried on in Persia.

For instance, the Bahais elect a Spiritual Assembly (House of Spirituality) who have many sub-committees. One of these committees is the committee on teaching who elect teachers and the teachers in turn make a report to their committee as to their doings and activities. One of the teachers is sent to each one of the meetings held in different parts of the city, who gives the principal talk. After this there are other meetings which are called "encouraging meetings" for those who are partly convinced. Fuller information is given them and everything possible done for them.

The Spiritual Assembly (House of Spirituality), performs many things and has great responsibilities. One of its responsibilities is to keep the Bahais in unity and remove all causes of difference and dissension in a meeting. If a teacher is traveling and comes to another town the committee of teachers there has a plan to arrange for him as they are better informed about the conditions in that town than one who comes from the outside. Jenabi Fazel expressed the hope that if such committees could be organized in America it would be very beneficial. He hoped that before long such committees would be organized everywhere. This would greatly assist the traveling teachers.

The Convention entered into consultation concerning the best means of assisting the newly appointed national teaching committee. The question of literature for distribution at such meetings was brought up and the crying need of this manifested. Mrs. Hoagg spoke on this subject and suggested that if each of the friends would donate one dollar a month to the teaching fund it would be of the utmost assistance.

The chair inquired if Jenabi Fazel would present to the Convention the real qualifications intended by the term "Spiritual Assembly" or "House of Spirituality." Jenabi Fazel answering, said that the House of Spirituality is

the same as the Spiritual Assembly or the Spiritual Meeting. Members of this Meeting or House are elected by the Bahais, that is to say, by a majority. These are elected from among the friends themselves in this manner: All the Bahais by preliminary election elect a number of people from their own number, then those who have been so elected meet to choose from their number a House of Spirituality. The friends who are placed upon the House of Spirituality must be firm and well known in their steadfastness. They must be sincere and well known to the others. Having been elected, the House has the responsibility of carrying on the different activities concerning which Jenabi Fazel had just outlined. The subject at the teaching meetings is chosen before hand and the teacher sent there speaks on that subject. The teacher reports to the teaching committee and the committee reports to the House of Spirituality. This House should have all the control in its hands and should hold consultation at least once a week. It is very important that the friends consult in order to bring about the best decision. The members of the House of Spirituality must be sincere and firm. This is more important than anything else because it is the center of the Cause. The center should be clear and purified. It should be like a source that all the streams spring from. If it is not clear how can the streams be clear? It must be light. If there is any darkness in it it will be of no use. Each member should have no will but the will of God. He must not be tenacious and persist in his own opinion. If somebody has a better opinion he should change his opinion at once. "What aim do we have save servitude?" Jenabi Fazel emphasized the important fact that the preliminary committee selected to choose the House of Spirituality must be larger than the House it is to choose and that this preliminary committee must choose the House of Spiritual-

ity from out of its own members. [See pages 155 to 158 for detailed report of this talk.—*Editors.*]

The Executive Board being obliged to meet at this time, George O. Latimer was asked to serve as chairman.

Mrs. Parsons brought out a point observed by her when in Haifa, suggesting that many individuals in each assembly in America write the same questions to Haifa and if each is answered it means duplicating the same answer to many. One of the Oriental friends at the holy household suggested to Mrs. Parsons that if the friends from each assembly would meet together concerning these general questions and combine them in a supplication from such assembly, it would be of much assistance. This she said did not concern the personal matters about which many write and is not intended to interfere with personal supplications and personal answers to each one. Mrs. Parsons also expressed the belief that if these general questions were made as brief as possible it would avoid errors in condensing the letters by translators over there and where possible it would be well to have them typewritten, in the interest of clear expression. She said "I have never seen people work in my life as these translators do, from dawn until late in the night and their work is really colossal, as we all know."

Mr. Windust gave a comprehensive statement about the STAR OF THE WEST, especially with reference to the utterance of Abdul-Baha about it, published in *The Divine Plan*. He read an extract from a Tablet revealed since *The Divine Plan* was published, dated June 4, 1919, to Harlan F. Ober [while he was president of the Bahai Temple Unity], as follows:

"Concerning the STAR OF THE WEST, the organ must be so promulgated in America and Persia that at least its necessary expenses may be provided. Upon this point a letter shall be written to Persia."

He also read a further Tablet revealed June 27, 1919, to the Bahais of Persia which we reproduce in full:

"To the members of the Spiritual Committee, Teheran—Upon them be BAHÁ'O'LLAH EL-Abha!

He Is God!

O friends of God!

The magazine of the STAR OF THE WEST, notwithstanding great difficulties during the days of the war, has continued until these days of quietness and tranquillity which have come. Although it had been cut off entirely from Persia, yet it managed to sustain its existence. Therefore financial hardships obtained.

But now that war has ended in peace, there must be given regularity to the STAR OF THE WEST, so that it may circulate throughout the East and the West. And this is conditioned upon the increase in number of the subscribers. Therefore the friends in all the provinces of Persia must subscribe to this blessed matter. Strive ye in the promulgation of this growing magazine only for service to the Cause of God, in order that it may become the means of the stimulation of its editors and for the best regularity of the institution.

Likewise, if possible, some of the friends may subscribe to the newspaper *Chehreh Nema* in Egypt and pay the subscriptions in advance.

Upon ye be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS."

It is evident that one purpose at least of these Tablets, is that the friends should rally to the support of the STAR OF THE WEST in the way of subscriptions to a degree never before realized. Let each one of the friends in America take this to heart.

Mr. Windust proceeded, reading extracts from Tablets recently received by himself and Miss Buikema, dated July 20th and 29th, 1919, respectively, as follows:

["The STAR OF THE WEST must, at present, be written both in English and Persian. Miss Gertrude Buikema is indeed serving the STAR. We hope that with his honor Dr. Zia Bagdadi—Upon him be the Baha-El-Abha!—ye may be both assisted in remarkable services. Your efforts are evident and well known in the sight of Abdul-Baha. I pray God that, under all conditions, ye may be assisted and confirmed. As to the editorship of the STAR OF THE WEST, whatever ye deem advisable is accepted by Abdul-Baha."]

"At present both of you must, as ye have been doing in the past, endeavor for the arrangement and the publication of the STAR OF THE WEST. However, the means of subsistence are necessary for both of you and ye cannot concentrate your time in this matter. Serve, therefore, as much as it is possible, the STAR OF THE WEST, and in order to secure the means of livelihood, do not abandon your own occupations. When the STAR OF THE WEST will be so widely published as to insure your necessary expenses, then if ye abandon your occupation and concentrate upon the STAR, it will be preferable. But at present ye are forced to engage in your occupation that the means of livelihood may be secured.

"As I have no time, I have written thee in brief. Whatever question comes up, submit it to the Editorial Staff Committee for discussion and consideration and then hold to what ye deem advisable and suitable."]

Mr. Windust went on to say that the instructions to the Persians brought immediate fruit, as always, and that a short time ago the STAR received a contribution from Teheran. He spoke of a remarkable spiritual incident which has occurred in the affairs of the printing office in which he, Mr. Windust, is a partner, which he believes will enable him to give more attention to the STAR OF THE WEST than previously. He described most beautifully the ideals of

the editors of the STAR in the following words:

"We Bahais know that Paradise for us is the Face of God. Paradise is not a room or a picture or a creed, or a certain state of mind or anything of that kind. We know that the ultimate goal is to come into the Presence of the Manifestation of God. We know the people of the past have been looking forward to the appearance of BAHÁ'O'LLAH, for He is the One whom the people of the ancient and modern times have been seeking. The journeys of the people of the past lead to the presence of His Holy Face. His Blessed Face is the goal of the lovers. As He has been the goal of the lovers since the beginning of historic time, so will He be the goal of future people for a thousand or thousands of years. The people of the future will look backward to His time. Every movement, every word of His Holiness, BAHÁ'O'LLAH's wondrous life and of His son's blessed life—His Holiness, Abdul-Baha, the Center of the Covenant—and of every one of the holy souls with him together with the activities of the friends during this time, will be the most precious things of humanity for a thousand or thousands of years to come. The spotlight of history is directed to this time. Remember what Mrs. Chamberlain said Mirza Abul Fazl's answer was to her question, 'What is the greatest thing in the Bahai teachings?' and he said, 'The appreciation of this time.'

"When the curtain comes down on the last word and action of His Holiness, Abdul-Baha, upon this plane, the great drama of the ages will have been closed. There has been the prologue, there will be the epilogue, but the great Third Act of the mighty drama of the Bab, BAHÁ'O'LLAH and Abdul-Baha will have ended. And it is evident that the people of the future will search out every detail, not only in connection with the Bahai Cause, but every other activity—scientific, literary, etc.—everything that has happened at this time.

“Now, what is the point? It is this: The Words and deeds of the Bab, BAHÁ'Ó'LLÁH and Abdul-Baha are the most vital. The Tablets of Abdul-Baha are the most valuable words uttered in the world today. There is nothing more valuable today than the words of Abdul-Baha, and these words have been coming to you and to me in talks, addresses and Tablets and they are being printed in the STAR OF THE WEST, and thus distributed in permanent form. The STAR OF THE WEST, through the confirmation of God, has also been the depository of the development of the Cause in the West. Abdul-Baha says, ‘It is a clear mirror of the events and happenings in the Cause.’ But most important of all, Abdul-Baha’s words, together with photographs of him are being preserved. And these issues of the STAR when bound in book form are the very books the people of the future will search and research.

“Another illustration: The redwood trees of California, if we examine them closely, reveal that many are thousands of years old; that is, if we count the rings inward until we find the center ring, we can tell how many years old they are. That center ring is the deposit of the first period of growth of that tree. The STAR OF THE WEST, if you will permit this illustration, preserves the first period of the growth of the Bahai Cause on the North American continent. No matter how many rings of enlargement or growth in the future—which Abdul-Baha desires it to have—we will still find this center ring the tree has grown during the time Abdul-Baha was upon the earth, the most precious of all. Some people say it is narrow, it is limited. It is. The enlargement comes naturally, gradually. Abdul-Baha said in his instructions in *The Divine Plan*, that the contents should gather ‘little by little around these general Tablets.’ We are limited as to space. We have but a few pages now,—the cost of production

limits us to that—yet we are depositing the most vital things in permanent form, in our opinion, and we believe that the future will show it to be so.”

Mrs. Parsons mentioned the earnest request of many of the English friends as to whether the Bahai Publishing Society could not provide more of the books for use in England, so that they would be available at a cheaper price, binding some of the books in paper covers. She felt that this would be of utmost assistance in spreading the Cause in England.

Upon motion duly made and seconded, it was voted that the secretary issue as soon as possible the business minutes and proceedings of the Convention including the constitution and by-laws of the Bahai Temple Unity for distribution to all parts of the country. The Executive Board having completed its session reported the election of the following officers of the Unity:

Mr. Mountfort Mills, President.

Dr. Frederick W. D'Evelyn, Vice-President.

Mr. William H. Randall, Treasurer.

Mrs. Corinne True, Financial Secretary.

Mr. Alfred E. Lunt, Secretary.

Upon motion duly made and seconded, it was voted that the legal ratification meeting of the Unity, conforming to the annual meeting, required by the laws of Illinois, be held in the city of Chicago, Saturday, May 22d, 1920, at 10 A. M., at 5338 Kenmore Avenue.

The matter of exclusion of delegates representing more than one assembly from voting participation in the Convention was again brought up. It was pointed out that although this action was largely asked for in view of the importance of voting on the Temple plans at this Convention, that notwithstanding this, through the divine confirmations and the faith and splendid spirit of the delegates, the action on the plans became ultimately unanimous ac-

tion. It was also stated that so far as the vote of this Convention attempted to bind future Conventions to the same effect, i. e., that delegates notwithstanding their holding official credentials from more than one assembly, should have but one vote in the Convention, that this could not have the desired effect as future Conventions could only be held in conformity with a by-law duly passed in accordance with the constitution and by-laws of the Unity. This has not been done. It was suggested, therefore, that before the next Convention the assemblies should take action on this important question which should result in initiating a by-law for consideration and action by the next Convention or by the assemblies which would settle this question.

The Convention entered into consultation concerning this question, and upon motion duly made and seconded, it was voted that the Executive Board be directed to formulate a by-law on the subject matter of the representation of delegates and alternates in the annual Convention from the several assemblies, and as to whether one delegate may represent more than one assembly, and that notice be given, with copy of such by-law, by mail to each assembly seasonably, as provided under article 9 of the constitution, so that action on this matter shall be had prior to the election of delegates to the next annual Convention.

Upon motion duly made and seconded, it was unanimously voted that the Convention hereby record its thanks and appreciation to the Engineering Societies of New York for their great courtesies extended during the period of the Convention and Congress.

Upon motion duly made and seconded, it was voted that the secretary issue to each of the architects who have filed plans and designs of the Temple with the Unity, an expression of grati-

tude for their loyal service to the Cause and the Mashrekol-Azkar in preparing and submitting these invaluable plans.

Upon motion duly made and seconded, it was voted to send a telegram to the friends at Buenos Ayres responding to their beautiful expression to the Convention, and also telegram of sympathy to Miss Martha Root for her father who is so ill, and that Mr. Wilhelm perform this service.

Upon motion duly made and seconded, it was voted that a letter of greeting be sent to Mrs. Helen S. Goodall of San Francisco, expressing the hope of the Convention for her recovery from illness, this letter to be sent through Mrs. Emogene Hoagg.

The chairman called the co-operation and interest of the friends to the following matters which they had been unable to reach in the discussions of the Convention:

Bahai Library, in New York city, Mrs. Deuth; Unity House in Boston, Mrs. Randall; Fellowship Press, New York city, Mrs. Chamberlain; Bahai Publishing Society, Chicago, Miss Lesch; Bahai restaurant, New York city, Mrs. Lehmann; social service on the East Side, New York city, Mr. LeDoux; the progress of Esperanto throughout the year was to be described to us by Mr. Morton, and it was understood that these matters would be taken up by the friends mentioned as to each activity, at 3 o'clock P. M., at 415 Madison Avenue, in informal consultation.

Jenabi Fazel Mazandarani having chanted a prayer in Persian, upon motion duly made and seconded it was voted to adjourn sine die.

Allaho'Abha!

Alfred E. Lunt,

Secretary of the Convention.

[A true copy of the Minutes of the Convention held in New York City, 1920.]

Attest: *Alfred E. Lunt,* Secretary.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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O maid-servant of God! Hold fast to the Covenant which hath emanated from the Supreme Pen and which is scintillating with the light of the Orb of the Horizons. Know thou verily,

BAHA'O'LLAH is the promised One in all the Books and Tablets, and verily, this servant (Abdul-Baha) is the herald of the Kingdom of God.

(Words of Abdul-Baha.)



BAHAI FRIENDS AND WORKMEN ON MASHREKOL-AZKAR GROUNDS WHEN BORING C

Photographs furnished by Mrs. Maude C. Houser, Chicago. (See pa

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Elm 1, 76 (October 16, 1920)

No. 12

The Foundation of the Temple

THE Convention in New York chose Mr. Louis Bourgeois' model for the Temple. The Unity Board has been meeting in New York, Green Acre, Chicago, to make plans for the immediate laying of the foundation. After their first meeting in New York, Aug. 4, they cabled Abdul-Baha that they had decided on plans and cost and were proceeding to lay the foundations. He cabled: "Your news imparted great joy. Assuredly friends exercise greatest effort in this service."

The plans chosen provide for an edifice 153 feet in diameter, costing approximately \$1,500,000, which will tower in surpassing brightness and beauty from the circular gardens by the Sheridan Road on the shore of Lake Michigan at the heart of the American continent. Mr. Bourgeois has spent a number of weeks in Chicago making plans and conducting the borings. The nine great pillars of the Temple will rest on concrete caissons which will go down to solid rock. The borings show the rock is over a hundred feet below the surface. The work on the great concrete foundations will begin with the coming of the spring, that symbol of "the Springtime of His Holiness, the Eternal One" now breaking upon the radiant century of which this Temple is so glorious a manifestation.

The need now is for a flood of contributions from all over America and the world so that the work once started shall never pause for funds. Each gift will be one of the stones of love which will lay a foundation of the oneness of mankind. Thus men shall see with their own

eyes that all nations and religions have built and entered the Temple of Unity.

Albert Vail.

LETTER FROM THE BAHAI TEMPLE UNITY

"Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual Temple, shall be erected in America."—ABDUL-BAHA.

Beloved friends of the Covenant:

During the past summer important Tablets were received by the friends of God in America indicating the acceptance by Abdul-Baha of the Bourgeois model of the Mashrekol-Azkar, which was unanimously selected by the delegates to the annual convention in April. A meeting of the executive board of the Bahai Temple Unity was therefore called in New York City on August 4th, 1920, and after due deliberation and thorough consultation with Mr. Bourgeois and Mr. E. R. Boyle, as consulting engineer, the following cablegram was forwarded to Haifa:

"Understanding recent Tablets approve Bourgeois design, have adopted model reduced, preserving original beauty, estimated cost million and half. Proceeding construct foundation and increase fund. Supplicate divine assistance. EXECUTIVE BOARD."

Abdul-Baha's reply was duly received: "Your news imparted great joy. Assuredly friends exercise greatest effort in this service. ABBAS."

On September 17th, 18th, 19th and 20th the Temple Unity board held a series of memorable meetings in Chicago, when the initial steps were taken



MASHREKOL-AZKAR GROUNDS, SEPTEMBER 23, 1920

toward building the first Mashrekol-Azkar of America. All the members were present except Dr. D'Evelyn of California and Mrs. Maxwell of Canada, and the important work was formally undertaken of consulting experts and making contracts for the actual laying of the foundation, which will be commenced with the opening of spring.

The first problem which greeted our arrival in Chicago was a proposed change in the curve of the roadway which runs through the Temple property, dividing the narrow lake-front strip from the larger area or site for the Temple. The change as proposed would greatly reduce the area of the larger section, and after a careful survey of the grounds by the board a meeting was arranged with the citizens' committee of Wilmette. This meeting and subsequent consultation resulted in a complete change of their plan to our advantage, clearly fulfilling the words of His Holiness, Abdul-Baha, at the dedication of the grounds on May 1, 1912, when he said: "Endeavor to have the grounds circular in shape. If possible

even exchange certain parts in order to have a circular piece."

Mr. Bourgeois had been in Chicago some time prior to these meetings and adequate surveys of the land had been made. In consultation with Mr. Bourgeois an approximate center for the Temple location was selected, and a contract was perfected with the engineering concern who will proceed at once with the making of borings to determine the substrata of the Temple site and reach rock foundation.

Mr. Allen McDaniel, who is engaged in important engineering work for the United States Government at Camp Dix, near New York City, was named as the engineer to prepare the structural drawings of the Temple foundations, in consultation with Mr. E. R. Boyle, president of the Boyle-Robertson Construction Company of Washington, D. C.

Arrangements were made for the removal of all trees on the Temple site with a view to ultimate leveling and grading; also for the preservation of the wire fence enclosing the property by a coat of paint.



BEGINNING FIRST BORING—FRIENDS HOLDING SOIL IN HANDS

Plans were made for an early meeting in New York City for consultation with architect and engineers in order to speedily advance the preliminary work of preparing drawings, selecting materials, etc.

It is the earnest desire of the Unity Board to share with the friends throughout the Cause from time to time any definite news as to the progress of the Temple work, and with this end in view action was taken at one of the meetings inviting the two delegates to the annual convention and the secretary of the local assembly in each Bahai community to become a special Mashrekol-Azkar committee, with whom the board may correspond and who will actively promote the Temple program.

It is therefore the fervent hope and urgent request of the Unity Board that such local Mashrekol-Azkar committees shall undertake at once, in coöperation with their respective assemblies and existing committees, a vigorous campaign in behalf of the Temple fund. Abdul-Baha has said that voluntary contributions from the public may be received.

The Treasurer's report of August 1, 1920, shows the amount of the fund on that date to be \$185,773.09. A little later, at Green Acre, a special Mashrekol-Azkar meeting was arranged at which our beloved teacher Jenabe Fazel spoke, and \$5,000 was subscribed to the Temple fund. During the short time since the selection of the design at the Convention the fund had been increased in all by about \$25,000.

The most important magazines and newspapers of the entire country have featured the Temple during the past months, notably the *Architectural Record* for June and the *Literary Digest* during August. Other articles will soon appear. The large plaster model of the Temple exhibited at the convention last April was on exhibition in New York City during the summer and has been viewed by thousands. Plans are under way for exhibiting the model in Chicago in a very prominent location, of which full information will be communicated at an early date. A plan was adopted by the board for printing and distributing colored photographs of the

Mashrekol-Azkar design, and word will be sent to the local Temple committees as soon as these are available. Motion pictures may be used as a means of bringing the Temple before the people.

In brief, the friends have but to capture the psychology of the moment in order to bring into touch with this most stirring enterprise entirely new forces—souls not yet identified with the Cause, perhaps, but progressive thinkers who are ready for the vision we have to offer and eager to lend their support to such an effort—the erection of the First Universal House of Worship of the New World.

“The people shall hasten to worship in that heavenly Temple, the fragrances of God will be elevated, the divine teachings will be established in the hearts.”

“From it the praise of God shall ascend to the Kingdom of Mystery and the tumult of His exaltation and greeting shall be heard from the whole world.”

“Whosoever arises for the service of this building shall be assisted with great power from His Supreme Kingdom and upon him spiritual and heavenly blessings shall descend which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the Glorious and Eternal God.”

“O God! O God! Verily I implore Thee with throbbing heart and streaming tears to aid every one who endeavor

ors for the erection of this edifice, in the building of a house wherein Thy Name is mentioned every morn and eve.

“O Lord! Send down Thy benediction upon whomsoever serves this edifice and endeavors in its uprising among sects and religions, and confirm him in every good of mankind.

“Verily, Thou art the Generous, the Merciful, the Bountiful!”

“Now what will your endeavors show forth from the degrees of devotion?”

Faithfully your servants in the Covenant,

EXECUTIVE BOARD BAHAI TEMPLE UNITY

By *Louise D. Boyle.*

October 9, 1920.

The friends present when boring was started at the Mashrekol-Azkar grounds, September 24, 1920, were: Louis Bourgeois, Mary Lesch, Mrs. L. Bourgeois, Effie L. Lobdell, Christine Loeding, Arna True Perron, Maude C. Houser, Mrs. C. Ioas, Mrs. G. Kuhlman, Mrs. H. Gale, Mrs. E. G. Foster, John E. Christensen, Nettie Tobin, Leona Leadroot, John Osenbaugh, M. D., Wm. F. Slater, D. O., Ida B. Slater, Kokab H. A. MacCutcheon, Carl Scheffler, Louis P. Keller, Arthur S. Agnew and Albert R. Windust. The men employed to do the boring were F. France, foreman, Henry S. Zenner, L. P. Hummel and G. C. Ayers. Photographs by Mrs. Maude C. Houser, Chicago.

A Bahai Pilgrimage to South America

Compiled from letters written by MISS MARTHA ROOT while enroute.

(Continued from page 118)

ON shipboard, in the six-day voyage from Santos to Buenos Aires, there was a great storm. The cold, the sleet, the general discomfort of nearly every one seasick, tended to make one a little laggard in giving the Message. Also, these people had been journeying together for four weeks from France and had made their friendships before Miss

Martha Root came aboard. The first one to whom she gave the Message was a young man from the state of Minas Geraes, who is going to engage in commerce between the United States and Brazil, after he completes his language studies. After reading the Bahai books three days he said: “This is the best of all the religions I have known.” One

Frenchman seeing the "Greatest Name" in Persian on the book, *The Divine Plan*, asked her what she was reading. He knew Arabic and was attracted. Then there was a young Frenchman, son of the owner of the largest telegraph bureau in Paris, who spoke a little English (only two persons spoke even a little English), and to him she explained the Cause.

Two days later Miss Root suggested they have a "conference" in the dining-room for all the passengers and he interpreted for her the Bahai Cause. It took two days to prepare. First she explained it to him in halted French, sentence by sentence, the history and vital principles, the young Frenchman repeated it in slow English and then told it in Spanish to a young man who was with him; the Frenchman then wrote it sentence by sentence in his own English, but afterwards wrote it in the most brilliant French. Almost every one came to the "conference" announced by the Captain for four o'clock, immediately after tea. The Frenchman read the address, then as friends asked questions, Miss Root begging them to pardon her French, replied. There were twenty aviators in the audience and all asked for literature. Later when these aviators disembarked, Buenos Aires met them at the pier with flowers and beautiful ceremonies. The commandant who is from Argentina was carried off the ship on the shoulders of his countrymen and marched through the principal thoroughfares. The young Frenchman in saying good-bye added, "I have not always understood well the words you speak, but I understood the life you have, and it is for that I am interested."

September 19th, Miss Root spent in Montevideo, Uruguay, where the French ship stopped for twelve hours. Her roommate on the ship out from New York lived there. The latter was an American girl who had married an Uruguayan. The father-in-law had also

been a passenger on the ship. Miss Root went to their wholesale business house where they took her in a touring car to their beautiful home. They are people of wealth and distinction. After lunch and a drive they put a Bahai book in the English Club, another was taken to the National Biblioteca which is a part of Montevideo University, an excellent library where other Bahai books can be sent. Then they called upon the editor of the leading paper, *El Dia*, and he used an article. Returning to the store, the hostess explained the Bahai Cause to the four brothers and a noted physician.

Montevideo has a population of 400,000. There are 300 journals in Uruguay but they are principally small papers as Montevideo is the capital and is the only large city in this country. Uruguay is small; its population is 1,400,000—the majority being of Spanish and Italian origin. The standard of living is very high and the people are broad in their religious views. International headquarters for much religious and philanthropic work for South America is in Montevideo.

Buenos Aires, capital of Argentina, South America, with its more than a million and a half population, the largest Spanish city in the world, the largest city in South America, and the fourth largest in the western hemisphere, was the scene of Miss Martha Root's pilgrimage for two weeks. From September 20th to October 4th, 1919, this is what occurred:

She did not know one soul in Argentina, but had several letters of introduction, three from the United States, the others gathered along the way. A chambermaid, by telephone, made an appointment for her to go to the home of Dr. Frederico de Valles Vargas, general secretary of the Theosophical Societies of Argentina, at one o'clock. Dr. Vargas and his family had not heard of the Bahai Movement, but as soon as

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

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No. 12

Tablet of New Permission for Dr. Bagdadi and family —News brought by him—The Mashrekol-Azkar

LETTER FROM ROY C. WILHELM.

New York, N. Y.,
October 9th, 1920.

Dear Bahai friends:

Dr. Zia M. Bagdadi, accompanied by his wife, his little child, and his wife's sister, arrived in this city October 4th, after nearly a year's stay in Haifa, Palestine, bringing with them a letter of new permission which reads:

To the friends of God, America—Unto them be the Glory of God, the Most Glorious!

He Is God!

O ye friends of God!

His honor Dr. Zia (M. Bagdadi) and the maid-servant of God Zeenat, stayed in the Holy Land for quite a long time. Now they are returning with the maid-servant of God, Hobour, to America. As

they have attained to the privilege of visiting two Holy Thresholds, that is, the Threshold of His Holiness, BAHÁ'Ó'LLAH, and Makam Aala (His Holiness, the Bab), ye should practice the utmost consideration towards them. I feel the utmost affection towards them.

Upon ye be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

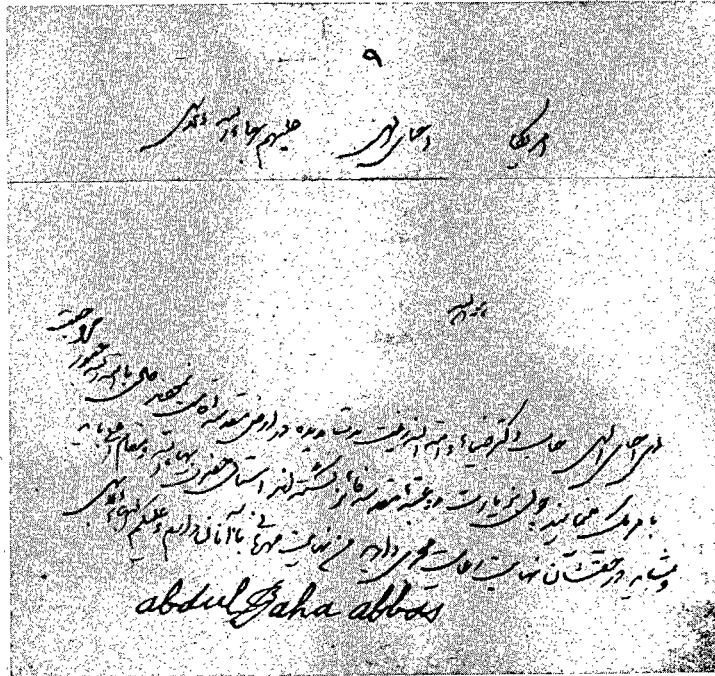
(Translated by Azizullah Khan S. Bahadur, Haifa, August 28th, 1920. Original Tablet in handwriting of Abdul-Baha.)

The friends all over the country will be interested to learn some of the latest news conveyed by Dr. Bagdadi:

Some conception of Abdul-Baha's daily round will be gained from the fact

that the average number of guests is about fifty, this is in addition to about one hundred members of the family and those who have so many years been associated with them. The mass of mail

nearly all the Oriental people have endured during recent years, the Mashrekol-Azkar at Ishkabad was built and now nearly all of its accessories are nearing completion as well.



FAC-SIMILE OF TABLET TO THE FRIENDS IN AMERICA, CONCERNING DR. ZIA M. BAGDADI, HIS WIFE AND HER SISTER.

Entire Tablet is in the handwriting of Abdul-Baha.

which comes to Abdul-Baha in boxes and baskets, it is, of course, impossible to even read. Four interpreters give a large part of their time in an endeavor to select those letters which are most important—such as deal with important matters that pertain to the Cause.

When serious trouble overtook Russia, great numbers of the priests and religionists of all existing orders were killed—the Bahais alone were protected. With the building of the Mashrekol-Azkar at Ishkabad, Russia, widespread attention was attracted and it became evident that the principles of the Bahai Cause and the intention of the Bahais were pure. Notwithstanding all these troubles and the financial hardship

For nearly twelve years, we in America who have supposed we possessed an energy that was unique, have talked of building a Mashrekol-Azkar. The friends in the Orient have long been waiting for the counterpart of their Temple to take form in the Western World. Twelve years have passed and as yet the foundation of the Mashrekol-Azkar in Chicago has not been laid. To use the expression of Abdul-Baha, "The matter is dragging." We of the United States, statisticians tell us, are the most prosperous people in the world. When in this country Abdul-Baha said that when the *most* important thing is at hand, that which is important must wait.

Abdul-Baha tells the story of a widow

of a martyr, who was left with two young children to support. She provided for them by knitting socks; the proceeds from one sock she used for their support, and what she received for the other sock was her glad offering toward the Mashrekol-Azkar. Abdul-Baha then said, "It is this spirit which will build the Temple." Just recently an offering was received from one of those wonderful American sisters, who for years has been devoting her life to the Bahai Cause in Teheran, Persia. Within a few weeks, Jenabe Fazel Mazandarani contributed \$100 of his own money.

During the race riots in Chicago, about a year ago, some dozen homes were bombed, among them being the home of a colored woman. In speaking of the incident to Abdul-Baha, he remarked what is the bombing of a few houses! When I was in America I told the people there would be bloodshed. Of what importance is bloodshed! Indeed, if heed is not given to these matters now, even America may reap serious consequences.

Some one commented on the fact that in various assemblies there were differences between the friends, in some instances so acute that it even retarded the progress of the Cause, to which Abdul-Baha replied, "The firmer a believer becomes, the less difficulty his opinions make."

The borings for the Temple at Chicago have now been made and rock was found at a depth of 121 feet. This is most fortunate as it will greatly simplify the work and save in expense. With this information, detailed building plans are being worked out for active construction to begin in the early spring of 1921. Materials and labor are high. Our dollar of two or three years ago purchases but fifty cents' worth now. Are we willing to let this matter "drag"? The woman who knit the socks gave half of what she possessed. We have believed and sometimes stated that

there were several thousand Bahais in America. If this is true and the Bahais who understand what giving really means, were to solidly unite and partake of the bounty which is in this great day ours, and would send even one-nineteenth of what we possess, it would truly be a step forward, and show that we had begun to awake from our lethargy, and if great troubles should come to our country, we will have done something when we could and will have raised a beacon in the form of a Mashrekol-Azkar, to which all the sad and oppressed may turn.

I close by sending greetings to all the friends and give an extract from a Tablet from Abdul-Baha recently received by me: "I hope the friends will give the utmost importance to the Mashrekol-Azkar. A cablegram from Mr. Randall has lately been received, indicating that they will begin its construction. Through this news I became immensely delighted. The American friends are greatly endeared. Therefore I desire that they may be confirmed to do great achievements and become the factors of the establishment of the Kingdom of God. All the people of the world are, as thou observest, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. They are like unto loathsome worms trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nest and lodging away. Nevertheless they do not come to their senses. Where is the majesty of the Emperor of Russia! Where is the might of the German Emperor! Where is the greatness of the Emperor of Austria! In a short time all these palaces were turned into ruins and all these pretentious edifices (empires) underwent destruction. They left no fruit and no trace save eternal ruin."

Sincerely your brother,

Roy C. Wilhelm.

A Bahai Pilgrimage to South America

(Continued from page 207)

it was explained, they were deeply impressed. The doctor and their friends, Mrs. Maria Hersch, of Alsace-Lorraine, took Miss Root that afternoon to a Theosophical hall, where arrangements were made for her to address that society in Spanish, through an interpreter, the next Sunday afternoon. All conversation with the doctor and the Theosophists was in French, as he does not speak Spanish nor they English. Dr. Vargas also arranged for her to meet another group of Theosophists in his home Monday night. Mrs. Maria Hersch, who speaks English well, interpreted.

The doctor saw that Miss Root was properly introduced to the Spanish newspaper and magazine editors. His friend, a magazine editor, took her to the journals. One paper, *La Prensa*, is one of the largest world newspapers. No other newspaper anywhere is housed so palatially. It is one of the two most powerful and admirable organs in South America. Judged by its advertisement spaces it stands on a level with the first of London publications. Its advertising rates are high so it can do things undreamed by our papers. Its building, in addition to the splendid plant, contains also a concert hall, lecture rooms, reading rooms, baths, cafes, music rooms, apartments where visitors are entertained, a free dispensary for those who are too poor to pay for a physician and the services of a lawyer are furnished free.

Another paper visited, almost of equally high rank, was the *Nacion*, famous for its literary articles and said to be the most independent paper in South America. The *Caras y Caretas*, whose editor took Miss Root to call upon the director of the *Nacion*, is said by Argentina authorities to be one of the best magazine publications in all South America. The visits to newspaper offices were made during two days of tor-

rential, unceasing downpour of rain. The magazine editor offered to go to the Italian newspapers and magazines in Buenos Aires—there were none that did not use a Bahai article sometime during the two weeks. The *Herald* had an article each day and several papers sent reporters to each lecture.

Mrs. C. G. de Bischoff, a normal school teacher and translator, who had heard of the Bahai Cause and had attended a Bahai meeting when visiting New York, gave her days and nights to interpreting for Miss Root. She arranged for an address before the Woman's Club of Short Story Writers at the Phoenix Hotel, Thursday morning. The owner of the hotel offered a hall and himself paid its rental for a talk Saturday evening on "The Economic Solution of World Problems through the Bahai Revelation." The only advertisement of this meeting was through the newspapers. It was attended by a most cosmopolitan audience, representing almost every country and religion. Three magazine editors were present, three reporters, several heads of world firms and teachers from normal schools. Almost every man in the audience had a clipping of the Bahai principles in his pocket. The whole event showed that the trend of thought in Argentina is towards spiritual freedom.

Wednesday evening, Miss Root addressed the Esperantists. They have a membership of 400, with two correspondence schools for the provinces. Their magazine, *Argentina Esperantista*, is using an article on the Bahai Cause.

Thursday evening, Dr. and Mrs. Vargas gave a dinner for Miss Root and later at a Theosophical meeting in their home, they read aloud the Bahai principles in Spanish. A celebrated New York inventor, a guest at the dinner, said in an aside to her, "I have traveled up and down South America and I as-

sure you, you have met the finest people in this country in knowing Dr. and Mrs. Vargas." Their hospitality was genuinely delightful, their love for this Bahai Cause so great that they not only did all the big things, but all the little ones, too. They are studying English and will come to the United States in February. Mrs. Hersch will accompany them. They will visit the Bahai Assemblies in North America during their journey across the continent.

The Bahai Message was presented to the president of the Single Tax society through the courtesy of the Phoenix Hotel owner. There are three Suffrage parties in Buenos Aires. Miss Root met with them four times and spoke for a few minutes at three events. Her subjects were, "Equality of Men and Women," "Economic Problems" and "Universal Education." At the first informal meeting when she spoke, they all arose during the Bahai talk, as a mark of respect. Mrs. de Bischoff interpreted. Men as well as women attend the suffrage meetings in Argentina. Madam Elvira Rawson de Dellepiane, president of the Suffrage Society, called "Association Pro-Derechos de la Mujer," gave a tea for Miss Root, and the organization as a whole gave a tea for her later in one of their fashionable clubs. At the latter tea she met several newspaper women and women authors. The Bahai Revelation was presented at each gathering. Newspaper reporters and photographers were present at both meetings.

An editor of a Syrian magazine, who attended the Saturday evening lecture, later showed Miss Root an article which he had written ten years ago on the Bahai Cause and had never published it. He is using an article now. Another prominent Syrian, decorated with the cross of honor recently by the French Government, is editor of *La Nota*. He used a two-page article giving a picture of Abdul-Baha and outlining the vital principles of the Bahai teachings. The magazine is in Spanish.

Still another magazine, *Caras y Caretas*, used a long article with two photographs. (See frontispiece, page 106.) The *Theosophical Magazine*, published in Buenos Aires and sent to all countries in South America, used an article with photographs.

Unlike other South American cities, Miss Root found that a few people had heard of the Bahai Cause. An artist there had heard it from Miss Watson in Paris and later Juliet Thompson, of New York, had sent her many Tablets. Mrs. de Bischoff had heard the name through this artist and later had met Mr. Pauli and Mr. and Mrs. MacNutt in New York and attended a Bahai meeting in the MacNutt home. A Frenchman, who attended the lectures, had seen Abdul-Baha in Paris. It was this Frenchman who volunteered to translate Miss Root's history of the Bahai Cause into Spanish for the *Theosophical Magazine*. He has five books on the Cause written in French, and is loaning these to Dr. Vargas to read. A school girl had heard of this religion while traveling in Switzerland and through the head of her school Miss Root was invited to come there. A young man came who said he had known of Mr. Urbain LeDoux' kindness at the Bowery Stepping Stone in New York.

The trip to South America has convinced Miss Root that while Esperanto is excellent and to be ardently supported, it will only bear its best fruits in the next generation. Bahais for the decades just ahead must master as many languages as possible. In order to meet these South Americans half-way, she started in to learn from them Spanish pronunciation and first principles. One can only do one's best, but every hour spent by a Bahai on language study will help some.

—

The plan was to cross the Andes and come up the west coast to Panama. As this trans-Andean trip seemed extremely hazardous some of the friends tried to dissuade Miss Root from attempting it.

The week before she had talked with some who had frozen faces and feet, and some were ill from coming over, and a new storm had stopped all traffic since their arrival. One American said in a newspaper article published the day before she started: "If you would consider riding around the edge of the Woolworth building, when it is covered with ice and snow, on a gentle mule, a safe pastime, then have no fears regarding the inconveniences in crossing the Andes in winter." He told about riding around the cliffs within an inch of a precipice some hundreds of feet high. He said he wore three suits of woolen underwear, a sweater, a bath robe, overcoat, ponchos, had his feet wrapped with pieces of sack and then nearly froze to death.

Miss Root realized that to return via the Atlantic Ocean meant not to give the Bahai Message up the west coast and in Panama, the place Abdul-Baha had especially mentioned. Dr. Vargas who knows South America well, assured her she would get through, and she bought her ticket. She started amid gifts of books, flowers, fruits, candy and lunches. Mrs. de Bischoff brought her own very heavy coat and woolen underwear telling Miss Root to use them and then pass them on to a sister in New York. She also brought food, sweets, and port wine. Mrs. Vargas said in her new English, so carefully studied: "I have prepared chicken sandwiches for you myself." Dr. and Mrs. Vargas and Madame Hersch brought delights for the spirit, mind and body. The artist came with another lunch, and other friends with offerings were Theosophists, a Belgian girl, a German, a Scotch woman and a Peruvian.

A New York business diplomat, partner in one of the largest exporting houses, was crossing and had said he would do anything he could for Miss Root. Her roommate in the "camorata," sleeper of the train, was a charming Italian girl, well educated and fluent in French. The American looked

after both of them with the same efficiency and irresistible manners that have made his business such a success.

Dr. Vargas had written and telegraphed the number of the car and camorata to the President of the Theosophical Society in Mendoza, and next morning this stately man (who looks exactly like Tagore) came with a little group of friends. The wait there was two hours, and they took Miss Root and the Italian girl to breakfast and for a drive. The Italian girl spoke Spanish and interpreted. Mendoza is a city of 200,000. There was time to explain the Bahai Message, give them Spanish booklets and Spanish papers explaining the Revelation, and they said they would put articles into the Mendoza newspapers.

The trip by mule-back over the "top of the world," for the Andes are among the highest ranges, the Aconcagua rising to a height of 23,300 feet, was thrilling enough for the most sensational. To pray the "Greatest Name" among these minarets of God was to glimpse the glory of the Eternal, Unknowable. The ancient trail led 10,400 feet above sea level. The people on mule back were infinitesimal specks clinging to mighty terraces—as "ants in an endless and boundless forest"—they huddled on the edge of jagged peaks, frozen chasms, and stiffened mountain torrents. Everybody felt very small and a wonderful feeling of "camaraderie" sprang up. Fortunately the sun shone brightly, and the acute cold was not so terrible as all had expected. The Italian girl being an expert horsewoman, generously gave Miss Root the man she had engaged by telegram to walk beside her mule. (She had made this journey before and knew very well what to do.)

A detour through one dark tunnel took over an hour in stumbling, slipping blackness in which the frightened mules shied and fell. Miss Root, as her mule plunged downward into the mouth of the tunnel, gripped the pommel, threw her body far back, closed her eyes, and

prayed the "Ya Allah El-Mostaghos" for all. Over and over again in that black uncertainty, the clear, vibrant voice of the Italian girl would ring down the line of mules: "Mademoiselle, are you all right?" Tears of deepest tenderness spring to the eyes at the thought of such a friend. The New Yorker's mule was not a good one and he was so far behind Miss Root did not see him before she entered the tunnel. All started together, but it was not possible to keep together—one does not drive the mule but leaves the sure footed little carrier of destiny to choose his own path.

Later, out from the tunnel, when the procession came to precipitous downward slopes toward Chile, Miss Root could not even see the one inch margin that had been promised by the man in his newspaper account. To her this was by far the most dangerous part of the journey. And so it was with great joy that she saw the men getting off their mules and walking farther in down the mountain side. She did the same for the mules would sometimes slip a yard in this perpendicular path and they were frightened too. Taking the guide's hand they made the descent together, and when they could not walk they could run! The warm sun had melted the crisp ice just enough that they could get a foothold. They stopped every few minutes to breathe as one's breath is very short in this altitude. Some fainted, some had "puna," which is bleeding of the nose and ears. Everything given Miss Root was passed along to those who needed it.

The train journey later ended in tropical gardens and orchards of divinely fragrant orange blossoms. The Italian girl, Miss Root and the New Yorker said they would remember the trip as one of the happiest of incidents. The custom house inspector at Los Andes has a Bahai booklet in Spanish, as has also the mule driver.

The New Yorker's firm in Valparaiso treated Miss Root as a sister. They put her bags through the customs, had them

taken by their own porters to the ship, called a messenger boy to escort her to the Theosophists, later took her to lunch with the New York guest of honor, and all three men took her in a launch to her ship. She explained the Bahai Cause.

—
Dr. Vargas had given her a note of introduction to the President of the Theosophical Society in Valparaiso who speaks both English and Esperanto. He promised to get articles into Valparaiso papers and to tell the friends in Santiago. (The train was delayed by storm and Miss Root did not get to Santiago, a city of 300,000 and eleven daily papers.) Valparaiso has a population of 250,000. Instead of staying four days in Valparaiso, she only stayed four hours, owing to the Andes storm.

—
The trip up the west coast on a Chilean ship was immensely interesting. Grippe had to be the shadow to make one appreciate the sunshine, so the first few places are but memories of trying to get ashore to newspaper offices to explain the Bahai Message, then leaning against the friendly lamp posts for strength to drag one's self back to the boat. An engineer and his wife, who have been in Chile two years and spoke Spanish, went ashore with Miss Root at Coquimbo and Antafogasta and interpreted.

In Iquique, a soldier boy who spoke English, took Miss Root to all four newspapers, but as it was Sunday and Columbus Day, only one was open, but she gave the Message to a small group there. The editor used an article. In Arica, the editorial writer of the paper was a woman. She was much interested in the Bahai ideas about women. She said she would use an article and would be glad to use others later. As Miss Root left she said in English the one word, "sister!"

During the voyage it was not possible to give a lecture, as most of the people were traveling short distances and the

passenger list changed frequently; also several different languages were spoken. Miss Root spoke individually and copies of vital principles of the Bahai Cause were later sent by passengers to Australia, New Zealand, Venezuela, Mexico, Panama and Spain. Some of the passengers came to Miss Root and said: "We wish to get a booklet about this religion, why did you leave us out?" The truth was the literature was all gone except a few newspaper and magazine clippings. (Miss Root bought \$50 worth of magazines and daily papers containing the Bahai Principles in order to use them in distribution after the 500 booklets were given out.) On this ship one passenger would tell another, and they came to ask questions so that by the end of the two weeks the Bahai Message was well circulated. One young man, when hearing her tell about the Bahai Convention in New York, said: "Will the Cause grow as rapidly as that in South America? In twenty-six years will we have a convention like that?" Others were very much interested in the Temple to be built in Chicago.

—

Lima, in Peru, the seat of the old Inca civilization, was the most important city visited after leaving Valparaiso. Its population is 250,000. Dr. Vargas had given Miss Root letters of introduction to nineteen cities and towns and four were to his friends in Lima which is his native city—one was to a newspaper owner, one to a senator, and two to physicians. As Lima is a half-hour's ride from the port Callao, and the ship only stopped three hours in the early morning, it was a problem how to get there, find these men, and get back on time. On the electric tram Miss Root met two young men from the ship who spoke English and Spanish. They took her to the leading hotel to inquire from the manager how to reach these people. He was an old man and wonderfully kind. He told Miss Root to sit down and write her message

to each man and he would take them with her letters of introduction, Bahai booklets and magazine clippings to each man. He assured her the newspaper owner would use an article and volunteered to translate it into Spanish. It was all done so easily and quickly, and the two young men from the ship, getting interested, mailed to their sisters in Australia and New Zealand, Bahai booklets from that hotel. After Callao no more letters of introduction could be used as the ship was not allowed to stop at any more ports owing to fever conditions.

On the last day of the voyage the passengers asked Miss Root to give a lecture on the Bahai Cause in the music room. It was announced to be given in English, but when the friends came some asked to have it in Spanish, so a Mexican gentleman interpreted, and it was given in both English and Spanish. There was such a warmth of interest and everybody seemed happy. Some of those present were en route to Japan, Spain, France, Germany, Panama, Venezuela, Iona, California, Oklahoma and New York. Each one was given a clipping or something which explained a little of the Cause.

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Abdul-Baha said in regard to the Panama Canal Zone: "Likewise, ye must give great attention to the Panama Canal Zone, for in that point the Occident and Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The teachings once established there, will unite the East and the West, the North and the South."

Miss Root spent one week in the Canal Zone. Arriving in Panama Saturday noon, October 25th, the first visit was to the *Star and Herald* office, the oldest newspaper. It is printed one-half in English and one-half in Spanish. The editor, a young man who had heard of the Bahai Movement in California, used

a column and a half about the Cause, giving it a prominent place. Miss Root asked if there were any clubs or churches where she could speak. He told her of a big event which was to be given that evening in the fashionable Ancon Club house for the Roosevelt Memorial fund and suggested the men to see. As a result, a ten-minute talk was given there where Miss Root explained what Abdul-Baha had said about the Canal Zone and she gave the vital principles. Four hundred people were present.

There is a Union Church in Balboa (the American city which adjoins Panama, the older city of the Republic of Panama). One can only see where one city ends and the other begins by the architecture and the beautiful grounds of the American part. Everything that the United States has built in the Zone has been high in standard. The place may well be considered a demonstration of ideals in living for the world, coming and going, to see and learn. This Union Church is composed of people of all denominations of the Protestant faith. They gave Miss Root twenty minutes at their evening service and the editor of their church magazine said he would use a column about the Bahai Cause in his journal bringing in what Abdul-Baha said about the Canal Zone.

The Cause was explained to the editor of the *Despatch*, a newspaper for the colored people, and he used a story.

An attempt was made to visit the Leper Colony at Palesaco, near Panama, but the winds were so high that in attempting to land in the little boats, two men in the launch ahead fell into the sea, so the Doctor ordered Miss Root's launch back, but she explained the Bahai Revelation to the Doctor and to the wife of the Superintendent, and sent the lepers Thornton Chase's leaflet, *Before Abraham Was*, and *Unity Through Love*, by Mr. MacNutt, and four boxes of candy. There are seventy lepers there, seven of them children.

The Message was also given to the doctors of the Canal Zone ports, to the British Minister, and to several of the American Government officials. In a journalistic way, Miss Root met the heads of all the Government works.

In the Canal Zone there are opportunities to get excellent positions clerking, stenography, nearly every kind of work one would find in the States. The climate is warm and the life extremely pleasant. It is said that Panama Canal Zone within a decade or two will be quite as popular as Palm Beach as a winter resort. The Bahai who settles there and builds up an assembly will be doing a work that will influence every part of the globe. It is the most central place in the world, where in the centuries just ahead the long lines of commerce and travel will pour up and down, back and forth. The old Roman philosopher who said if he had only had a place on which to stand he would take a lever and move the world, would find that place today in the Panama Canal Zone. Some day someone will build a great university on the heights of the Panama Canal Zone; how glorious if it could be a Bahai seat of learning!

Leaving Colon for Havana, a five-day trip, Miss Root went to the captain of the ship, showed her credentials and explained the Bahai Cause, asking him for permission to give a talk. He arranged for her to speak on Sunday morning at eleven o'clock. Nearly every one came. The passengers were principally from the Southern States and Havana. It was the only event that took place in the social hall during the journey and the people came promptly.

If any one feels timid about asking opportunities to speak, let him remember that no day comes twice to any servant in the Cause, and Abdul-Baha has said to "roar like a lion the Words of God," and "sing like a bird the Melodies of the Kingdom." The Great Heart will not falter and the world is ready!

Allaho'Abha!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

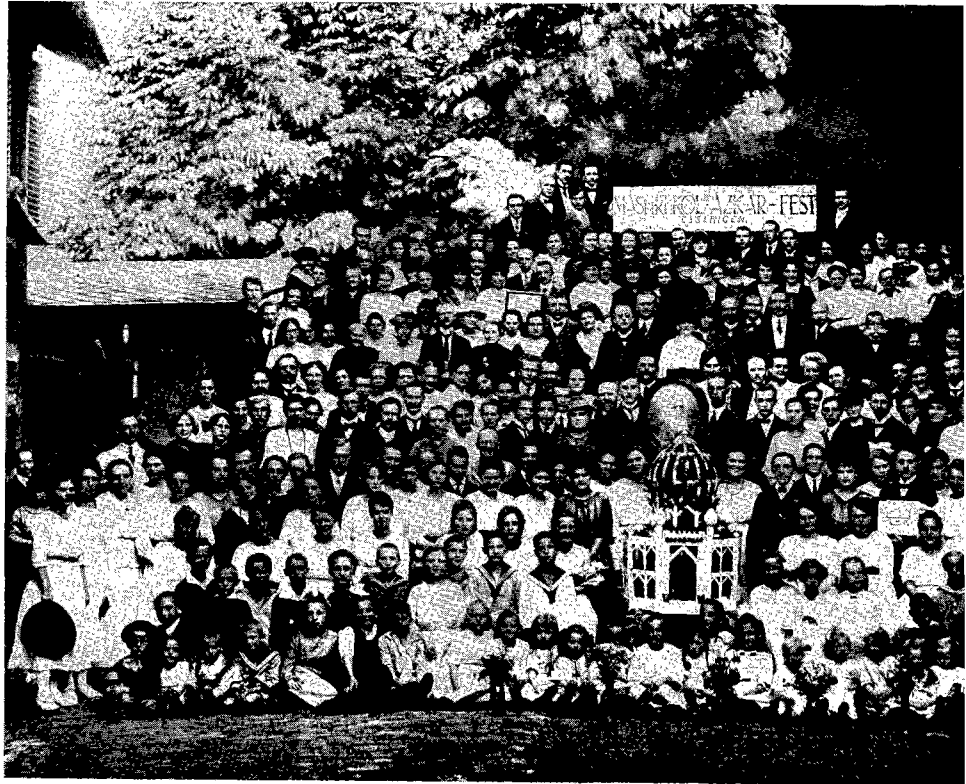
From *Unveiling of the Divine Plan*.

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BAHAIS OF GERMANY CELEBRATING MASHREKOL-AZKAR F
AT ESSLINGEN, WURTEMBERG, AUGUST 15, 1920.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Kudrat 1, 76 (November 4, 1920)

No. 13

News from the Bahais of Germany

LETTER FROM CHARLES MASON REMEY TO THE STAR OF THE WEST

Esslingen, Württemberg,
August 27, 1920.

To the Editors of the STAR OF THE WEST.
Dear Friends:

With this letter I am sending you a copy of a photograph of a large group of our friends in Germany. This was taken at a feast in Esslingen, on August 15th, which was a representative gathering of Bahais of these parts.

Shortly following my arrival here, a series of three large and beautiful feasts were given by the friends in Stuttgart, in Zuffenhausen and in Esslingen. At these gatherings long tables were spread, tea and other refreshments were served, and programs of reading from the revealed Bahai Word, of appropriate addresses, and music, were rendered by the friends. These were conducive to much joy and fragrance of spirit, for although these feasts were simple, they represented no little sacrifice upon the part of the people, many of whom, even now, these many months after the war, have not all they need to eat, and are under-nourished. Although food conditions here are now becoming better, yet this is slow and there is yet suffering.

Having been the recipient of so much hospitality here, both of a general nature as mentioned, as well as having been entertained in many homes, I planned to spread this feast here in Esslingen for all the Bahais and those of their friends who were attracted to the Cause. Everything was conducive

to the success of the affair, even the present state of depleted finance of Germany, which has reduced the German mark from its normal value of twenty-four cents in our money, down to its present value of two cents. Under this condition I find myself temporarily in financial affluence, which makes it possible for me to make expenditures ordinarily impossible.

Through the co-operation of the friends some big tasks are accomplished with ease. So it was with the feast. The Esslingen friends worked so unitedly to make this a success, that I soon realized that in reality it was not my feast, but their feast, therefore I feel that I can praise this gathering, since it was realized through the service of the Esslingen assembly. It would have been quite impossible for me to have accomplished this had I been alone and single handed.

It was decided that the principal thought of the meeting should revolve about the Mashrekol-Azkar. Recalling a similar feast given several years ago at the Latimers' in Portland, at which a model of the Mashrekol-Azkar of Ishkabad was featured, it occurred to me to make a similar arrangement here in Esslingen. Several of the young men Bahais responded with much fervor and enthusiasm to this suggestion, and after some labor a model showing, without details, the general arrangement of the Ishbakad Temple, was built—the framework being of wood and cardboard, covered with paper and decorated with

greens and flowers. A miniature garden, surrounding the model, represented the layout of the park of the Mashrekol-Azkar of Ishkabad—the Temple being approached by nine radial avenues, containing fountains, rep-

Under the present existing conditions here in Germany, the matter of getting together sufficient food at one time for such a gathering was difficult. Nevertheless the friends solved the problem by going to a number of shops, getting

* O *

MASHRAKEL-AZKAR-FEST

BAHAI-TEMPEL-FEST

veranstaltet für die Freunde in Deutschland und jene, welche der Bahai-Sache nahesteht, in Festsaal des Hotels „Krone“ in Eßlingen (Württemberg) am Sonntag den 15. August 1920, nachmittags 1/2 5 Uhr

PROGRAMM

1. Gehet aus den Worten von Baha'Ullah Herr Hugo Bender
2. Musikstück — Violine und Piano Geschwister Hauff
3. Begrüßung Herr Remey
4. Vorlesung aus den Geoffenbarten Worten Fraulein Kostin
5. Die Geschichte der Bahai-Religion Ansprache von Frau Konsal Schwarz
6. Gesang Fraulein Stäbler, mit Begleitung von Frhn. Eypert
7. Vorlesung aus den Geoffenbarten Worten Herr Jäger
8. Der Mashrakel-Azkar Vortrag von Herrn Remey
9. Chorgesang der Eßlinger Bahaien
10. Vorlesung aus den Geoffenbarten Worten Fraulein Doring
11. Tee und Erfrischungen Musik von Frau Schleg, Frhn. Kahlke, Frhn. Eger, Herrn Gustav Eger
12. Klavier Vortrag Otto Haefliger
13. Vorlesung aus den Geoffenbarten Worten Frau Schweizer
14. Die Prinzipien der Bahai-Religion Ansprache von Herrn Herzigel
15. Lohgesang von 5 Mädchen Frhn. Schweiner, Frhn. Kahlke und Frhn. Kainbach
16. Vorlesung aus den Geoffenbarten Worten Herr Kohler
17. Ansprache über die Bahai-Offenbarung Frhn. Knobloch
18. Gehet aus den Worten von Abdu'l-Baha Frau Bender
19. Segnungslied das alle Freunde mitzusingen gebeten werden

Anmerkung: Das Modell in der Mitte des Saales stellt die Hauptpläne des Bahai-Mashrakel-Azkar dar, welcher vor 12 Jahren in der Stadt Ishkabad in Rußland-Asien erbaut wurde und ganz im nördlichen Stil gehalten ist. Wie das Modell zeigt, hat das Bauwerk neun Straßen (die Zahl 9 symbolisiert die Bahai-Offenbarung). Dieser Tempel ist mit einer Kuppel überdeckt, während sein Hauptingang, von 2 Minarets flankiert, in der Richtung des hellen Landes liegt — Das Museum, durchs Zentrals von diesem Tempel, ist das Modell, welches die Bahai-Offenbarung zeigt, welche die Mashrakel-Azkar in Ishkabad umgibt. Strahlenförmig laufen diesem Bauwerk 9 Straßen zu, während die 9 Gärten, welche sich befinden, ebenfalls umgeben sind, welche auf dem Modell durch Wasserbecken angedeutet sind — Die Unterseite des Modells zeigt auch die Vorrichtung der Inneneinrichtung des Bahai-Tempels geben, dessen Kuppel aus 9 Bögen ruht, von 9 Pfeilern getragen wird, welche den Radus aus dem Dom bilden.

Auf Wunsch der Freunde aus dem Eßlingen übergeben von Heinrich Schwab, Eßlingen.

Program printed in Germany

resented in miniature by trays of water, the shrubbery, grass, and flower beds being done in flowers and greens.

The regular weekly meetings and the feasts of the Bahai assembly of Esslingen are held in the ballroom of the Krone Hotel, so we first planned to hold this Mashrekol-Azkar feast in this same room. However, when we came to make the final arrangements we found that the room was not large enough to accommodate the anticipated crowd, so our paraphernalia was arranged in the garden of the hotel, which proved to be far better, for the day was warm, and over three hundred people were present.

* O *

Mashrekol-Azkar-Feast

BAHAI-TEMPLE-FEAST

Given to the believers in Germany and to those attracted to the Bahai Cause, in the ballroom of the Krone Hotel in Esslingen, Württemberg, on Sunday afternoon, August 15th 1920, at half past four o'clock.

PROGRAMME

- I. Prayer from the words of Baha'Ullah Mr. Hugo Bender
- II. Music — Violin and Piano The Misses Hauff
- III. Address of welcome Mr. Remey
- IV. Reading from the Revealed Word Miss Kostin
- V. Address — The History of the Bahai Religion Mrs. Conal Schwarz
- VI. Song Miss Stäbler accompanied by Miss Eypert
- VII. Reading from the Revealed Word Mr. Jäger
- VIII. Address — The Mashrakel-Azkar Mr. Remey
- IX. Choral Singing Friends in Esslingen
- X. Reading from the Revealed Word Miss Doring
- XI. Tea and refreshments Music by Mrs. Schleg, Miss Kahlke, Miss Eger and Mr. Gustav Eger
- XII. Music — Pianoforte Master Otto Haefliger
- XIII. Reading from the Revealed Word Mrs. Schweizer
- XIV. Address — The Principles of the Bahai Religion Mr. Herzigel
- XV. Presentation of a playette Miss Schweiner, Miss Kahlke and Miss Kainbach
- XVI. Reading from the Revealed Word Mr. Kohler
- XVII. Address — The Bahai Revelation Miss Knobloch
- XVIII. Prayer from the words of Abdu'l-Baha Mrs. Bender
- XIX. Chant of the Benediction, in which all will kindly join in singing.

Announcements: The Model, in the center of the room, represents the general lines of the Bahai Mashrakel-Azkar, erected twelve years ago, in the city of Ishkabad, in Russian Turkestan. This edifice is in the Oriental style of architecture. As will be seen by the model, the building has nine sides (the number nine being symbolic of the Bahai Revelation); the temple is surmounted by a dome, while its main entrance, flanked by two minarets, faces the direction of the Holy Land — The miniature garden in greens and flowers, surrounding the model, represents the layout of the park surrounding the Mashrakel-Azkar in Ishkabad. The building is approached by nine radial avenues, while the nine garden plots, between these avenues, contain fountains, represented in the miniature by trays of water. — By examining the model an idea may be obtained of the interior arrangement of the Ishkabad Temple, the dome of which is borne upon nine arches supported by nine piers surrounding the rotunda beneath the dome.

Program printed in Germany

as much as possible from each, until the necessary amount was secured.

At an early hour, the morning of the feast, practically the entire Esslingen group of Bahais assembled for work. There are but few horses now left in Germany, so the friends came drawing wagons themselves, transporting provisions, flowers, chairs and the many things required; all worked diligently and by early afternoon the model of the Mashrekol-Azkar had been placed in the center of the garden, the tables and chairs arranged, decorations in place, and all other things were in readiness for the arrival of the people.

This feast had more the character of

the feasts in the Orient than any which I have attended in the Occident. I presume this was largely due to the garden setting. In an open pavilion at one end of the garden a stage was arranged, and here several young girls gave a short play, built around the Bahai thought of the flowers of the Kingdom, which terminated with the Greatest Name. Another feature of this presentation was the distribution of flowers among the friends by several small girls dressed in white.

Our program, a copy of which I enclose to you in this letter, would probably have been long for an American gathering, but here in Germany, like in the Orient, the people are less restive than we in our country, so the three hours and a half that we were being refreshed and entertained both spiritually and materially, passed quickly and without fatigue.

In one end of the garden tea was served, while at another end tables were spread with fruit, and everywhere there were flowers, for even though there is a scarcity of food here, one finds at every turn a profusion of flowers. The program was so arranged with music and pauses, that the people could move about between the numbers without interruption to the meeting.

As the evening progressed the model of the Mashrekol-Azkar, and the miniature garden about it, were lighted by a number of small colored lights, while above it hung a large copy of the Greatest Name all in light. Many paper lanterns and lighted wicks in colored shades in the trees and shrubbery gave a mellow light, which, with the music, and the spiritual thoughts on the lips and in the hearts of the friends, made a picture which I can never forget.

The Bahais assembled not only from the immediate neighborhood, but some came from places at a considerable dis-

tance—Berlin, Leipzig, Karlsruhe, and Ludwigshaven (the latter in the occupied country beyond the Rhine)—besides a number of towns here in Württemberg, were represented.

It was a very happy occasion, as you will see by the smiling faces in this photograph which I send you.

Faithfully yours in El-Abha,
Chas. Mason Remey.

LETTER FROM CHARLES MASON
REMEY TO THE TEACHING
COMMITTEE.

To the Bahais in America.

Dear Friends in El-Abha :

I have been for some days now in Germany and I am receiving so much Bahai love and kindness at the hands of our friends here, that I hasten to write you this letter in order to share with you the spiritual bounty of this experience.

It has been the fortune of many of the Bahais to travel in foreign parts there to find the love of Abdul-Baha burning very fervently in the hearts of the people of The Covenant—friends who poured out this spirit of faith in acts of love and kindness, upon the favored traveler. This experience is a spiritual bounty of the Cause of God. Such love and kindness is not the result of human interest nor changing affections; these are the fruits of the divine love which the Manifestation of God has planted in the heart of humanity, and which is burning in the souls of His people.

Some years ago when I traveled among the Bahais in Persia, I had brought to my mind, and penetrating my heart at every turn, the fact that I was the unworthy recipient of a great wealth of kindness and devotion, which those people held in their hearts for the Bahais of the Occident, and that this love between those distant people of the

East and of the West was the fruit of The Covenant.

Now here in Germany I am experiencing a similar blessing, for through the kindness showered upon me here, I feel this great love and devotion of our friends here for the Bahais in America. It is as Abdul-Baha teaches, when soldiers of the world rush into battle to kill one another, soldiers of God's Kingdom rush forward to embrace one another.

With the Bahais here in Germany, I have demonstrated to me daily that the recent war has caused the love of the friends here for those in America to become more evident and manifest than ever before. This is most apparent, because it is in such strong contrast with the surrounding chaotic conditions of this nether world. In the hearts of the Bahais here there is not only no trace of the national hatred, which of late has characterized the relations of our two countries, but more than this they have a great love for the friends in America. I am deeply touched and spiritually refreshed by their Bahai attitude, for the psychology of the war has not entered into their souls, with the result that the fragrance of the Kingdom of El-Abha is a living divine presence in their midst.

Our people here in Germany have suffered much. They are now undergoing the after effects of the war, which, in some respects are as trying, and as difficult, as were the conditions during the period of fighting. Although nominally the war is over, practically there is still the greatest economic pressure between the nations and this is causing the people here much suffering and misery.

The people here do not have quite enough to eat, nor is the food which they have sufficiently nourishing. Months and years of this continued shortage of food and nutriment needed by the normal man has reduced them physically to an extent which their bright and

cheerful faces and spiritual countenances would belie.

The other day, while in Leipzig, I visited a Bahai home in which there were four children. The parents were working people. The three youngest of the little ones were boys, and at my invitation they drew near and finally sat on my knees. I remarked to the mother, who stood by smiling, that she must be very happy to be the mother of such a family, whereupon a change of expression crossed her face; she looked pained and left the room. A Bahai present then told me how hard it had been for these parents even to partially feed their children, and even harder for them to see their little ones growing up undernourished. Though these little fellows had tanned skins and pleasing and responsive faces, their bodies were pitifully thin and emaciated. The eldest of the trio told me he was twelve years old, but he appeared to be about nine! This is but one example of the many which I am seeing daily. These are living testimonials of the troubles caused by war.

The cheerfulness and the hope and the spiritual assurance of the Bahais here in Germany, is in such strong contrast with their material condition that their problems are all the more appealing—particularly to one who finds himself the recipient of so much of their kindness such as I am now receiving.

In the near future I hope to be able to write to the friends in America, telling them in detail of the Bahai work here in Germany. Now I am writing in brief in order to send this letter immediately and without loss of time, in order to suggest that the friends in America do all in their power to further the Bahai spirit of love and service of the friends there for friends here.

Shortly after the postal service was re-established (after the armistice between America and Germany) some of the Bahais in America wrote very kind

and warm letters to the believers here. Those letters coming at that time, with the spirit which they brought, were very much appreciated, for this demonstration from the American Bahais was an assurance to the people here that the divine bands of the Kingdom of El-Abha

coming from America. These are read in the meetings and are then spread among the people.

During the past year and a half the majority of the people in general in America have been in plenty, enjoying the luxuries of life to a degree unprece-

Öffentl. Vortrag


Dienstag den 31. August
im Kaffeehaus zum Kopf
im Gartenhof

BAHAISMUS
die Universalreligion der Zukunft

als Verkünderin des allgemeinen Weltfriedens, der
Einheit aller religiösen und philosophischen Systeme
und der Zusammengehörigkeit aller Völker der Erde

Redner
Herr **Charles Mason Remey**
aus Washington

Derselbe sprach in: Amerika, Japan, China, Birma,
Siam, Persien und in allen größeren Städten Deutsch-
lands, wo bereits Zentren dieser Bewegung existieren.

Anfang 8 Uhr abends  Eintritt frei!

Poster printed in Germany

Öffentlicher Vortrag

Dienstag, den 31. August, im Kaffeehaus
zum KOPF in Freiburg

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aus Washington.

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Birna, Indien, Persien u. allen größeren Städten
Deutschlands, wo bereits Zentren dieser Bewe-
gung existieren.

Anfang 8 Uhr abends. Eintritt frei.

Am Mittwoch, den 6. Oktober, abends 8 Uhr
spricht im **Kammermusikkreis der Stadthalle**
Heidelberg

Mister Ch. M. Remey aus Washington
und Frau Alice Schwarz aus Stuttgart
über die Prinzipien der

Bahai-Weltreligion.

Diese Religion hat heute schon Anhänger aus allen
Nationen und Konfessionen der Erde.

Mister Remey sprach über diese Religion in Japan, China,
Birna, Indien, Persien u. in versch. Städten Europas.

Freier Eintritt! Einlaßgebühr 20. \$, wofür Garderob. frei!

Newspaper notices printed in Germany

united the hearts of the believers in the midst of all the upheavals of the great world war. Furthermore, in addition to writing letters, some friends in America sent wearing apparel and foodstuffs to the Bahais here, and this was a spiritual demonstration which so supplemented the letters that many good results followed.

It would be very good indeed if the friends in the American Assemblies would write to the Bahais here and share with them copies of the translations of Tablets recently received from Abdul-Baha. Several of the Bahais here are students of English, and they translate into German many of the revealed words

dedented in the history of our own country and, so far as I know, unprecedented as well, in the history of any other country. This condition is one of the after effects and the results of the war. While war brings untold miseries to many, to others it often brings, for a time, a certain appearance of prosperity, resulting from the disturbed and shifting political and commercial conditions. Again as the pendulum swings back to the other extreme, conditions are reversed and comes the restitution which is inevitable.

In addition to writing to the friends in the assemblies in Germany, it would be very good indeed if the friends in America, in our present hour of mate-

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS.

Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

Kudrat 1, 76 (November 4, 1920)

No 13

Messages from Abdul-Baha to all the friends

Given to Mrs. A. J. Parsons, at Haifa, February 15, 1920.

“You must think now of spiritual affairs. Try to enlighten the morals and try to spread the teachings of BAHÁ'O'LLAH, so that this fire of dissension which is burning in the world may be extinguished. It is impossible for the different nations and parties which exist now—such as socialists, Bolsheviks, the extremists or radicals, strikers and those who wish for absolute authority, to leave these dissensions and be united—save through BAHÁ'O'LLAH's teachings. The teachings of BAHÁ'O'LLAH are like the sun and these dissensions are like the darkness. This darkness cannot be dispelled except through the teachings of BAHÁ'O'LLAH. The snow of disagreement has covered all the world and this snow cannot be melted except through the teachings of BAHÁ'O'LLAH. The teachings of BAHÁ'O'LLAH declare the unity of the world. The teachings of BAHÁ'O'LLAH are a shining reality. The teachings of BAHÁ'O'LLAH will dispel all national disunion, all racial disunion, and the teachings of BAHÁ'O'LLAH will conquer the economic difficulties. This is the essence of questions. You must all try to give life to the dead people, to make the blind see, the deaf hear, and to give all the help you can to the poor. This is what attracts heavenly assistance.”

“Now you are going on your way home. For each one you must have a message. Convey to all my greetings and tell them that they are all my friends, my very dear friends and the servants of His Holiness BAHÁ'O'LLAH, and for this reason they are dear to me. I am always thinking of them and I am constantly praying for them in the Kingdom of Abha, so that they may become lighted candles, so that the light of guidance may radiate from them, so that they may become shining stars in the Heaven of Truth, that the light of Truth

may shine in this world, so that they may be the comforters of the people, so that they may live in accord with one another, so that they may sacrifice their own souls in the service of one another, so that they may be the consolers of the poor, so that they may be the kind parents of the orphans and so that they may relieve the sick. Convey this message."

Letter from Monereh Khanum, the Wife of Abdul-Baha

Addressed to Edith R. Sanderson

Haifa, Palestine,
Sept. 22, 1920.

Letter from Miss Sanderson

My dear spiritual daughter:

I sincerely hope and supplicate to God that you may always be confirmed in your undertakings. Your letters have regularly arrived and have aroused great joy. We never fail to present to the Master your humble love and greetings.

Two days ago I wrote you a letter in Persian about the school we have been thinking of establishing on Mt. Carmel. That is surely a lofty idea and if taken up it will undoubtedly help the education of the Bahai girls and serve the uplift of the world of humanity.

We agreed that I should give the land and you procure the other expenses. The ground is ready. It is according to the wish of the Master and is situated on an elevated and most beautiful spot, near the Tomb of the Bab. Now, I have done my share, the rest remains upon your help and energy.

We have mentioned our plan to the Master and he approves of it. When speaking about procuring the funds, the Master expressed a desire that this work be done by the Bahai women.

The Greatest Holy Leaf (Abdul-Baha's sister) as well as the other members of the family send you their love.

Hoping that you will be confirmed and assisted by His Holiness BAHÁ'O'LLAH in accomplishing this helpful undertaking, I will ever remain,

Yours in His Name,

MONEREH.

To the STAR OF THE WEST—

Dear friends in El-Baha:

While in Haifa several months ago, the Master's wife, Monereh Khanum, spoke to me of her great desire to see a school for girls built on Mt. Carmel, and asked if I could help her in the realization of her desire. What could I do but answer her appeal with all my heart, feeling that the heart of all Bahais would answer in unison with mine, a prompt acquiescence to her request. Not only because the need for a school in which Bahai girls of the East may derive the much longed for education, which to a certain extent is accessible in schools already established in various parts of the East by catholic or protestant missions, but because it would be the most perfect tribute that the women of East and West could pay to one of the finest women in the world today, whose name and personality has remained concealed behind the power and majesty of the Master, but who nevertheless through her life of absolute self-sacrifice in the path of BAHÁ'O'LLAH will ever remain a magnificent example to womankind.

One of the reasons why this school is of paramount importance is that the difficulties are many for Eastern girls who wish for a truly practical education and they are apt to lose in one way what they gain in another in schools where the Bahai principles are unknown.

We know the great importance BAHÁ'-

O'LLAH has attached to education; in the *Kitab-El-Akdas* parents are commanded to educate their children, and if they fail to do so, it is incumbent upon the House of Justice to carry out this command. Also, elsewhere we are told that to educate a child is an act of worship. Therefore, to contribute towards the erection of this school where the Bahai principles will be implanted in the minds of the coming mothers of future generations, will be like unto an act of perpetual adoration.

Mr. White, who was in Haifa while I was there had several talks with the Master on this subject and was commissioned by him to look into the most modern methods of education now in America

and to present his report to him.

I wish now to make an appeal, joined to the enclosed letter just received from Monereh Khanum, to all Bahais alike to give whatever they have to give of time, thought and monetary support towards a speedy realization of the desire of one towards whom we should turn with deepest love, respect and reverence.

Subscriptions to be sent in Egyptian money to Rooha Khanum, care of Mirza Jalal, Haifa, Palestine.

Yours faithfully in El-Baha,

Edith Roobie Sanderson.

P. S.—I must add that this school will be open to all girls desirous of entering, irrespective of creed or nationality.

Scholarship Fund for the Tarbiat School

The American friends of the Tarbiat Scholarship Fund will kindly note a change in the address of Mrs. Louise D. Boyle, which will be in future The Hadleigh Hotel, Washington, D. C. During the many years when our dear brother Joseph H. Hannen was in charge of the Scholarship Fund as treasurer of the Persian American Educational Association Mrs. Boyle was assistant treasurer and countersigned all checks. Therefore, with the passing of our faithful brother the care of the Fund reverted automatically to Mrs. Boyle, who has

accepted this service for the present at least. Scholarship dues may be sent to her at the Hadleigh and will be promptly acknowledged.

The Special Memorial Fund for the Tarbiat School which was suggested at the Convention, in appreciation of the services of the late Joseph H. Hannen, is in charge of Miss Nellie Lloyd, 104 Wall Street, New York, N. Y., as announced in the STAR OF THE WEST of June 5, 1920.

Louise D. Boyle.

News from the Bahais of Germany

(Continued from page 223)

rial plenty, would send packages of foodstuffs to the Bahais here. Much is needed here in Germany, but certain foodstuffs are most needed above other things. These are *white flour, canned butter and milk and sugar*. Such supplies can be sent by post from America into Germany in packages not exceeding five kilogrammes (about ten pounds) in weight. These packages should be clearly and legibly marked *Liebersgabe*

(gift of love) which will enter them into Germany free of customs. Packages should be very securely wrapped—preferably sewed up in cloth then tied in paper—and should be registered. Further particulars and directions can be had through inquiry at the post offices in America.

Since Stuttgart is the principal Bahai center in Germany, and since the friends there have organized a "bund"

or an assembly, which has been recognized by Abdul-Baha, I would suggest that any Bahai offerings coming to these parts be sent to the *Bahai-Bund, Hölderlinstrasse 35, Stuttgart, Wurttemberg, Germany*—with the request that these gifts be distributed among the friends throughout Germany where they are most needed.

With the arrival of any foodstuffs in response to this letter, I will suggest to the friends of the "Bahai-Bund" that a committee be formed to distribute these offerings.

The work of teaching in Germany will be helped by food sent to the friends here, for these Bahais are serving those whom they teach and will make it possible for them to give offerings of food along with the teaching which will be productive of good results. The value of such services will be all the more enhanced when it is known that these offerings come from the Bahais in America.

The Society of Friends (Quakers) in America have established food distributing centers in a number of cities in Germany, and this good work has helped to better the international feeling of friendship among the people in this country. Let us Bahais also do materially in proportion with our means, to help our friends here, and thereby further the spread of the message of The Kingdom. . . .

The town of Esslingen, where I am now staying, is near Stuttgart. It is an old city nestled in the valley of the Neckar, between hills covered with orchards and vineyards still retaining its medieval ramparts with fortified towers, and narrow winding streets, with picturesque half timbered gabled houses, the upper stories of which project over the sidewalks and are supported by quaintly carved corbels. In rambling about the town it is easy to imagine oneself back in the middle ages, but when one enters into the homes of the Bahais

in Esslingen, one finds there the life and the spirit of the Abha Kingdom to such a degree, that the contrast between the new and the old—the quickening life of this new age, and the old civilization of the past—is very forcibly borne in on one's consciousness.

Here in Esslingen we have a very flourishing and active Bahai Assembly. The meetings are very joyful and their spirit is most soul refreshing. Last Sunday these friends spread a Feast. One hundred and fifty persons sat at one table, built in the form of a hollow square, which filled a large banquet hall. We sat at a table for over three hours and a half constantly refreshed by the varied spiritual program. This consisted of the reading of prayers and Tablets and addresses by the friends. Music was rendered during the serving of refreshments and later a poem written for the occasion was read by its author, a young man, which was followed by a short Bahai play presented by four attractive young girls. To me the most beautiful feature of this entertainment was that it was given at no little sacrifice, for our people here in Esslingen are all in modest circumstances. Though the refreshments served were simple (in America they would have been considered very simple indeed) yet the outlay represented a great deal in this country. Although our friends here have not enough food for themselves, yet a good portion of what they have they offer to others in the name of The Center of the Abha Covenant!

The Bahais here are much interested in knowing of the progress of the Mashrehok-Azkar. So many have asked me about this work that I plan to spread a Mashrekol-Azkar Feast here in Esslingen the middle of August, at which the program of thought will revolve about the ideals of the Mashrekol-Azkar.

Faithfully yours in His Service,

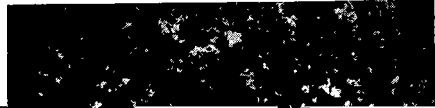
Chas. Mason Remy.

October 9, 1920.

LETTER FROM HARLAN F. OBER
TO THE TEACHING COMMITTEE

. . . Our journey through Germany was a heavenly journey, filled with vivid and happy memories. We stayed three weeks in Stuttgart and Esslingen, holding many public meetings and visiting in many of the homes. The love, unity and faithfulness of the German friends must be seen to be realized. Their assemblies are fragrant with the perfume of spirituality. No words can describe them as they are described by Abdul-

mans are receiving the Americans! This is because they are the lovers of the Holy Cause, and its principles, striving for the fulfillment of its great purpose. National prejudices cannot interfere in their religion. God and Religion is to them superior to every other phase of life. Therefore it is no wonder that you see they are blessed and confirmed in their religious life. The Blessed Beauty



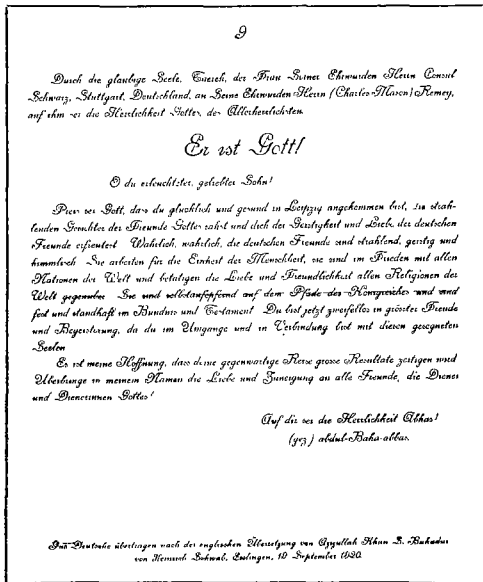
as the globe of the fire of the love of God, Taereh, Mrs. Consul Schwarz, and the dear Consul himself; Mr. Herrigel and his unique sincerity; Miss Knobloch and her devotion and productive services; Miss Kostlin and her purity of faith and efficiency in service and how she has kept the Esslingen community in harmony, love and ardor. He said, 'The Schwarz family have become the embodiment of confirmation!' He then told a wonderful incident about this family and said— 'From this ye can imagine what type of people they are. Verily, verily, I say unto ye that a single step that some soul takes with sincerity in the path of the Blessed Beauty will never pass unnoticed or unrewarded. It is like unto a seed which is sown by the farmer. The rain of Mercy and the heat of the Sun

of Truth help it grow and develop into a stately tree whose verdure and shade will be enjoyed for millenniums.' "

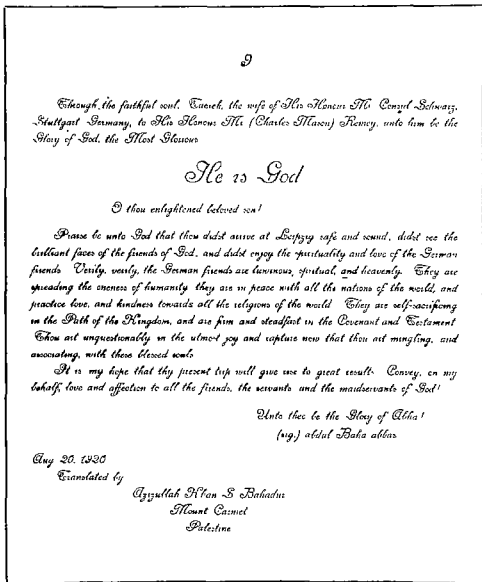
We enjoyed the privilege of association with these heavenly souls, and many new souls who are radiant with the flame of love. On trains and in various cities we found souls who were ready for the divine Glad Tidings, and the meetings were full of spirituality, the hearts being melted with love.

The friends in Germany were very happy because of the letters they had received from the friends in England and America and are very anxious to increase the correspondence. They requested us to convey to all the friends the most glorious Abha greetings of love and unity.

Harlan F. Ober.



Tablet of Mr. Remey's printed in Germany



Tablet of Mr. Remey's printed in Germany

Recent Tablet from Abdul-Baha to Chas. Mason Remey

Through the faithful soul, Taereh, the wife of his honor Consul Schwarz, Stuttgart, Germany, to his honor, Mr. (Charles Mason) Remey—Unto him be the Glory of God, the Most Glorious!

He Is God!

O thou enlightened beloved son!

Praise be unto God, that thou didst arrive at Leipzig safe and sound; didst

see the brilliant faces of the friends of God, and didst enjoy the spirituality and love of the German friends. Verily, verily, the German friends are luminous, spiritual and heavenly. They are spreading the oneness of humanity, they are in peace with all the nations of the world, and practice love and kindness towards all the religions of the world. They are self-sacrificing in the path of the Kingdom, and are firm and steadfast in the Covenant and Testament. Thou art unquestionably in the utmost joy and rapture now that thou art mingling and associating with those blessed souls.

It is my hope that thy present trip will give rise to great results. Convey on my behalf, love and affection to all the friends, the servants and the maid-servants of God!

Unto thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, August 20, 1920, Mount Carmel, Palestine.)

Recent Tablets to the Bahais of Germany

TABLET TO STUTTGART

Through his honor Aga Mirza Azizullah Khan Bahadur—Upon him be the Glory of God, the Most Glorious!—to the friends of God and the maid-servants of the Merciful, Stuttgart, Germany—Upon them be the Glory of God, the Most Glorious!

Miss Doring, Mrs. Kusterer, her daughter Hilda, Miss Julie Stabler, Miss Elise Stabler, Miss Elsie Sechald, her mother and brother, Mr. Franz Poellinger, Mrs. Bauer and her family, Miss Nebelhaeck, Miss Raps in Nurenberg, Mrs. Rosa Schwarz, Roschen and Mr. Edward Schwarz, Mr. and Mrs. Weigle, Mrs. Klatte, and her family, Miss Schnitzler, Mr. Heinz and his family, Mr. Grober and his family, Miss Schenerle and her sisters, Mr. Dengler, Miss Emelie, Martha Stabler, Mrs. and Mr. Schlag, Miss Schutz, Mrs. Steidle and her family, Mr. Bergheimer, Mr. and Mrs. Weiland in Karlsruhe, Mr. Richard Kohler and his mother, Mr. Max Bender and betrothed, Miss Herther Doring, Mr. and Mrs. Kurt Doring, Mrs. Simon and her family in Hamburg, Mrs. Hausmann, Miss Schuler and Miss Alma Knobloch.

He Is God!

O ye real friends of Abdul-Baha!

The letter of Miss Doring was perused. Praise be to God, it had the glad-tidings of your firmness and steadfastness; of your attraction to the divine breathings and enkindlement with the fire of the love of God. Praise be to God, that ye are all brilliant candles and trees of the Paradise of Abha.

Abdul-Baha feels great attachment to the Stuttgart friends. His nostrils are perfumed with the fragrance of those flowers and his heart is exceedingly delighted with the luster of those blessed souls. Therefore it is certain that the teachings of the Most High, BAHÁ'Ó-LLAH, will, in that region and country, spread to the utmost and souls from Germany will like unto the candles enkindle and radiate streaming beams in all directions.

Therefore I am giving ye the glad-tidings that the glance of favor is directed upon ye, and the rays of the Sun of Reality are the adornment of your hearts. There is no confirmation greater than this. This is because the distasteful smell of violation has not, up to this time, reached that blessed region.

Some Persian enemies, however, from the followers of Yahya (Azal) are in the region of Berlin, who in various underhand ways are striving to penetrate into

the community of the friends and deposit like unto the snake their poison and give false impressions. Ye should be very watchful of this, not admitting these souls in your meetings and assemblies.

Everyone who has in his hand a letter of permission to associate with the friends, written and signed by Abdul-Baha, ye may associate with him, else ye should avoid and abstain. No individual of ye is permitted to associate with them because the diseases of the spirit are like unto the diseases of the body and like unto plague, cholera and cancer will infest.

Ye should be in the utmost union and harmony with the formal community of the friends, that is the "Bahai Bund" and communicate with it with love so that in Germany there may exist but one ardor, one feeling, one attachment and union in order that this may penetrate throughout the world.

Upon thee be Baha-El `Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah S. Bahadur, April 9, 1920, Haifa, Palestine. Received by Mrs. Consul Schwarz.)

TABLET TO ALMA KNOBLOCH

Through Aga Mirza Azizullah Khan Bahadur—Upon him be the Glory of God, the Most Glorious!—to the maid-servant of God, Miss Alma Knobloch, Stuttgart, Germany—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou maid-servant of the Kingdom of God!

Thy letter has been received. Its contents indicated that thou didst desire to go to Leipzig so that thou mightest spread the divine breath there, but there appeared some obstacle. Now no obstacle hath remained.

Before going to America thou shouldst busy thyself with the service so that the love of God in Leipzig may effervesce with enthusiasm.

Convey my utmost affection and love to the maid-servant Miss Schutz, Mr. Hugo Bender and his wife, Mr. Franz Poellinger and his brother, Miss Alma Nebelhack, Miss Elsie Seebald, Miss Doring and Misses Stabler.

I beseech the Most High BAHÁ'Ó'LLAH that through His grace, He may endear these souls both in this world and that of the Kingdom, so that they may become the emblems of guidance.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Azizullah S. Bahadur, January 30, 1920, Haifa, Palestine.)

TABLET TO FANNY KNOBLOCH

Through Mr. Hannen—Upon him be the Glory of God, the Most Glorious!—to the maid-servant of God, Fanny Knobloch, Washington, D. C.—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou, the loved maid-servant of God!

Ye are three sisters. Praise be to God, all three are of the Kingdom, and are godly and luminous. Alma Knobloch raised the Banner of Guidance in Germany and was unusually confirmed. Pauline Hannen is, day and night, busy with self-sacrifice, and thou also hast no ease, but with heart and soul art striving to render some service to the Kingdom of God.

These three sisters are really brilliant and spiritual, godly and divine. I am pleased with all three and supplicate to the Threshold of the Lord of Hosts to bestow assistance and favor upon ye.

I replied by telegraphic message. It has of course reached thee.

Convey utmost love and heavenly relationship on my behalf to thy sister and to Mr. Hannen.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated January 23, 1920, by Mirza Azizullah S. Bahadur.)

Tablets from Abdul-Baha to Bahais in America

LOUISE SMITH

To the maid-servant of God, Mrs. Louise Smith, Cleveland, Ohio—Upon her be
BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Two letters have been received from thee. Thou hast a highly praiseworthy wish and that is service to the Kingdom of God, service to the oneness of the world of humanity, the training of children at the home of Mrs. Kibby and the promotion of the question of the Mashrekol-Azkar. All these intentions are acceptable at the Threshold of the Almighty. I therefore pray God that thou mayest be confirmed in service, so that these children may be trained by a divine education and may each become aware of the inner realities and significances.

Convey, on my behalf, to the friends in Cleveland, longing greeting. I hope that the love of God may become the cause of their union and harmony and the power of the Covenant may do away with this difference. Today, no power can do away with this difference save the power of the Covenant of the Blessed Beauty, for a specially appointed Center has been appointed by the Supreme Pen to which all differences must be submitted and which settles all differences. Whatever he says is right, for, in accordance with the explicit command, all are ordered to turn their faces toward that Center, and he is the expounder of the Book. Thus it is made evident and manifest that the power of the Covenant is the power which solves all difficulties.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Mrs. Potter, Miss Williams, Miss Fanchon and Miss Brandeau.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, August 2, 1919.)

MIRZA AHMAD SOHRAB

Through Mr. Roy C. Wilhelm, New York City—Upon him be BAHA'O'LLAH El-Abha!—to Mirza Ahmad Sohrab—
Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou servant of the Holy Threshold!

Thy cablegram was received, and immediately a cablegram of congratulation and felicitation was sent. Undoubtedly it has reached thee. This news became conducive to exceeding rejoicing. It is strongly hoped from the favor of the Blessed Perfection that it may be consummated in the most perfect manner. Rest thou assured that there will arise no obstacle and no impediment. Give thou importance to this matter, and manifest thou magnanimity in its regard.

In all those regions exercise thou the utmost vigilance and caution—so that nostrils may be protected from the evil odor, and eternal death may not creep over souls. Give thou importance to this fundamental principle; for, if a thousand able-bodied, healthy souls, with utmost freshness and elegance, associate with a sick consumptive the health of those thousand souls will not affect the consumptive, but the illness of that consumptive will be communicated in a short time to those healthy bodies. Therefore, do thou protect the souls as far as thou art able. Send away the sickly looking consumptive. There is no other recourse. According to the texts of the Sacred Verses, one must refrain from associating with the wicked. . . .

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Denver, Colo., February 12, 1920.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

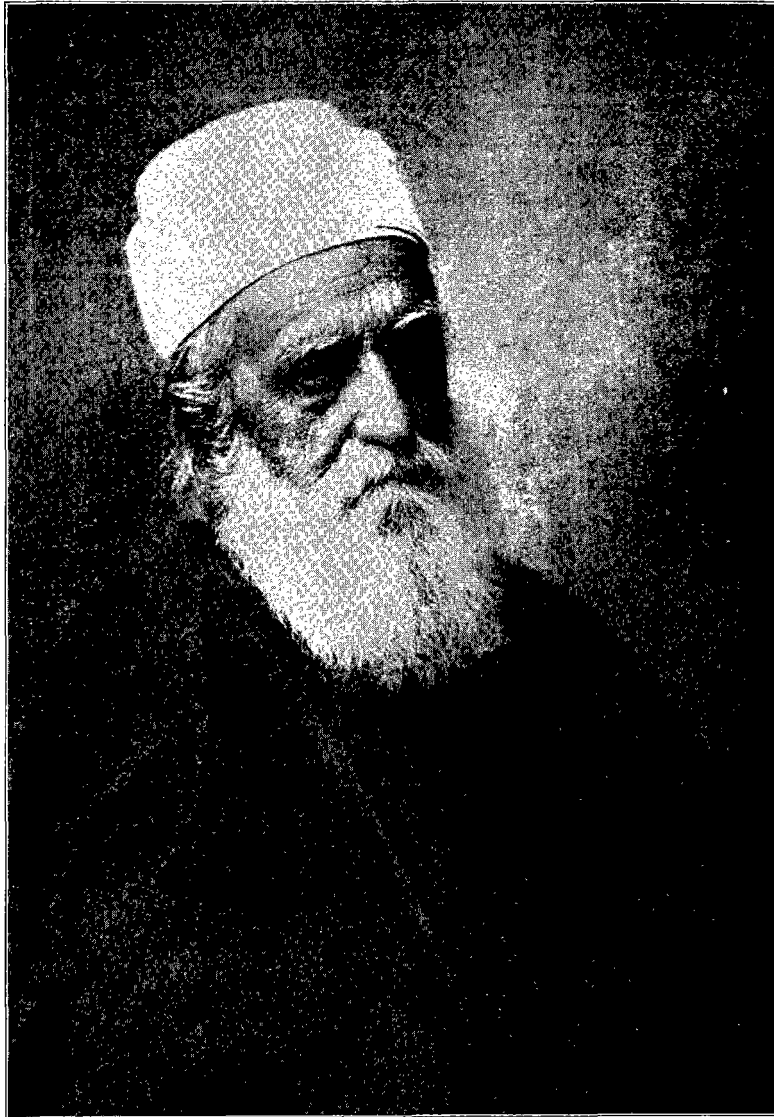
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Following our usual custom, this issue of the STAR OF THE WEST is especially devoted to The Center of the Covenant, His Holiness ABDUL-BAHA—inasmuch as the 26th of November is commemorated as the Day and Feast of The Center of The Covenant.



THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

“The one who hath turned unto him hath turned to My Face and is illumined through the Lights of My Beauty, hath acknowledged My Oneness and confessed My Singleness.”— *Words of Baha’o’llah.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Kowl 1, 76 (November 23, 1920)

No. 14

His Holiness Abdul-Baha

From *The Bahai Proofs*, by MIRZA ABUL-FAZL.

AS to the birth and life of His Holiness, ABDUL-BAHA—Glorified is his Name!—he was born, in Teheran, on the 5th day of the month Jamadi-ul-Aval, 1260 A. H. (May 23d, 1844), the same day in which the "First Point" (the BAB)—Exalted is his Supreme Name!—had declared himself. He was reared in that city under the training of BAHA'O'LLAH. The author has heard from his own blessed lips, as well as from many others, that he very often suffered persecution and execrations, while yet a child, from the fanatics of Teheran, during the disasters which followed the appearance of the BAB. When BAHA'O'LLAH was in chains in the prison of Teheran, ABDUL-BAHA visited him. During the time BAHA'O'LLAH resided at Baghdad by command of the Persian Government, 1269 A. H. (1852-1853), His Holiness, ABDUL-BAHA, was in his service and constantly in his presence.

Although he had not studied in any school, yet, from his youth, fountains of knowledge flowed in his fluent explanations. The first trace which emanated from his Holy Being in the world of knowledge was the treatise he wrote in his early youth at Baghdad. This was a commentary upon the holy tradition:—"I was an invisible Treasury; as I loved to be known, therefore I created men to know Me." He wrote this commentary in answer to the request of one of the Pashas. The author was present at a meeting, when some one asked Haji-Seyd-Jawad Tabatabay of Kerbela concerning the life of BAHA'O'LLAH. The great Seyd answered:—"That holy being must be a shining Light whose

great son hath written such a treatise during his childhood." By this the learned Seyd meant that while it is impossible even for a scholar to show forth such great knowledge, how much more impossible would it be for a person to write such a treatise in his childhood without having studied. Therefore, such knowledge is heavenly and not earthly; it is Divine wisdom, not human, and it owes its origin to the Holy Spirit of God.

Thus, even in his childhood, the signs of grandeur and dignity were manifest from his brow and he showed forth phenomenal intelligence and wisdom. His wonderful speech in explaining abstruse points astonished men of intelligence, and his marvelous eloquence everywhere attracted hearts and souls. His acute judgment was a brilliant lamp in elucidating intricate obscurities and his penetrative discernment in managing and deciding different affairs improved the condition of young and old. He was the companion of BAHA'O'LLAH and the sharer of his afflictions during his successive banishments from Baghdad to Constantinople, thence to Adrianople, and finally to Acca. All the people of Bahä resorted to him in their difficulties and obeyed his decision. More especially during the twenty-four years of BAHA'O'LLAH's residence at Acca, the troubles of ABDUL-BAHA were so great that no one but himself could have endured such calamities. The very fact that Acca was a place of exile for Turkish suspects and prisoners, meriting the name "Great Prison," given to it by the Supreme Pen, is a sufficient testimony of the tribulations and vicissitudes which

ABDUL-BAHA has suffered. For, as we have formerly remarked, BAHÄ'O'LLAH, during his residence at Acca, would not, as a rule, converse with any save the Bahäis, unless some one especially asked permission to visit him. His Holiness ABDUL-BAHA, however, held intercourse with all the men of different religions, aims, tastes, characters, and degrees, and each one would submit to him his individual wishes. Consequently, different classes and nationalities of Moslems, Christians, Bahäis, Arabs and Turks, as well as Persians belonging to the governing and learned classes,—likewise great merchants and people of the lower orders,—visited him from early morning until midnight. Some of them sought his presence for the benefit of his spiritual explanation; others for their personal affairs and requests. Any one informed upon the manners of oriental governments, and thoroughly acquainted with the conditions of the inhabitants of those countries, will realize the great difficulties which surrounded that holy being. He, under all circumstances, would receive the people with a cheerful face, and endeavor as far as possible to grant their wishes and assist them. Even in the present day, His Holiness is the resort of the people of that land, and all refer their wishes and hopes to him. He is a physician to every invalid, a shelter to every exile, a refuge to every seeker for help, and a dispeller of sorrow to every grieved soul. As God knows and witnesses, the author, during the ten months he stayed as guest in his beneficent shelter, can testify that even those fettered in the jail and deprived of seeing the daylight, received his benefits and favors; and exiles forsaken in the cells of oblivion were visited by him. These excellent characteristics were in-born in him, and no one can show forth such virtues through imitation or pretence. Even the greatest men in the world could not manifest their like. There is an old proverb:—"Nothing manufactured is like unto the natural."

ABDUL-BAHA was named Mirza-Abbas

after his grandfather, but subsequent to their arrival at Baghdad, he was called "His Holiness, the Master." After the declaration of the Blessed Perfection [BAHÄ'O'LLAH], he was given several lofty titles by him, such as "Sir 'Ullah" (Mystery of God), "Ghusn 'Ullah 'El-A'zam" (Greatest Branch of God). By these titles he was addressed verbally and in writing by BAHÄ'O'LLAH and all the believers.

In the earlier days of BAHÄ'O'LLAH'S declaration, the blessed *Book of Akdas* was revealed. This is considered the greatest Book of the Bahäis, and contains all the Divine Laws and Ordinances. The following irrefutable command was revealed therein:—

"When the sea of (My) meeting sinks, and the book of the Origin is achieved to the end, turn ye your faces to 'He who is desired by God,' the One who is extended from this Ancient Root." Likewise it is recorded in another part of the same Book:—"When the Nightingale soareth from the grove of praise, and repaireth to the furthestmost concealed destination, refer ye that which you understand not in the Book, to the Branch extended from this Firm Root."

Thus all the people of Bahä were informed of the One who would be the "Center of the Cause of God" and their resource, after the disappearance of the Sun of Truth and the departure of the Beauty of Oneness. Thus they have hope in and rely upon this providence shown forth by God, the Exalted, to them. They recognize in ABDUL-BAHA, the expounder of the Divine Book and the solver of the intricate points of the Heavenly Revelation; whose decision is conclusive; through whose explanation every discord and divergence is removed, and the seekers are brought to perfect realization, accord and affinity. They thank and praise God, the Exalted, and manifest the utmost joy and happiness at his appointing the resort of the Cause of God.

To the people of Faith, the clear ap-

pointment of the Center of the Cause, after the departure of the Manifestation, is considered the most important point in religious matters, as it is the greatest channel which connects the servants of God with Holy and Divine Truth. For it is only through his explanation and decision that all discord is removed. Consequently the Baháís appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account his blessed being as an impregnable fortress which protects the Divine Religion from the doubts of the sceptic and fanciful imaginations of men. They were all sure and convinced that the purpose of God, the Exalted, in these two blessed verses, has been no other than His Holiness, ABDUL-BAHA; for, apart from the Divine signs that were manifest in him, BAHÁ'O'LLAH clearly and implicitly, verbally and in writing, directed all of his servants to the blessed person of ABDUL-BAHA, and, under all circumstances, clearly showed that he was far distinguished above others, in order that all the servants should look unto him alone, and follow his commands. But notwithstanding all this, as BAHÁ'O'LLAH foresaw, that when his beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions, and, disregarding the prohibition to interpret the Book, would divert the real meaning of the two verses above quoted, away from the "Appointed Center." He, therefore, prior to his departure, revealed the blessed *Kitab-el'A'hd* (Book of the Covenant, the Will of BAHÁ'O'LLAH). This he wrote, and sealed it with his own blessed hand and seal, in order that the darkness of discord might not again obscure the brilliant horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this movement. In this Book (His Covenant) he clearly indicated that the purpose of the "Branch extended from the Ancient

Root," revealed in the blessed verse of *Akdas*, was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness, ABDUL-BAHA. Then he, for the second time, enjoined, through an unchangeable and irrefutable command, all his "branches," "twigs," "relatives" and the people of Bahá without exception, to look unto that dawning-place of Divine Light, and to know him as the source and origin of the commands and prohibitions of the Heavenly Religion. He desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of the jealousy and hatred of people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common-sense and the clear texts of the holy Tablets of God, the most deplorable for religion and humanity. By this he sought to preserve the Divine Word from human doubts, suspicions and artifices.

But alas! All these clear texts of God, commanding people to turn to the day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and his repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions, for when, in May, 1892 A. D. (2nd Zul-Ka'da, 1309 A. H.), BAHÁ'O'LLAH ascended to His Most Holy Station, and nine days after his departure, the *Book of the Covenant* of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid

Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word; their good name and success in assisting the Cause, while the latter were distinguished by their instability, degradation and shame. From that day, the thorn of violating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostility proceeded from a limited number of persons who are known as the "nakazeen" (violators of the Covenant). . . .

Although these people who violated the Covenant received, during the life of BAHÁ'O'LLÁH and after his departure, every kindness and favor from His Holiness, ABDUL-BAHÁ, who considered their welfare and prosperity before his own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the prophets—especially Christ—concerning the people of the right hand and the people of the left hand;

and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these nakazeen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the nakazeen. According to the command of BAHÁ'O'LLÁH they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the Center of the Covenant. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BAHÁ; so the number of the Bahais became enormously multiplied since the departure of BAHÁ'O'LLÁH. The fame of the dawning-place of the Light of the Covenant spread throughout all regions, and his holy Tablets became scattered as rose-petals throughout all countries. His great name filled the world with awe and the renown of his glorious deeds reached all in the East and West.

Abdul-Baha's Supplication and Declaration of His Servitude

He Is God!

MY God, my God! I ask thee to forgive everything save my servitude to Thy Supreme Threshold, and I declare myself innocent of any announcement or praise save my adoration in Thy Merciful Presence. I isolate myself from every garment save that of humiliation and contrition of my evanescence to Thy Lordly Oneness. I flee from every station save the arrival to the Court of Thy Lordly Everlastingness. By Thy Power, verily, the sweetness of servitude is the food of my spirit, with the fragrance of servitude my breast will be dilated, my being will be refreshed, my mind will be quickened, my heart will be delighted, my

eyes cleansed, my nostrils will be perfumed, and in it the healing of my disease, the allaying of my burning thirst, the soothing of my pain.

Immerse me, O my God, in this most bounteous, rolling ocean, give me to drink of this sweet, abundant water, cause me to enter this gateway of righteousness, ordain me for this praiseworthy station, cause me to obtain this cup which is over-flowing with the pouring water, light in the crystal of my heart this lamp which is giving forth its illuminating, brilliant radiance and strengthen me for the service of Thy Cause, O my Lord, the Forgiver! Accept my servitude in the Court of Thy Holy Oneness, O Thou, the Manifestor

of Mount Sinai! Assist me to abide in its conditions, O Thou, the Authority of Manifestation. Aid me to assist Thy Cause in the eastern and western parts of the earth, O Thou, the Possessor of the Day of Resurrection. I ask Thee, by Thy written Book, dispersed writings; by Thy Hidden Mystery, and Thy defended allusions, to cause me to be firm to Thy servitude, O my Lord, the Forgiver! Verily, Thou art the Powerful, above what Thou wishest, and verily, Thou are the Merciful and Most Compassionate!

O thou who art calling by the Testament, in the Pivot of the horizons!

This servant, according to the clear statements in *Kitab-el-Akdas*, and the unambiguous texts of the *Kitab-el-Ahd*, is the Commentator, and the Explainer of the texts of God. All the faithful ones, who are assured and firm in the Testament and Covenant of God, must neither overreach the clear explanation of this servant, nor the unambiguous interpretation of this slave. If anyone overreaches, he follows his own supposi-

tions. This servant gives the real meaning, and the meaning of the real also. The Mystery of mysteries of the texts, words and lines, is servitude to the Holy Presence of the Beauty of Abha, and effacement, evanescence and perfect dispersion before the Blessed Threshold. This is my brilliant diadem, and my glorious crown. With this I will be glorious in the Heavenly Kingdom, and the earthly. And with it, I will vie with the beauty among the nearest ones to God, and no one is allowed to interpret other than this, and this is the perspicuous truth.

O thou, who are proclaiming the mentioning of God! The indicated Commentator is the Interpreter of the Words, and this servant is aside from praise, qualities, names, characteristics, virtues, peculiarities, eulogies and honors; but my name, being, reality and personality are servitude to the Beauty of Abha, and I am not worthy to be considered as having the shadow of arising. As the Manifestation (BAHA'O'LLAH) said: "Plant this Branch in the ground of the hearts, and make it holy from shadow and arising."

Some Important Commands from The Center of The Covenant

EXCERPTS from some instructions given by Abdul-Baha to several friends in America, July, 1912, which received his personal signature:

"If a soul shall utter a word without the sanction of the Covenant, he is not firm. BAHA'O'LLAH appointed a Covenant to ward off dissensions; so that no one can have his own opinions; so that the Center can be referred to. There were dissensions in the time of Christ because there was no Center. This is the reality of the question."

"Whatever the Center of the Covenant says is correct. No one should speak a word of himself. BAHA'O'LLAH has called down the vengeance of God upon

anyone who violates the Covenant. Beware! Beware! Lest ye be shaken! Remain firm even if the people of heaven try to shake you. *Firmness in the Covenant is not mere words.* The command is explicit."

(Signed by ABDUL-BAHA)

"The Point to which all eyes should turn is One. All eyes must turn their attention to the Center of the Covenant while the presence of the Covenant is among us. No other should have any existence. All others save the Center of the Covenant are equal."

(Signed by ABDUL-BAHA)

In a talk given by ABDUL-BAHA in Los Angeles, Oct. 19th, 1912, he said:

(Continued on page 160)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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“This, like unto a magnetic power, will attract
Abdul-Baha to America”

TABLET TO MR. AND MRS. HOWARD MACNUTT

To their honors Mr. and Mrs. Howard MacNutt, Brooklyn, N. Y.—Upon them be BAHÁ'O'LLAH EL-Abha!

He Is God!

O ye two blessed souls!

Your letter was received. Praise be to God! ye are glad, ye are full of joy and fragrance, and are safe and protected under the shelter of the Merciful One. Today those who are firm in the Covenant are soaring by the Bounties of the Holy Spirit in lofty regions, while the wavering ones are depressed, dejected and afflicted with a thousand pains and calamities. This is because the confirmations of the Abha Kingdom have been cut off from them. They have been deprived of the Light of the Sun of Truth and have had no share from the breezes of the Holy Spirit. They resemble those souls who arose to agitate the minds of men after the time of Christ. Each one, by every subtle means, gathered around himself a group of souls, but all were eventually led to face disappointment, loss and failure. This was because the result of their principles was like unto a tree destitute of roots, or like the ocean foam. A rootless tree, no matter how tall and hardy it may seem, will ultimately wither away, and the ocean foam, however formidable it may appear, shall at last vanish and disappear.

Arius, the patriarch at Constantinople, gathered around himself a million and a half followers. He even secured the adherence of the Emperor, but as

his basis was not secure, he vanished and was exterminated. What then will the violators do who are only a small number of feeble and insignificant souls? For thirty years they have endeavored and at last they succeeded in drawing around them a few thoughtless persons and some unbalanced and undignified women. Soon ye shall see that even this small group will scatter.

How strange it is in America! When I went to Green-Acre, I saw an idolatrous East Indian, insignificant, unpleasant and offensive in appearance—whom even animals would avoid; he had gathered around himself a group of people, had chosen a distant tree, and every morning before sunrise would run and hasten barefooted toward it, accompanied by a number of women. They would reach it tired and exhausted, and there would fall upon the ground as if they were worshipping an idol from among the idols of India. After several days had elapsed, by subtle methods he begged a few dollars from those persons and then returned to India.

In brief, my purpose is to show that whatever call is raised or proclaimed in America, a group will doubtless gather around it; while, on the other hand, the Oriental Friends (Bahais) are firm like unto the immovable mountains. For thirty years have the violators striven to undermine the Cause, but they have failed even to attract to their side their own kindred and relatives. That is why, undoubtedly, in Persia, twenty thousand Bahais have been martyred and severe tests have been brought about. Yet, praise be to God! not even a single soul among the Friends wavered. The violators in America do nothing but flatter, seduce and show a love that is insincere. Consider what they did to poor Lua (Getsinger) and how unfaithful they have been to her!

In short, take into consideration the outcomes and not the beginning. Every follower of error mentions the name of Truth, and even the enemies of Christ have declared in the name of God that Christ was a liar and an infidel—that He destroyed the foundation of honor, that He was the breaker of the Sabbath day and the associate of immoral persons. Although outwardly this charge was upholding the Cause of the Old Testament, and took into consideration the Religion of God, yet the underlying purpose was nothing but to overthrow the Divine Structure and to debase the exalted Christ. Although on the surface they seemed to defend the Cause of God, yet inwardly their purpose was manifest error.

Finally, ye know how considerate I have been with some souls—how much love and kindness I have shown them and at last found out that the Cause of God would be disgraced. I refused the three thousand pounds which ye gathered for the expense of my travel to America, and during my sojourn in that land did not accept anything from any person. Then I saw that secretly and for varied motives, unworthy actions were being manifested. Consider my feelings! My purpose was to demonstrate the independence and contentment of the Servants of God. Ye know that I did not accept anything from any person and acted in accordance with the admonition of Christ, who said that whenever ye leave a city, shake off even its dust from your shoes. Notwithstanding that unworthy behavior, I was still patient. All were my guests. I daily paid their expenses, showed them the utmost loving consideration and then paid fully to all of them their entire expenses. Up to the present time, after all this assistance and love, this has been my reward. What will be the recompense of those who have not shown this love and consideration?

In brief:—The Covenant is like unto the ocean which preserves Bahai Unity, and these souls are like unto the foam upon it. They manifest a tem-

porary activity, but soon, like unto Judas Iscariot and his associates and those who approved of his conduct, they shall be completely forgotten. The ocean of the Covenant, on the other hand, is eternally surging, for it preserves Bahai Unity.

At present arise ye with all your power to promulgate the Covenant and expound these matters to those who are weak and feeble and tell them that communities after Christ have opposed this clear and explicit declaration when He said to Peter: "Thou art the rock and upon this rock I shall build My Temple," and have thus been wholly deprived of the breaths of the Holy Spirit and have been ruined and exterminated.

Today, the Lord of Hosts is the defender of the Covenant, the forces of the Kingdom protect it, heavenly souls tender their services, and heavenly angels promulgate and spread it broadcast. If it is considered with insight, it will be seen that all the forces of the Universe, in the last analysis serve the Covenant. In the future it shall be made evident and manifest. In view of this fact, what can these weak and feeble souls achieve? Hardy plants that are destitute of roots and are deprived of the outpourings of the cloud of mercy will not last. What then may be expected from the young weeds?

Consider what a commotion the Theosophists have produced in Europe and America. At present their influence is waning, for their foundation was not as strong as it should be. What then will the violators do?

The days I spent as a guest at your home will never be forgotten, for through the Divine Bestowals and the breaths of the Holy Spirit, Abdul-Baha was so stirred that the effect will not pass from memory. I pray God that those days may be renewed. *Strive as much as ye are able not to sell that house; let it remain permanently a sign (or memorial) of yourselves. I often think of you and desire that you become a hotly enkindled flame, bestowing heat and light upon the surrounding regions. Not until the power of heat is intensified in the body of man, will growth and development take place as they should.

I supplicate and entreat to the Abha Kingdom and beg again for ye a fresh confirmation. I beseech for Mr. MacNutt the fluency of Peter and the eloquence of Paul.

Convey on my behalf the utmost love and kindness to the two respected souls, Victor Harvell and Roy Herrick. My hope is that they may be confirmed in service to the Kingdom of God and may secure every day a new power.

Upon ye be Baha-El-Abha!

(Signed)

ABDUL-BAHA ABBAS.

P. S.—Thy last letter, dated July 21st, 1919, has been received. It imparted the glad tidings of the promulgation of the Word of God in those regions. For Abdul-Baha no joy and pleasure remain save in the glad tidings of the exaltation of the Word of God. Therefore as thou hast written of the efforts put forth by the friends for the diffusion of the Divine Fragrance and hast mentioned that thy time is confined to raising the Call of the Kingdom and consecrated in service to the Cause of God, this news was considered as glad tidings, and my hope is that thou mayest attain remarkable confirma-

*TRANSLATION—*An* (That) *Khaneh* (house) *tatavanid* (as much as ye are able) *nafrushid* (do not sell) *biguzarid* (allow or let) *an* (that) *asar* (a sign) *az shuma* (of yourselves) *baqi* (permanent) *bimand* (remain).

tions and mighty assistance. He says that whosoever draws a span nearer to God, Divine Providence will approach a meter toward him. Assuredly if man rises as he ought to in service to the Kingdom, the Spirit of the Divine Kingdom will encompass him.

Concerning the book about which thou hast written in thy letter:—It is highly suitable for thee to write such a book, and if this effort is realized, it is highly acceptable. Convey on my behalf to the respected maid-servant of God, Mrs. MacNutt, the utmost love and kindness. If the principle of amity and unity, which is one of the principles of His Holiness BAHÁ'Ó'LLÁH, is strengthened among the friends—and if firmness in the Covenant renders the breakers of the Covenant hopeless and at a loss,—this like unto a magnetic power will attract Abdul-Baha to America.

(Translated by Shoghi Rabbani, Behjeh, Acca, Palestine, July 24th, 1919.)

Some Important Commands from The Center of The Covenant

(Continued from page 159)

“That which has come forth from the Center of the Covenant you must take fast hold of. That which issues from my lips and that which is written with my pen is the Reality. With this you can irrigate the vineyard of God. With this you can make the tree of the Cause of God become verdant. Through this the Name of the Kingdom of God will be spread all over the world. Through this the Sun of Reality will shine. Through this the clouds of Mercy will pour down. Whosoever utters a word you must ask: ‘Where is the authority of the Center of the Covenant? Show it.’ Without this you must not listen to him. If an angel comes down from heaven and has no authority from the Center of the Covenant, you must require his authority. Otherwise the vineyard will become withered and dry. This is the reality.”

In New York City, July, 1912, Abdul-Baha said to several believers: “Any one quoting me must have authority written either with my own hand, or Tablets signed with my seal. Otherwise these statements do not belong to me. Every instruction, every teaching that I desire to spread I will write with my own hand. You must know this generally. Never accept any statement without my writing which is signed and sealed—*any* statement.”

(Signed by ABDUL-BAHA)

In Egypt, in August, 1913, ABDUL-BAHA stated (Mirza Ahmad Sohrab interpreting): “When in America I repeatedly said that no one must believe one word said by another regarding any commands, teachings or statements made by me unless they can produce the same in writing over my signature.”

“This is a Mystery of the Kingdom of Abha”

“There is a Power in this Cause, a Mysterious Power, far, far, far away from the ken of men and angels; that Invisible Power is the Cause of all these outward activities. It moves the hearts. It rends the mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a Mystery of the Kingdom of Abha.”

(Words of ABDUL-BAHA from Mirza Ahmad Sohrab’s diary.)

معنی عاشر واقع الايام بالروح والرحمان

واشمله وساوسنا قضین میگویند که حضرت بهاء الله میفرمایند: عاشر واقع الايام بالروح والرحمان " ولی عبدالبهاء منع میکند ما را از معاشرت - بلی حضرت بهاء الله میفرماید عاشر واقع الايام و نمیفرماید که با مفسدین و سارقین و اهل غرض معاشرت کنید . میفرماید: با اشرار الفتگیر و موافقین بجهل استیجاب که بحال اشرار نوریان را با رحسان تبدیل نماید تمیزاً با آنها نیکه القای شبهات میکنند بروح و رحمان معاشرت کنید . و میفرماید "صحیح اشرار غم بیفزاید و مصاحبت ابرار نیک دل بزدايد " نمیفرماید که با آنها نیکه شروع رهنهستند بروح و رحمان هجت و مصاحبت کنید

نسبت برد و قسم است

نسبت حقیقی و نسبت مجازی " اذا وافق حسن الاخلاق طيب الاخلاق فالنسبة حقیقیه والا تجازي يا نوح انه ليس من ولدك انه عمل غير صالح " . مظاهر مقدسه الهی در تعیین مراکز عهدشان نظر با اولاد و منتسبین نمی نمایند بلکه نظر با ائمه خدا و استیفاق مشهوری علیه السلام اولاد و داشتند ولی زمام امر را بدست یوشع ابن نون تسلیم دادند . انوار ساطعه جمال حضرت عبدالبهاء و قوه محیطه کلمه او آثار علم و معارف او و ترقی امر مبارک و دخل او و جذب چندین کشوران نفوس بواسطه روح قدس او در جمیع آفاق جهان هویدا است که والله الذی کلامه الالهوازل آفاق و مشرق و باهر تراست و محتاج بدلیل و برهان نبوده و نیست . و لحما هم مرکزکم از انفجار طبیعه حقیقت محروم است و قلب کور از جمال شمس معنوی بی بهره است و اهل غرض و حسد و اناجیه از هر رضیی بی نصیب هستند .

الحمد لله که اهل بجهت میدانند که منافقین و ناکثین میثاق بواسطه تملق مردم اگر اهرا میکنند و با ظهار مظلومیت بشهات مسمومه را در قلوب و عقول میریزند و اگر بخوایم از جمیع وقایع تعدیات و مفتریات و فسادنا قضین شرح دهیم البته چند کتاب میشود لهذا این مختصر اکتفا میکنیم و بجهت تذکر و انبیا این آیات باهرات میخوانیم: قوله جل کبریاثم: " ان الذی تزیین برداء الوفاء بین الارض والسماء یصلی علیه الملائکة الاعلی والذی تقض العهد لعنه الملك والمملکوت ... یا اهل الانشاء اذا طارت الوفاء عن لبتک لئلا یقض المقصد الاضحی الاجعوما لاعفتم من الکتاب الی الفع المنشعب من الاصل القديم: و در قرآن میفرمایند: " الذین یقضون عهد الله من بعد شقاه و یقطعون ما امر الله به ان یوصل ویفسدوا فی الارض اولئک هم الخاسرون .

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 بنصیر ساله میرزا بدیع الله در شب صعود حضرت بهاء الله حضرات در فکر تضرع بودند و در
 وقتیکه هیکل اطهر را میشتند چنانچه اوراق و آثار مبارکه که آمانت حضرت عبدالبهاء بود حفظ
 ناقضین عهد در دیدند و بعد نوشته جات مقدسه را تحریف کردند مثلاً ان اخیر
 در آیه اراد سفک دی تغییر کردند بان غصنی الاختم و بعضی از الواح را بریدند و بالواح
 دیگر چسپیدند . به حق خدا قسم که همین عمل فقط یعنی تحریف سزاوار غضب الهی
 و عذاب جیم و علاوه بر این حضرات ناقضین مجد الدین را باهدایا و تحف نفیسه بنیتر احمد
 پاشا شمه و والی شام ناظم پاشا فرستادند و بسبب حسرت قلعه بندی گشتند و چه سالهای
 سال به منع ساختن مقام حضرت باب کوشیدند و انواع بلایا و رزایا بر حضرت عبدالبهاء و اهل
 البیت و ساکنین ارض مقدس و زائرین عتبه نورا فراهم آوردند در دادن رشوة و برطیل و تحریف
 و نساء اویان و تشویش اذهان ملت و دولت بنهایت قوت قیام نمودند و الحیوهنا هذا جمیع وقتها
 وقف کردند از برای فساد و بیس و چون خائب و خاسر گشتند اظهار مظلومیت میکنند .
 يُعْطِيكَ مِنْ طَرَفِ اللَّيْلِ حَلَاوَةً وَيُرْوِعُ مِنْكَ كَمَا يُرْوِعُ الثَّعْلُ
 قبل از سن بلوغش میرزا محمد علی برای خودش ادعا میکرد و از جمله خرافاتش این بود که نوشت و تعریف
 فرستاد " قل قد بزغ شمس الله الأكبر و كل الشمس عنده اصفر و اصفر و لا نقولوا الحق بانك درست
 كاذب الكفار بحق علي من قبل قل يا قوم اني سمعنا نيامي اسير في النار و آكل من النار و المقصود من النار
 اكل معارفك " حضرت بهاء الله بسیار متغیر شدند و در حق میرزا محمد علی مدعی فرمودند :
 اگر آنی اظلم امر مخرف نشود معدوم صرف خواهد بود . و بعد از صعود مبارک باز میرزا محمد
 ادعا کرد گفت " انا الحق و ما سواي الباطل " . با وجود این حضرت عبدالبهاء ستر کردند هیچ
 وقت نفرمودند که میرزا محمد علی ادعا میکند .
 حضرت بهاء الله در کتاب قدس و در کتاب عهد و در الواح دیگر نصاً و تصریحاً جمیع را باطاعت
 حضرت عبدالبهاء وصیت کردند و بحق ولی عهدشهان فرمودند : من اراده الله . منطاف
 حوله الاسماء . شمس جمال غضن الله الاعظم العظيم و سر الله الاحمر القديم و الفیض المنشعب من لاهل
 القديم . غضن القدس . القصص المعنوی الغصن القلبي . بین الكتاب و منقر الايات اللهم
 و الی من و الیه و عادی من عاده . انصر یا الهی من نصره ثم اخذ من انكره و لم یرده .
 باری این بعضی از اسماء و صفاتیست که از لثا و قلم حضرت بهاء الله جاری و نازل شده
 ولی حضرت مرکز میثاق چه لساناً و چه در نوشتن همیشه میفرمایند : اسی و صفتی
 و ظاهری و باطنی و جوهری - عبدالبهاء - فقط اسم عبودیت را از برای خودیشا
 انتخاب کردند و بر جمیع اسماء و صفات ترجیح دادند و شرف مقام عبودیت را بالاتر از جمیع
 میدانند : اصمرا اذا نودیت باسمی و انی اذا قیل لی باعبده لسمیع

این بود که در بیستم صعد حضرت بهاء الله در عرصه مبارزه در خاندان بهاء حضرت
خزانده شده است برادران حضرت عبدالبهاء با چند نفر از اهل بیض در همان وقت معاشرت کردند
مع ذلک حضرت عبدالبهاء هیچ در محبت و رعایت مهربانی کوتاهی در حقشان نکرد بلکه آنها در قصه‌های
مثل پادشاه سلطنت میکردند و مقصد و مسائل هیچ کافغانهاشانرا در محظنه مینمودند و عیار اولی سبب
اختلاف و تشویش از همان پیشتر پدید میگرفتند تا آنکه این بجزدان شهاق فرستند و با هر دو فرستاد
و باین واسطه خودشانرا رسوا کردند و از مؤمنین ناآین جدا شدند و چون اوراق شهباهای
و معنیات بدست بهائیان رسید از هر طرف رویه نوشتند ولی حضرت عبدالبهاء همه رویه
پیشتر خودشان نگاه داشتند و یکی از اینها حضرت ناقصین نشان ندانند که شاید پیشتر همیشه در بار
کلیکی زهیعت مینمودند تا آخر بجز مجد الدین نمرودند مجد الدین کان میکند که این شهاق نسبت
شماست این سبب محبت و بریشانی خود هدایت چرا این قدر میگویند با برادران و باین تقویت
از این افکار بگذرید . آخر از شدت تأثر گریه کردند ولی مجد الدین نیش باز شد
و بچندید حضرت عبدالبهاء فرمودند من اینتر اینها گریه میکنم در دلتها کان میکنی این گریه
بجز است من و ظاهره من جهانها را هستم انسانها را عبدالحمد یا انا صلابر پشته خوف ندارم
من بجز اینها که شماها حقیر و ذلیل نشدید و تو بچندی با وجود این حضرت عبدالبهاء آقا فرج را
سقا نشدند که آنچه حضرت در قصر میخوانند باید نبرید و بموجب دفتر آقا فرج فقط صفای
بویته در بیق ماه به نیست و بیک هنر از فریش رسیده بود برج و دروغ و همین داخل بنفرد
حضرت عبدالبهاء تظن میگردند و به حضرت سیرا دهند به میرزا محمد علی زهی با سیرا ده
اسب دادند ولی سیرا محمد علی کمترین سیرا تو بر کرد و در این سبب خانا نمود و نسبت چهارم
عبدالبهاء داد و کمترین سیرا فریق با انا فرستاد زمینها فروخت و پول آنرا به یک طایفه
آغاسی داد که لاجرمی برضد و تلاف حضرت عبدالبهاء بر سلطان عبدالحمد ارسال نمایند .

مقصود از این آیه مبارکه غضن اعظم بوده کذلک اظهرنا الامر فضاء من عندنا وانا الفضال الکبریم
 قد قَدَّرَ اللهُ مقام الغضن الاکبر بعد مقامه انه هو الامر الکبیر قد اصطفينا الاکبر بعد الاعظم
 مرا من لدن علم خبیر محبت اغصان بر کل کلمه و لکن ما قدر الله لهم حقا فی لوال الناس
 یا اغصانی وافانی وذوی قرابتی : نوصیکم بتقوی الله و بمعروف و بما بینغی و بما یرتفع بکم
 برستی میگویم تقوی سردار اعظم است از برای نصرت امر الهی و جنودی که لایق این سردار است
 اخلاق و اعمال طیبه طاهره مرضیه بوده و هست یگوی عباد و اسباب نظم را سبب پریشانی
 بنمائید و علت اتحاد را علت اختلاف مازید امید آنکه اهل بهاء بکلمه مبارکه قل کل من
 عند الله ناظر باشند و این کلمه علیا بمنابه آریست از برای اطفاء نار غضبته و بغضا که
 که در قلوب و صدور مکتون و مخزون است احزاب مختلفه از این کلمه واحده بنور اتحاد حقیقی
 فائز میشوند انه یقول الحق و ینهدی السبیل وهو المقدم العزیز الجلیل احترام و ملاحظه اغصان
 بر کل کلمه کاعزاز امر و ارتفاع کلمه و این حکم از قبل و بعد در کتاب تمهید کلام و مسطور طویلین فزاز
 بما اریه من لدن امر قویم و همچنین احترام حرم و آل الله و افان و مستبین نوصیکم بخدمه
 الامر و اصلاح العالم از ملکوت بیان مقصود عالیان نازل شد آنچه که سبب حیات
 عالم و نجات امر است نصایح قلم اعلی انکوش حقیقی اصفا نمائید انها خیرکم عما علی الارض
 شهید بذک کتابی العزیز البدیع .

لِرَوْمٍ عَهْدٍ وَهَيْبَةٍ

یکی از احکام خاصه دیانت جهانیه است و در ادیان سابقه نیست مسئله عهد و پیمان و اطاعت
 مرکز میناق حضرت عبد البهاء است و البته اجماع این حکم بر اهل دانش مخفی نیست مثلا اگر
 موسی علیه السلام کتاب عهدهی مرقوم نموده بودند و جمیع بنی اسرائیل با طاعت و صحت خودشان را
 امر فرموده اند قوم یهود به دو فرقه " رباینم و قراینم " منقسم نمیشدند و فساد و اختلاف
 واقع نمیشد . و همچنین در دین مسیحی چون کتاب عهد یاد صحت نامه از حضرت مسیح
 در میان نبود اختلافات عظیمه و حروبات هائله وقوع یافت است و طوایف متعدده پدید آمده
 مثل کاتولیک و ارتودکس و پروتستان و یعقوبیه و سنطوریه و غیرها . و کذلک
 در دین اسلام چون در قرآن شریف ذکر می از جانشین حضرت رسول نبود لذلک مله اسلام
 به فرقه و مذاهب منقسم گشته از قبیل اهل سنه و شیعیه و خوارج و مذاهب حنفی و مالکی
 و شافعی و حنبلی و غیرها و مابین این فرقه و مذاهب چه خونها ریخته شده است
 بر اهل عالم پوشیده نیست که اختلاف سبب خرابی بنیان عالم انسانی بوده

کتاب عهدی

اگر فوق اعلیٰ از خوف وینخالست و لکن زه خزان توکل و تقویٰ از بیری و راضی را شمر غویب لاجدله گذشتیم
 گنج نگذاشتیم و بر سرخ نیفرودیم ایم الله در ثروت خوف مشور و خطر مکنون انظر و اثم اذکر و اما انزلہ الرحمن فی
 الفرقان و یلکل همزة لمزة الذی جمع مالا و عدده ثروت عالم را و فانی به آنچه را قفا اخذ علیہ و تعبیر
 پذیرد لایق اعتنا نبوده و نیست مگر علی قدر معلوم مقصود اینم طلوع آسمان شد اندر ویلیا و انزال آیات
 و اظهار بیانات اتحاد ناصحنه و بغضا بوده که شاید آفاق افندہ اهل عالم بنور اتفاق صورت گردد و باین
 حقیقی فائز و از افق لوح الهی نیر اینیان لایح و مشرق باید کل بیان ناظر باشند . ای اهل عالم : شمارا
 وصیت منہام با آنچه سبیل تقاع مقامات شماست بتقویٰ الله تمسک نمایند و بنیز بعرف و تثبت کنند
 برستی میگویم لکن از برای ذکر خیر است و را بگفتار زشت میآید عنی الله عماسلفا ز بعد باید کل بها
 ینبی تکلم نمایند از لعن و طعن و مایتکلم به الاثنی اجتناب نمایند مقام انسان بزرگ است چندی
 قبل این کلمه علیا از محزون قلم لایحی ظاهر امروز روزیست بزرگ و مبارک آنچه در اینستور بوده
 امروز ظاهر شده و میشود مقام انسان بزرگ است اگر محزون راستی تمسک نماید و بر امر ثابت
 و راسخ باشد انک حقیقی بمثابه آسمان لدی الرحمن مشهور شمس و قمر سمع و بصر و انجم او
 اخلاق منیره مضیه مقامش اعلیٰ المقام و آثارش مرتباً مکان هو قبلی الیوم عرف قمیصر لیاقت
 و قبله ظاهر بافق اعلیٰ توجه نمود او را اهل بهاد و محیفة حرام مذکور خذ قرح عنایتی با سبی ثم
 اشرب منہ بکری العزیز البدیع ای اهل عالم : مذهب الهی را برای محبت و اتحاد است او را سبب
 عداوت و اختلاف نمائید نزد صاحبان بصر و اهل منظر اکبر آنچه سیجفظ و علت راحت
 و آسایش عباد است اقل اعلیٰ نازل شده و لکن جهال الضر چون برای نفس و هویت مندر ان حکمتها بالغة
 حکیم حقیقی غافلند و بیظنون و او هام ناطق و عامل . یا اولیا الله و امنائه : ملوک مظاهر قدرت و مطا
 عزت و ثروت حقند در برابر ایشان دعا کنید حکومتا ضربان نفوس عنایت شد و قلوب را نیز برای خود مقدر
 داشت نزع وجد را نفعی نمود نهیاً عظیماً فی الکتاب هذا امر الله فی هذا الظهور الاعظم و عصمه من حکم الجوی
 و زینه بطراز الاثبات انه هو العلیم الحکیم مظاهر حکم و مطالع امر که بطراز عدل و انصاف منورند بر کل اعانت
 آن نفوس لایح طوبی للامراء و العلماء فی البهائم اولئک اما فی بین عبادی و مشارق احکامی بین خلق علیهم بهما
 و رحمتی و فضلی الذی احاط الوجود . در کتاب با قدس در این مقام نازل شده آنچه که از آفاق کلماتش انوار
 بخشش الهی لامع و ساطع و مشرق است . یا اغصانی : در وجود قوه عظیمه و قدرتی کامله
 مکنون و مستور با و وجهت اتحاد و ناظر باشید نه باختلافات ظاهره از او . و صلیتہ آنکه
 باید اغصان و افنان و منبتین طرا بغصن اعظم ناظر باشند انظر و اما انزلناه فی کتابی الاقدس
 اذ اغنی عن الواصل و قضی کتاب البدر فی المثال ترجمه المهن المده الله الذی انشعب من هذا الاصل القيم

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 11

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JENABI FAZEL MAZANDARANI AND MANUCHER KHAN MEETING WITH THE BAH

(See Page 256)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Massa'ul 1, 76 (December 12, 1920)

No. 15

The Bahai Revelation

Address* by JENABI FAZEL MAZANDARANI, delivered at the Third Session of the Bahai Congress, New York City, April 27th, 1920.

Manucher Khan, Interpreter.

THERE is no doubt that there are two powers in the world, the power of spirituality and the power of materiality. There is no doubt that the advancement of man is in the world of morality. Man's honor depends upon his soul and upon his morality. If man lacks spirituality and morality he is nothing but a mere animal and is in common with animals. There is no doubt that man needs a teacher for the education of his morality and the education of his soul. History proves to us that without a teacher for these two phases, morality and soul, and without education, man cannot be supreme. The greatest morality in the world is love. Love and morality are the foundations of this world. Love in the world of humanity is the cause of its salvation. Love and unity are the honor and progress of this world. Love and unity are the foundations of its life; love and unity are the cause of man's entrance into the Kingdom of God; love and unity are the cause of eternal life.

All the Manifestations of God appeared in this world only that love and unity should prevail among mankind. The prophets of the world had no other aim except love and unity amongst humankind. When we look into the heavenly books we see the same thing, that

* See page 182 for Jenabi Fazel's words of greeting upon his arrival at the Convention.—*The Editors.*

all the aims have been this aim and nothing else. We see that in those spiritual books and in those Divine books, every corruption is forbidden; we see only inimical passions have been prohibited in those Divine books, and they have united the people in love and harmony. When we look into and consider the Divine books, we see all the aims of all the prophets have been to perfect man's morality and to establish love and unity among all mankind. They have no other aims besides these.

When we look into the history of every religion, we see that in their own cycle and in their own time they established their aims and objectives. You know that in their own time they did good work; that is to say, they established love and unity as far as it was possible in their own time. In the time of Moses, as much as it was possible in that time, and when the time of Jesus came as much as it was possible in his time. But by and by superstitions crept into those pure religions and caused dissensions, and some blind imitations made it so that the people shunned religion. Today we see in every nation that some people run away from religion entirely. No sooner do you say a word about religion than they run away from you and say, "We are not ready to hear anything about religion."

Now, let us see why they are shunning and turning away from religion.

These people see only the superstitions which are among the people but do not see the reality and the significance of the religions; they see only the misunderstandings. They see only the blind imitations. Religions are like mirrors which are covered with dust and their brilliance is entirely dull now. The dust that has covered the mirrors is nothing but these blind imitations or superstitions. It is because of these superstitions and ignorances, which have caused dissensions among the religions of the world, that they are inimical to each other, and hatred has arisen among them. Great wars and bloodshed have been brought about by these same blind imitations. But when we look to see the essential principles of all the religions we see that their aims have been one. Jesus had the same aim as Moses and Abraham and the other prophets, and they had no other aim and no other purpose except love and unity among humankind. All these differences and dissensions were brought about by the aforementioned superstitions and men's ignorance. The primary principles are unchangeable, but, of course, the secondary principles and branches are changeable according to the exigencies of time. We know that as time passes everything is changed; as you say nowadays, everything is changing. The laws of commerce and of other transient things are changing with the exigencies of time. The only differences that occur in religions is in the outer and secondary laws, not in the essential principles. There is nothing important about those transient things, they change with the exigencies of time. The point to be considered is the principles only. The people of the world do not look at the principles and the important points but they adhere to the trifling things, so of course there is dissension among them. These differences in religions have caused the very de-

struction of the whole world. If a wise man peruses the situation of the world today, will he deny that in this time and cycle there is need of unity among religions? Can all these differences and dissensions remain as they are? How long should there be differences in the world, and when is the perfection of the world to come?

BAHA'O'LLAH has dawned from the horizon of Persia, and has established laws for the unification of all religions, and he has made the world understand that the reality and the principles of all religions have been the same. He has brought to light the foundation of all religions, and these principles have been published in his book. They are the same things, but with new explanations which are very effective and influential, so that those commands renew the world of soul and the world of heart. We see that with Divine power he is dispelling those differences. This is what we see with our own eyes. What can be seen with the eyes and felt with the heart cannot be denied. If a mason claims he can build a beautiful building and he builds it right before our eyes, can that be denied? Such a fact cannot be denied. This is what BAHA'O'LLAH claims. He said his aim was to bring unity and harmony among humankind. There is unity among people who come under his standard, and he is pointing out to the people the real qualities of religion and is dispelling superstition and ignorance. This was his declaration and claim, and he attained to his aim.

We have come from the East. Now, the East was the centre of fanaticism. The people of the East were immersed in such superstition and fanaticism that they were very inimical to each other; they even considered each other as filthy and infidels, and they would not communicate with each other, would not

talk to each other. They thought it praiseworthy to murder each other, and not only did they think this action praiseworthy but they thought if they murdered one of their friends they would be nearer to God!

There were many followers of this belief in Persia, that is, those who thought that if they should kill each other they would be nearer to God. This was not according to the Holy Book at all. The Holy Book invited the people to love and harmony, while all of this emanated from superstition and ignorance. But since the manifestation of BAHÁ'O'LLAH, people of different religions and different nations have entered under its banner, and they now manifest the utmost love and unity towards each other.

For instance, the Jews were very superstitious and very fanatical. In the time of Christ they did not believe in Christ and they did not accept Christ, but now hundreds and hundreds of them have entered under this standard; and also the other older nations that did not believe in any of the new religions. When you enter one of the Bahai meetings, you see men from different races and from different nations. You cannot distinguish the Jew from those of other religions. You see a large number of people with great harmony and love towards each other, whereas each was formerly under a separate religion. This unity of religion has been established and brought about only by the Words of BAHÁ'O'LLAH.

This is the greatest power that reveals itself in the human world. This is the aim of all the Divine Manifestations; this is that which is prophesied in the Holy Book, that the "last" day will come and there will be perfect unity among the people; that the day will come when the "wolf" and the "lamb" will graze in the same pasture, and the day will come when all differences will

be removed. Now, we see that by this Revelation and this Manifestation all the differences are removed. Can such a tangible case be denied? Since the declaration of the Manifestation thousands and thousands of the Bahais have been killed. This tree has been watered by the martyrdom of hundreds and hundreds of people. From the beginning of this Manifestation up to this present time, about fifty or sixty thousand have been murdered. They were murdered by the ignorant—killed and tortured in all sorts of ways. The history of this Cause is very long indeed. Whatever happened or took place in former religions, and former Manifestations, appeared in this Manifestation also. The holy aim of the Bahais cannot be denied by anybody. In this time, which is a luminous time, we see that it needs such a great Manifestation, and it needs the unity of the people. Of course, it necessitates that all the secrets of the religious Books should appear; and this is essential that all the shining hearts from God should again be near to God.

Now, we can feel perfectly sure that if it were not for the Bahai Cause the whole world would be running away from religion; that is to say, people would see only superstitions of religion then and turn away. This period necessitates a great Manifestation, more than any other period. His Holiness BAHÁ'O'LLAH appeared to mankind and said: "Ye are all the branches of one tree and the fruits of one tree; ye are all of one race; ye are all created by the same God." Put aside all your blind imitations and adhere to the principles of religion and then you will all be united. My hope is that we endeavor every day to spread this Cause as much as we can, because the progress of the world and the attraction of the attention of people to religion is not realized by any other way except this way.

The Investigation of Truth

Address by JENABI FAZEL MAZANDARANI, delivered at the Fourth Session of the Bahai Congress, New York City, April 28th, 1920.
Manucher Khan, Interpreter.

WE ARE unusually late this night.

But it is necessary to end in prayer. We ask God for His assistance and confirmation, that He may guide us in His path, and that He may lead the whole of humanity in that path. I see that this meeting is spiritual and I could not keep still. I feel very much as if the spirit is waving all over this place.

There are plenty of meetings of different sorts and everywhere, for different purposes, reunions and dances are held in different places, but there are few meetings which are organized for the sake of God. The Bahai reunions and assemblies are for this aim, that is to say, for the sake of God. This meeting has no other intention except the investigation of truth and to discuss and speak about truth. All the people have been waiting so long that I am sure that they have no other aim except the investigation of truth. The investigation of truth is the first aim and the first principle that BAHÁ'Ó'LLAH has commanded the people to do—it should be the aim of all the people of the world. BAHÁ'Ó'LLAH has told the people that every man should investigate truth, because man's opinion is divided into two kinds. One belief and one opinion exists in man because of inheritance and blind imitation. Most of his opinions and beliefs in the world are of this sort. It is not necessary to mention it further and to take more time in explaining it because you know it already. You know all the existent religions of the world are nothing but blind imitation or inheritance. There is no doubt about it, and you know it. When a father is a Christian, the son also becomes a Christian; if the parents are Jews, the son

will become a Jew; if the father is a Zoroastrian, the son will become a Zoroastrian, and if he is a Hindu or a Buddhist or a Mohammedan, the son will accept the religion of his father. We must not expect that the son of a Jew will be anything but a Jew. They are trained in that religion and, of course, when they are grown up they have not been trained in any other religion than that. They perpetuate their own beliefs and opinions in the hearts of their children, and they sow the seeds of animosity in the hearts of their children against other religions. All the existing beliefs are no better than the ones mentioned. These are blind imitations, and I am sure they are not the cause of man's salvation. Belief in blind opinion is the cause of all the dissension in the world. All these differences of religion have sprung from blind opinion. This sort of religion which exists in the world is not praised by God, because they have believed in these opinions without any proof or demonstration. All these beliefs are the sources of dissension and the root of all differences.

There is one sort of belief that has very few followers and that is the belief in the investigation of truth. The unity of the Bahais which has been brought about in the world is from this source; that is to say, they have investigated the truth and have found the truth. There is no doubt that people would not give up their religion unless it were founded on valid proof; beliefs and opinions are something very dear and very precious to humankind, and they have some reason for changing their opinion or else they would not do it. This proof is brought about by knowledge and investigation of the truth;

there is no doubt about that. Now, as I said before, this meeting has assembled to investigate the truth. I want every one of you, if you have any difficulty about the Cause, to come to the Bahai centre and ask me and I will gladly tell you about it. These meetings that you see, and such gatherings as this, they have all over the world.

This is the time of the Rizwan feast of the Bahais and Conventions are held by the Bahais in different parts of the world. At this time, BAHÁ'O'LLAH was exiled from Bagdad at the instigation of the high priests and by the help and support of the governments of Turkey and Persia. Two powerful governments like Turkey and Persia, with the influence of their high priests, leaders and governors, tried to exile BAHÁ'O'LLAH. What did they mean by this banishment? They were not opposing BAHÁ'O'LLAH personally, but they opposed his words and they were inimical to his teachings. At this time of Rizwan, BAHÁ'O'LLAH declared his mission and called the people to perfect unity and to remove dissension; in such a time the banner of the standard of peace was uplifted. At such a time this religion was started. This was why all the people of Persia and Turkey arose against his teachings. They thought by this opposition that they could eradicate his teachings and they would not spread over the world, but they did not know that some purposes and some intentions are supported by God's confirmation.

For instance, a man arranges according to his own ways, and everything outwardly is all right, but he never attains to his aim and objective. He feels from the very beginning that he is not supported by God's confirmation. He appeals to everything to attain to his objective, but he cannot attain it. Some people arise and put

into effect some sacred intention, some holy intention, and it is done. By the outward appearance of things, I can tell from the beginning whether you are assisted by God or not, and whether you are supported by God's confirmation or not. The Manifestations of God were assisted by the confirmations of God. No means and no implements do they possess. Everything and every outward appearance and everything was against them. In spite of this opposition they put into effect their aims and their intentions. Although they undertook to banish — although the Mohammedan priests and kings undertook to banish BAHÁ'O'LLAH — they did not know that they were in reality assisting him in every possible way. It was for his sake that all the glad tidings and the prophecies of the Holy Book were fulfilled. It is written, it is prophesied in the Old Testament, that the greatest Manifestation would manifest himself, and would appear from the Holy Land. You are well informed of the Holy Books and it is unnecessary to remind you of them. The light of God would appear on the Mount of Carmel and Acca should be the place, the destination, the hope of the people, and the Holy Land should be the center of the attraction of the whole world. These prophecies were fulfilled by the enemies of BAHÁ'O'LLAH. Thus, every man who caused his banishment put into effect and fulfilled those promises and those prophecies. That is why those who go to Haifa and Acca see the truth and fulfillment of those prophecies. I have seen with my own eyes how Haifa and Acca are the center of attraction of the people of the world: how people from the east and west and north and south go to the presence of the Master.

(The address was followed by a prayer chanted in Persian.)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'O'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Western States: HELEN S. GOODALL.
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Honorary Member: MIRZA AHMAD SOHRAB

Vol. 11

Massa'ul 1, 76 (December 12, 1920)

No. 15

The photograph shown on page 250 was sent to the STAR OF THE WEST by Jenabi Fazel Mazandarani. It was taken at Washington, D. C. Concerning their stay in that city he writes: "While in Washington we were the guests of Mrs. Parsons, who not only provided all the means of our comfort and happiness, but she was busy all day long arranging public meetings and private interviews for us. Our mornings were spent in interviews with

prominent people of Washington. In the afternoon and until twelve o'clock at night we had from two to four public meetings before large audiences. The picture was taken at a banquet given by Mrs. Parsons, where many of the Bahais and others were present. Thanks to Mrs. Parsons for all her hospitality and unadulterated servitude. We are very grateful to all the Bahais of Washington who are resolute and firm."

—The Editors.

"His honor Fazel, in reality, is perfect in all the grades"

TABLET FROM ABDUL-BAHA TO MIRZA AHMAD SOHRAB

To his honor, Mirza Ahmad Sohrab,—
Upon him be BAHÁ'O'LLAH El-Abha!

He Is God!

O thou servant of the Threshold of the Blessed Perfection!

The maid-servant of God, Mrs. Hoagg, and the maid-servant of God, Miss Culver, arrived. They brought your photograph with green turban and that of

your respected wife; likewise the photograph of his honor Fazel with white turban and luminous face. It was conducive to great rejoicing. His honor Fazel, in reality, is perfect in all the grades—in knowledge and virtue, in sincerity of intention, in beauty of character, in severance from aught else save God and attraction with the fragrances of God. Truly I say, he is the

manifestation of this blessed verse: "I do not ask ye any reward. Verily my reward is with God, the Lord of the two worlds. It is written: 'If for the sake of thy self-sacrifice thou desirest a compensation, the compensation which is given by His Holiness the Almighty is the best of all.'"

The plan of the Mashrekol-Azkar

was observed. Importance lies in its building. It is my hope that this foundation may be built.

Convey longing greeting to all the friends.

Upon thee be BAHÁ'O'LLAH El-Abhá!

(Signed) ABDUL-BAHA ABBAS.

(Received July, 1920.)

"His honor Fazel is a revered person"

TABLET FROM ABDUL-BAHA TO ROY C. WILHELM

To his honor, Mr. Roy C. Wilhelm, New York City,—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou my dear affectionate son!

Two letters from thee have arrived. Exercise thou the utmost love and kindness towards Bedros Darakjian! He should continue the work which he has already undertaken.

His honor Fazel is a revered person. He has been growing for a long time in the Cause. Next to his honor, Mirza Abul Fazl, he is the best informed of his contemporaries. He has no aspiration save service to the Cause of God. He is a scholar, he is appreciative and grateful to thee.

Thou hast written that the House of Spirituality of New York is splendidly confirmed and consequently the number of the friends is increasing. This news imparted great joy. My hope is that New York may become the center of this great Cause: the glad-tidings of the Kingdom of God may encompass (it); the banner of the oneness of the world of humanity may be raised, and the divine teachings may pitch their pavilion in that city. In my trip to America I spent a long time in New York. I went to Washington and returned to New York. I went to Boston and returned to New York. I went to Chicago and came back to New York. I visited California and went back to

New York. From this it becomes evident that I feel the utmost attachment to New York.

Well, thou and all the friends should encourage the souls (people) to become firm in attachment to the Testament and Covenant, for the power of the Covenant brings together and makes them united and harmonious; otherwise every ambitious soul arises to bring about their separation, in order to draw a few souls around himself. The souls who were crying in all the assemblies and meetings (of the friends), that everybody who did not adhere to the Covenant and Testament of God, was excommunicated, wicked, expelled from the threshold of the Blessed Beauty and was hopeless of the mercy of God, yielded then to ambition, sought for fame and arose to violate the Covenant. Thou observest now how abject and miserable they have become. In every age many such people appeared, but in the end they fell into manifest misery.

Thou observest that after His Holiness Christ,—May my soul be sacrificed for Him,—how many different sects appeared. Read thou the book of his honor, Mirza Abul Fazl! In the history of the Church this is written and recorded. Of them was the Patriarch of Alexandria who attempted to give false impressions. One million and a half people became his adherents. Even the Emperor of Constantinople (followed him). He produced a great

disturbance in the nation of Christ. But ultimately he was vanquished and thrown into most striking misery. Now these people, whose number is small, it is already known what their end will be.

I hope that the friends will give the utmost importance to the Mashrekol-Azkar. A cablegram from Mr. Randall has lately been received, indicating that they will begin its construction. Through this news I became immensely delighted. The American friends are greatly endeared. Therefore I desire that they may be confirmed in great achievements and become the factors of the establishment of the Kingdom of God.

All the people of the world are, as thou observest, in the sleep of negligence. They have forgotten God altogether. They are all busy in war and strife. They are undergoing misery and destruction. They are like unto loathsome worms trying to lodge in the depth of the ground, while a single flood of rain sweeps all their nest and lodging away. Nevertheless, they do not come to their senses. Where is the majesty of the Emperor of Russia! Where is the

might of the German Emperor! Where is the greatness of the Emperor of Austria! In a short time all these palaces were turned into ruins and all these pretentious edifices (empires) underwent destruction. They left no fruit and no trace, save eternal ruin.

The souls who have been enlightened with the Light of the Kingdom, however, have founded eternal sovereignty. They shine like unto the stars upon the horizon of everlasting glory. The Apostles (of Christ) were fishers. Consider thou to what a high station they did rise! and to what a great sovereignty they did attain; whose duration and permanence runs to eternity. Mary Magdalene was a peasant woman. She was without any name and fame or consequence, but her candle is in the assemblage of the world, lighted till eternity.

Upon thee be the glory of Abha!

(Signed) ABDUL-BAHA-ABBAS.

(August 9th, 1920. Translated by Azizullah S. Bahadur, Mount Carmel, Palestine.)

Tablets to Bahais in America received in 1919 and 1920

TO THE CHILDREN OF THE KINGDOM.

To the children* of the Kingdom—Upon them be BAHÁ'O'LLAH El-Abha!—care of the daughter of the Kingdom, Bahiyeh Randall—Upon her be BAHÁ'O'LLAH El-Abha!

He Is God!

O ye children of the Kingdom!

Praise ye God that in the days of childhood ye have entered the divine kingdom and have been encompassed by the bounty and favor of God. At a time when ye were young He has chosen and selected ye and has made ye intimates with the mysteries, while the mature and full-grown have been deprived. This is to be attributed only to the

bounty of God. Praise ye God therefore and say:

“O Thou compassionate Lord! O Lord of Hosts! Praise be unto Thee, that thou hast preferred these young children to the full-grown and the matured, hast endowed them with Thy special bounty, hast guided them, hast bestowed upon them Thy light and hast given them spirituality. Confirm us that when we attain maturity we may be enabled to serve Thy Kingdom, may train the souls, may become ignited candles and may glitter like unto stars. Thou art the Giver, the Bestower and the Kind!”

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, Nov. 26, 1919.)

*The Bahai Juniors.

MR. AND MRS. DEUTH

To their honors, Mr. and Mrs. Deuth—
Upon them be BAHÁ'O'LLÁH El-Abhá!
—care of his honor, Mr. Albert Vail—
Upon him be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O ye two servants of the Kingdom of God!

His honor, Mr. Vail, has arrived and with an eloquent tongue and a brilliant language has been praising you very highly; that these two respected souls are indeed two truthful servants of the Word of God and are day and night roaring and surging like unto the sea. They have no purpose save the promulgation of the teachings of BAHÁ'O'LLÁH and seek nothing save the guidance of souls. They have established a magazine* which promotes the Bahai ideals, which declares the oneness of mankind, which sets forth the inner meanings and the realities of things, which expounds the mysteries of God and the words of which glitter like unto pearls. This figure is an oriental figure by which eloquent and significant words are compared to pearls. But these pearls are of two kinds, one is the versified language and that is called poetry and the other is the ordinary language called prose. Now I pray to God that ye may both in prose as well as poetry set forth glittering gems and may be so confirmed that all your publications may be favorable to every sound intellect and suitable to all praiseworthy characters, and that no one will be able to criticize them or make the slightest objections.

In the utmost supplication, I beseech divine providence that He may bestow His favors upon you in this world and in the next.

Upon ye be Baha-el-Abhá!

(Signed) ABDUL-BAHA ABBAS.

* Refers to the magazine *Reality*, edited and published by them in New York City.—*The Editors.*

Supplication

O God! Make this magazine a mirror of Truth that therein the divine significances may be reflected, the mysteries of the Kingdom may be revealed, and that it may appear effulgent and resplendent to the eyes of men. Thou art the promulgator of publications that serve the world of humanity!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 25, 1919.)

CHARLES MASON REMEY

To his honor, Mr. Charles Mason Remy
—Upon him be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O thou herald of the Covenant!

Thy letters have been received and an answer has been written. Verily, thou art firm in the Covenant, art self-sacrificing, art the son of the Kingdom and dost deserve the confirmations of His Holiness BAHÁ'O'LLÁH. Consequently, Abdul-Baha is highly pleased with thee and begs for thee from His Holiness BAHÁ'O'LLÁH limitless bounties. As a result of this glad-tiding fly on the wings of joy and raise thou the melody: "Happy am I, blessed am I!"

Mr. and Mrs. Deuth are, in the sight of Abdul-Baha, favored and esteemed. Verily, they are engaged in service. Day and night they strive that they may awaken the souls, they write articles in a moderate tone, they do not rend the veils asunder, and thus they are praised and esteemed by Abdul-Baha. Convey on my behalf to Richard Mayer respectful greeting. I supplicate for this enlightened soul the bounty of the Merciful.

O thou who art firm in the Covenant! If possible, convey to thy parents my greeting and my respect and give them this message: "Do not be disturbed. All is in the hands of God, and He is

the kind Father. Rest assured in His bounty and assistance.”

The friends in Boston are indeed arising in service. I am pleased with them, am glad of their activities and ever thinking of them and beg for them all from the bounties of God's assistance and confirmation. Their names are preserved and recorded in the Book of the lordly ones in the Abha Kingdom. They may rest assured in the bounty of His Holiness BAHĀ'O'LLĀH, that confirmations shall uninterruptedly descend upon them.

I have been greatly affected by the death of Mr. Sandy Kinney. What a lovely child he was. On my behalf say to Mr. and Mrs. Kinney: “Do not grieve, and do not lament. That tender and lovely shrub has been transferred from this world to the rose-garden of the Kingdom and that longing dove has flown to the divine nest. That candle has been extinguished in this nether world that it may be rekindled in the Supreme Concourse. Ye shall assuredly meet him face to face in the world of mysteries at the assemblage of Light.”

At present, wisdom does not permit that the teachers should apply to the government for half-rate fares or should have the property of the Mashrekol-Azkar exempt from government taxes. Wisdom does not permit that at present. Its time will come.

Concerning thy travel, if during the spring season thou goest to Germany and thence proceed to the Holy Land it will be highly advisable. Thou art permitted.

Upon thee be Baha-el-Abha!

(Translated by Shoghi Rabbani, Haifa, Palestine, December 24, 1919.)

MIRZA AHMAD SOHRAB

To his honor Mirza Ahmad Sohrab—
Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou wanderer over mountain and desert in the Path of the kind Beloved!

Thy letter, after thy return from California to New York, was received. Praise be to God, that in accord with the promise of Abdul-Baha thou didst behold the bestowal and favor of His Highness BAHĀ'O'LLĀH manifest and clear in all the states of America! This is the fulfillment of what I have said: Every soul who in this day is firm in the Covenant will become the brilliant sign of the Kingdom of Effulgence. Do thou move and live in accord with the teachings of Abdul-Baha; then thou wilt observe that all the doors are open, all the paths straightened, help and assistance becoming one's companion and the cohorts of confirmation descending uninterruptedly. Today whosoever is the servant of the Kingdom of Abha will be established upon the throne of everlasting sovereignty. Praise be to God, that thou didst observe with thine own eyes and listened with thine own ears that today the power of the Covenant is the pulsating artery in the body of the world. Whosoever becomes one of the people of divine association, he is the candle of splendor and whosoever is an associate of the people of sedition he is established and has his dwelling in the lowest abyss of hell.

In the middle of nights, like Abdul-Baha, supplicate at the Threshold of the Blessed Perfection and cry and lament: “O Thou kind God! I am a weak ant, bestow upon me the sovereignty of Solomon! I am an ephemeral atom, suffer me to appear in the flow of the rays of the Sun of Reality! I am a drop, bestow upon me the waves of the Most Great Sea! I am a mosquito, make me the eagle of the Apex of Glory. I am lowly, endear me in Thy Kingdom! I am unknown and signless, grant me the visible token of confirmation!”

The pilgrims returning from this land, God willing, from now on will

**عید جلوس مائوس حضرت عبدالبهاء
روز شکر**

واذعجب اتفاق پیش بختیان روز بیت و پنجم ماه نومبر
در شب بیت و ششم از ماه عید مبارک است زیرا جلوس حضرت
عبدالبهاء بر عرش مشایق است و پیش محمد اهل امریکا "بروز شکر"
معروف است در این روز جمیع قربانی میکنند و حمد و گواهی عودت
مینمایند و خدا را شکر میکنند برای نعمتهای که در معنیکال
بایشان عنایت فرموده .

ترقی امر بختی در امریکا و کنڈا

بجای بختیان و محافل روحانیان در جمیع نقاط ایالات
متحدہ امریکا و کنڈا بر اعلام کلمہ اللہ و نشر دین اللہ قائمند
علی الخصوص جناب فاضل مان ندرانی مانند شمع در انجمن
عظیمہ روشن . هر جائی که هتند از یکطرف ابوتائید
غیبیہ از طرف دیگر ابواب مجامع و کلاس و محافل مهمہ
حتی قلوب از برای ایشان در نهایت وسعت مفتوح .
حال در جہات غرب امریکا بشر تعالیم حضرت بقاء اللہ
و ترویج طباع حضرت عبدالبهاء مشغولند .
جناب آقا میرزا احمد سہراب از برای جناب فاضل ترجمہ کنند
و جناب منوچرخان مترجم سابق حضرت فاضل مدتست
کہ حسب امر مبارک در دار الفنون والیریزو ایندیانا داخل
شیدند و تحصیل علوم مفیدہ مشغول هتند و در ضمن
بشر تعالیم الہیہ مابین معلین و نرومذہ پرداختند .

کرم بختیان کنوٹا

در این شهر نفوس سی هستند فی الحقیقہ باعزت و حیثیت

و سخاوتند آنچه از اهل ثروت نیستند و اکثرشان
از عملیات محسوند مع ذلك در این ایام از لباسها
متنوعه و خوراکیهای قوی کبیتی بزنگی خریدند
و بالمان فرستادند کہ مابین فقرا و مساکین
توزیع گردد . والله لا یضیع اجر المحسن .

اخبار تہذیب و تقدیس

الحمد لله کہ همیشه بشارت محبت وجود اطہر مبارک
حضرت عبدالبهاء و سلامت اهل البیت و سعادت
مجاورین و زائرین عتبہ مقدسہ باینجا رسیده و رسید
هذا امل المؤمنین و فریح المخلصین . . .

فتریکہ در شرق و غرب هتند کہ جناب ادیب
لیب آقا میرزا بدیع بشروئی را میثاند اللہ
از خبر عروسی ایشان باصبیہ مرحومہ آقا سید
نزدی نهایت سرور و دارند . . .
و همچنین عقد جناب عبد اللطیف افندہ باصبیہ
حسین افندہ اقبال و شیخ عبدالحی افندہ باصبیہ
علی افندہ احسان مقدر شده .

تجدید نظر بہ ہمہ این جوانان نورانی و آثار الرحمان
مراسم تہنیت و تبریک تقدیم مینماید .

ایران

مدق است کہ بمناسبت انقلابات در آن جہات مخارت
و مواردات ایران نیز بکلی در ہم و بتر ہم شده امید ایست
کہ عالم انسانی از خواب غفلت و هووی و طمع و تعصبات و تقالید
قدیمہ و جهل بیدار شود و نور شرف حقیقت منور گردد تا روحانیان

و کنوٹا لاجبہا ضیاء

become the cause of union and harmony.
The Bahai Library in New York, truly I say is engaged in service and Mr. and Mrs. Death are in reality self-sacrificing and are the object of the favor of Abdul-Baha; but the believers must as much as possible assist this library and the magazine *Reality*. Mr. and Mrs.

Death are unable to bear all the expenses.

Praise be to God, that Shanaz (Mrs. Waite) is full of song and melody and like unto the flute-player is singing the notes of the divine musician.

It is hoped that ere long the Convention this year will be inaugurated in a

حضرت زینب شیت میفرماید
 هم در دنیا هم در عقبی بد به بدان و یکی به نیکان میرسد...
 باندازه اندیشه گفتار و کردار پاداش حاصل شود ...

تأسیس مدرسه بنات بالای کوه کرمل

تقریباً یک سال پیش اهل بیت باک در حینا با مسرا دیش
 ساندرسن و بعضی از خانمهای ایریکانی در خصوص لزوم تأسیس مدرسه
 از برای بنات مذاکره نمودند زیرا در سره موافقی در حینا نیست .
 یک وقتی بعضی از دختران به مدارس بیروت و مصر و اروپا برای
 تحصیل میرفتند دیگر معلوم است اینطور سفر چه قدر زیحمه دار
 لهذا انحضرت عبدالجبار اجازه گرفتند و زمینی نزدیک مقام
 مقدس اعلی معین کردند ولی از برای شروع با ساختن مدرسه پول
 لازم است و چنینی از برای آوردن معلنان اعانتی واجب لذلک
 بجم باختر از عموم بهائیان و خیرخواهان عالم انشا استعا میباید
 که در این خدمت عظیمه اقدام فرمایند و اما ناتی جمع کنند و باسم
 روح خاتم در تله بمبلکه و آقای آقامین اجدال ایرانی در حینا
 نفرینند تا بنات و امهات از ثمرات علوم و معارف بی نصیب نمانند

اخبار غیب

عید مولد شریف حضرت بلاء الله
 در دوازدهم ماه نوامبر بهائیان امریکا در هر شهر
 که هستند جمع شدند و در حال روح و هیجان این عید
 سعید را گرفتند و از غریب اتفاق شب و قوف و حرب
 در همین تاریخ وقوع یافته بود لذلک چه بهائیان چه
 غیر بهائیان آن شب دوازدهم را مبارک و مقدس میدانند
 و بدعا و نماز و سرود میگویند و مانند .

علم و صنایع کنید سیب ظهور فیضات باقیه شوید و علت برتیا
 کلیه گردید ...

حضرت رسول اکرم میفرماید

افضل جهاد آن است که شخص روزی را شام کند و کسی از نجان
 زبان هر کس مردم با بر بخاند از اهل جهنم است ...
 یا علی : تا خوانده بسفره کعبه حاشتر بخاند خوانده در کارخانه او
 مشارکه متن ...

حضرت مسیح میفرماید

من بشما میگویم که دشمنان خود را بخت نمایند و برای لغز استکان
 خود برکت بطلبید و با آنکه از شما نفرت کنند احسان کنید و بگو
 بشما بخش دهد و جفا رساند دعای خیر کنید ...

حضرت موسی میفرماید

از امر دروغ اجتناب نما ...
 خبر باطل را انتشار مده و با شیرینان هم راستان مشوکه شهادت دروغ

حضرت داود میفرماید

خوشباجال هر که از خداوند میترسد و بر طریقها اوستا که میباشد ...

حضرت سلیمان میفرماید

خویشتر را حکیم پسندار و از خداوند ترس و از پدر و بختان
 چون کبر میاید بختالت میاید اما حکمت با معترضات است ...
 ای پسر من نصیحتین خود را نگاهدار و تعلیم مادت را فرو مگذار ...
 ای پسر من اگر گناهکاران تو را فریفته سازند قبول نما ...

befitting and behooving manner and the maid-servant of God, Mrs. Maxwell, Mr. Randall, Mr. Mills, Mrs. Marjorie Morton and Mrs. Zoraya Chamberlain have undoubtedly become confirmed in rendering great services.
 Doctor Grant and Rev. Guthrie unquestionably have delievered detailed

speeches. These two revered souls, truly I say, are worthy of respect and honor. I pray in their behalf that they may become assisted to render services to the Kingdom of God; each one of them may walk in the footsteps of the Apostles and become the lighted candles in the assemblage of Reality. In short, I hope that

امروز روز ذکر و ثنا و درود است خود را بخیر و برکت نماید ...
 ای ساجد همگرمین باید نگذشت و بقناعه قانع شد زیرا که لاشرا حریفی در جرم
 برده و قانع محبوب و مقبول ...
 اودستان یا خاوه و فضیله و لها طبیعه حوج علی اله را نصرت کنید ...
 اهل بها باید جمیع لواحه آنچه سزاوار است عمل نمایند و آگاهانند ...
 ای بنده بزبان روزگرا درآمد وقت گفتار نیست ...
 آسمان خرد بدو آفتاب روشن بر دهانی و پرهیزکاری ...
 امروز انسان کسی است که بجز رتبه عز و دلالت قیام نماید ...
 نفسی بر شرمونش سرخ از حیثات او بوده ...
 بزبان گواه راستی من است او را بدوغ میا لایند و جان کجینه از من است
 او را بدست آرم میارید ...
 یا خدایا عدل باید میباشد نور روشن باشد و مانند نار رسیده ...
 امروز لضرط را عندا نامه ماتت و فضل و عطا از برای تقی که با این زینت
 کبری مزین گشته ...
 فی الحقیقه کنز حقیقی از برای انسان علم است و استغنی و نعمت و رفیع
 و نشاط و بهجت و انبساط ...
 در جمیع احوال انسان باید تشبیه شود با سبب اولی که سبب اولی است و آسایش علم است
 علم از برای الله را وصیت میفرماید و بجهت شفقت و کرامت و علم را میفرماید ...
 بهترین ناسر آنند که با ترازو تحصیل کنند و صرف خود و ذوقی نمایند خداوند را عالمین
 یا حزبا لله بخرد مشغول نباشد دیگر اصلاح عالم و تهذیب نام باشد اصلاح
 عالم از اعمال طبیعه ظاهره و اخلاق را ضمیمه مرضیه بوده ...

حضرت عبدالبهاء میفرماید

بهائی یعنی جامع کالات انسانی ... احبای الهی باید بضرور
 خیرخواه دانند و اهل شتاق را اهل وفاق شمرند ...
 باید بهائیان رحمت عالمیان باشند و خیرخواه جهانیان اگر در هر

دم صدف هزار سلم کردند شکوه نمایند ...
 بهائی را بصفت شناخته به باسم و بخلق بی برده نه مجسم ...
 اسر اساس بر اول نادانی و جهالت است ...
 تا تو نیند خاطر میری نیاز آید چه جای انسان و تا ممکن سواهی
 مگویند تا چه صد پسر دمان ...

هُوَاللَّهِ

ای دو بنده آنگان مقدس محافظی که از برای تربیت و تعلیم
 نویسندگان توتیب گردیده مودت نفاقت روح و جهان شود
 نفسی سالی در آن یا معلم طفلان یا مشوق کودکان است البته
 مظهر تأییدات عنیه حضرت بزبان گردد و مورد الطاف بی پایان
 شود لهذا با نفاقت سرور تشوین بر این امر مشکور میگرد
 تا مشاهده اجر و موفور فرماید و منتظر تأییدی ربّ مغفور باشد
 و علیک البهائ الأبی . ع ع
 نوبه لان کلمش توحید که درس اخلاق میخوانند منظور نظر
 عنایتند و در ظل فضل و موهبت حضرت احدیت عبدالبهائ
 بنهایت تضرع و ابتهال آن اطفا لمررتی خلاصه و تدریج در
 درجات علویت عالم انسانی طلبید امید است که چنین گردد ع ع

خطاب مبارک برای اطفال بی سواد کهانو

شماها بفرموده حضرت مسیح اطفالی مکتوبید و بفرمایند
 حضرت بهاء الله شعهای عالم انسانی زیرا که بندگان در نهایت
 صفاست ارواحان در نهایت تعقیب آورده یا به عالم
 نیستید و مانند آینه دلهای شما پاک و صاف است پدران
 معادان شما باید شمارا بکمال رأفت پرورش دهند بنهایت
 آداب و کالات تعلیم نمایند تا در نهایت اتقان بقضا اهل عالم
 انسانی متصف شوید و در جمیع مراتب ترقی بخیزید تحصیل

in this Convention the matter of the Mashrekol-Azkar may obtain a new importance. Undoubtedly your wedding is likewise solemnized. It is divine and blessed. I have given recommendations regarding your affairs to some of the pilgrims. It is assured that you will spend your life with joy and composure.

His Excellency, the ideal sage, Fazel Mazandarani, is the essence of humility and submission. God willing, with Manucher Khan, he has reached the United States under the protection of the Almighty. This respected soul is evanescent in the Cause of the Blessed Perfection. He is wise, well informed

سال یازدهم
شماره پانزدهم

نخستین

دسامبر ۱۹۲۰ -
ماه شانزدهم

قیمت هر کس که سالیانه دو دلار و نیم است به واسطه انجمن تعلیمی روحانی طهران باینجا بیاورد از هر سال در هر سال
این مجریه در هر ماه به از یک ریال بیشتر می شود و در سال منتهی به این مبلغ که در وقت تشریح مادی و جسمانی روح
بشود و در هر روز و سبب از خود و بطنیان عالم است سخن بیاورد و مقالات بسیار که در این مجریه است قبول خواهد شد

وَرَحْمَتِي الْوَالِيَّةُ سَبَّحْتَ الْعَالَمِينَ .

هَوَالِدٌ تَجَالِي

امری روشن و میرمن است که در او آن طفولیت صحیحان صدور
اطفال زهرگرفته آیکش صافی و مبراست و برای همه قسم تعلیم و تربیت
آماده و مهیا اگر بکلان نلاق طیبه اش خوانی بسورت فرآگیرد و چون بزرگ
و نازیب و عونت رفتنی بیدنگ پذیرد پس بریدن هربان خضرها و آموگزاران
صاحب علمها و علمها و لاجب و لازم است که چنین نصیر ستمها را لغت
دانشه بیک احوال فرو بندد و بزخوبه خوب در آن نشاندن حاصل و جزئی
نیکو و موافق طلب بدست آید و نظر بآنکه این مسئله اهمیت سزادارد برای
تسهیل کار عده معدوده که در پیشرفت این امر جلیل سعی جمیل دارند بقصد
معاضدت و خیرخواهی و بعنوان مساعدت و هر امری کلمات و جزوه چاپی از ایشان
اخلاقه بر بیان حقیقی که مانند نایابی نظام و در و ایاد احتفا مستور بود دست اند
کتاب منسلک داشته همیشه برارین و خواهران عزیز خود بنمایند و از درگاه
احدیتهای آنکه برای نو با رگان از چند نافع و سودمند آید و این برضعت
پشتن خاطر خداوند دانش و آگاهی و قدر .

نزع و جدایشان در نهنگها ارض بوده و هفتاد و یکمین شماره نشانی
گفتار در شیخانی شمشیر دیده میشود و نرم آن ایهای شیر
مصاحبه بیاراد اغیندن و از در لغت انشراح دست و دل هر دو برادر ...
یا حزی الله شادابا و بصفتش نیام و اوست در مقام اول سبب نطق ...
کردارینک گوهری گفتار است بعد از اخبار بروشانی که در او کتیرو روشن
عمده اهل عالم با بد از هنر دست و زبان شما آسوده باشند ...
نزد اهل بها افتخار بعلم و عمل و اخلاق و دانش است و بطن و مقام ...
یا بدان شما ظاهر شود آنچه که سبب آیش و راحت بجا رگان روزگار است ...
اعمالمان از این نظم دست خود را کوتاه نمائید که شتم باد نموده ام انظم بعد از گذرم
ای دوستان سرا پرده بگانه بگانه بیگانه بگانه یکدیگر را مینید
همه باریک دیدید و بزرگ یک شانسار ...
ای بندگان از کار دیدی که باشید و بگفتار پرودگار رفتار کنید
این است سخن خداوند یکتا ...
برای بیگوم نشان برای ذکر خیر است او را بگفتار زشتی می آید ...
اعمال عالم منصفی برای محبت و تقاد است و در سبب عدل و صلح و همتانند
قسم با تقاد بقدر قدر که اگر جمع عالم از ذهن و قضیه شود نفسیکه و الحقیق
بلکوت ایمان ارتقا جسته به آبه آن توجه نماید تا چه رسد با خندان ...
ای سران مال جامه غم و در آن برآید و ثوب گلزار بیدارید ...
آسایش هنگامی دست دهد که آدمی خود را یک خواه همه و معنی نماید ...

بِسْمِ اللَّهِ عَلَى مَا كَانَ وَمَا يَكُونُ

حَضْرَتِ بِهِاءِ اللَّهِ مِينْفِرْمَا يَد
كُنْتُ عَلَى كِلَابٍ تَرَبُّبَةً اِنَّهُ وَبَيْتَهُ بِالْعِلْمِ وَالْحِطِّ وَدُونَهُمَا عَمَّا حُدِّدَ فِي اللِّحِّ
وَاللَّهِ تَرَبُّبًا اَسْرِيَهُ فَلِلْمَنَاءِ اَنْ يَأْخُذَ وَمَا يَكُونُ لَارِيْمًا لَتَرَبُّبِهِمَا اِيْمَانٌ
غِيًّا وَاِلَّا يَجْعَلُ الْبَيْتَ الْعَدْلَ يَأْجَعَلُنَا مَا وَايَ الْعَمْرَاءِ وَالْمَسْكِينِ اِنْ
الْعَمْرُ بِنَبِيْنِهِ وَاَبَانًا مِنَ الْاَبْنَاءِ كَاثَرَةً رِجَالًا اَبْنَاءُ عَلَيْهِ بَعَائِي وَعِبَائِي

and a thinker. There is no doubt that he will become the cause of the exhilaration, rejoicing and the guidance of others. You must exercise toward him the utmost respect and consideration, and placing your hands in each other's, become ye engaged in the promotion of the Word of God.

Convey on my behalf, my love and affection to the favored maid-servant of God, thy respected wife and her mother. Upon thee be Baha-el-Abha!
(Signed) ABDUL-BAHA ABBAS.
(Translated by Mirza Ahmad Sohrab, June 28, 1920, New York City.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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THE KNIGHTING OF ABDUL-BAHA

THE knighting of Abdul-Baha at Haifa, on April 27th, 1920, was an event of surpassing interest. The following is from a letter sent by Abbas Guli, the Persian who is in charge of the Tomb of the Bab, to a Bahai in America:

“Friends from all parts of the world are here. They have come from America, Persia, India, Russia, Italy, France, England, Mesopotamia, Egypt, Syria, Palestine, and all are rejoicing notwithstanding the great unrest of the world. Praise be to God, the Bahais are here and over all parts of the world are a most happy community. Today in the presence of the Bahais, the notables of the country, the leaders of all religions, while the English soldiers were saluting and the military music was playing, the Master received the highest gold medal sent by the King of England. It was a very happy occasion. Dr. Bagdadi is here and is writing this letter for me (in English).”

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

Vol. 11

Sharaf 1, 76 (December 31, 1920)

No. 16

Abdul-Baha on Mt. Carmel

Notes by MABEL PAINE, of Urbana, Illinois, on her visit to Haifa, Palestine, with a party of pilgrims, September, 1920.

THE experience of being in Haifa and meeting Abdul-Baha is so great that it cannot be contained in the narrow bounds of the few days spent there. After the pilgrimage is over new beauties are revealed, new strength is derived. Every scene, event, and circumstance partakes of the eternal world and so continues to grow and develop in our hearts. The sojourn there is like being on a spiritual mountain top where broader, more spiritual views are spread before us. Or better, it is like having the water of life flow with its penetrating, life-giving, cleansing power into every last part of one's heart and life.

In some place, Abdul-Baha has said that everything in the outer material world is a sign, symbol or counterpart of a reality in the spiritual world. This truth one realizes intensely at Haifa. The physical surroundings there are outer expressions of the spiritual life. The Psalmist wrote "Beautiful for situation, the joy of the whole earth is Mount Zion." And this description may now be applied to Mount Carmel. Rugged mountain, blue sea, wide plain, all glowing in brilliant sunshine, combine to make a scene of great beauty, more beautiful complete and varied, it seems to many, than any other scene. So, one learns while at Haifa, is the spiritual life more beautiful than any other life.

Abdul-Baha himself is the Living Word, the very embodiment of the spiritual life. His whole bearing, his every attitude of body and expression of face

mirror forth spiritual truth. How precious are the mental pictures of Abdul-Baha which remain with the returned pilgrim! I see him standing a little apart from the rest and in his bearing is absolute independence and majesty. It is evident that he can stand alone against the whole world. It comes to me that this great power and independence of aught save God is with him because he is so entirely selfless. It is a part of his station, the wonderful station of servitude.

Again I see him, I can't tell when, but it is in the day time, so that I see his face most clearly. He is walking. The head is a little bent. The eyes are full of that wonderful compassion which all spiritual artists have tried to portray in paintings of great spiritual beings. There is a great freshness and youth in those eyes, the freshness of early dawn, the purity of the child, a look of wonder as of one sojourning in a strange and foreign world. Such a look may have been in Christ's eyes when he said to his disciples, "How is it that you have so little faith?" But a look too of great compassion, such compassion as must have existed from the beginning which hath no beginning and which will endure to the end which hath no end. Then what compelling, active power in those eyes when sometimes they flash a summons from this world to the other!

What a blessing comes to the pilgrim to Haifa from being able to watch the

daily life which is the active counterpart of these heavenly pictures! The following incident related by M. Azizullah Khan Bahadur illustrates the unfailing kindness which Abdul-Baha showers so freely on every one with whom he comes in contact. M. Azizullah spoke in some such way as this:

“One morning I was in Haifa with the Master. We entered a store. Here we found a group of people and among them a German missionary, a resident of Haifa. At first this man was talking in such a way as to display his knowledge of classical Arabic literature. Then the subject of his conversation changed. He spoke of his personal affairs. He was no longer receiving remittances from the missionary board in Germany. This was during the war. He was in need of money. When the Master heard the man speak of his need, he promptly gave him a generous sum of money.”

Mirza Azizullah continued: “All the time I was feeling critical of the Master and at the same time blaming myself for feeling critical. This missionary I knew had no love for the Master. He had opposed the Master and would oppose him again. ‘Still,’ I said to myself, ‘if that is not the Master, I don’t know who is.’”

How often while in Haifa were we sharply confronted with this contrast between the human and divine way of thinking! “My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” One morning some pilgrims were sitting in a small room on the ground floor of the Master’s house. One of the pilgrims, a Mohammedan, was pouring over the pages of the Bible. He had recently become a Bahai and since that time could not read the Bible enough. Soon Dr. Lotfullah Hakim entered. He brought a message from the Master to the Mohammedan pilgrim. It directed him to go to the hospital. He had not

been well for several days and the Master, like a kind father, was watching over him and advising him for his best welfare. But the pilgrim answered that he had not seen the Master for three days and that he would not go to the hospital until he had again seen the Master. In the mind of one of the pilgrims who was watching this little scene, sprang up a feeling of disapproval, a feeling a little critical and consequently a little hostile to this Oriental brother. (Why was he not obeying Abdul-Baha?) But we were soon to see the Divine way of regarding the man. Dr. Lotfullah carried the man’s message to the Master and returned immediately with directions to the man to step outside. He did so, the rest of us following. We went by the gravel path around to the front of the house. Soon Abdul-Baha appeared on the porch just above us. He looked down on the sick man with laughing kindly eyes and his beautiful musical voice fairly rippled with laughter as he again advised him to go to the hospital. The man’s face beamed with pleasure and he went off to the hospital satisfied.

Abdul-Baha’s Answer to a Question regarding Church Attendance.

It is well to worship in any place where the thought is turned to God. Whether the place is home, church, or mosque, the object is to turn to God. But if there is a Mashrekol-Azkar it is better to worship there. In the other worshiping places the hearts are not engaged in worshiping God. They are turned to the world. Therefore in those places the breaths of the Merciful are not inhaled. But if there is no Mashrekol-Azkar, there is no harm in going to other worshiping places.

When I was in America I used to go to churches to speak. When I entered they were engaged in worshiping. I also used to stand up and turn to the Kingdom of God. After they had fin-

ished their prayer I used to give the Divine Glad Tidings. I used to give the proofs and evidences of God. I gave the teachings of the Blessed Beauty. All listened. There was no opposition. In truth I turned to God when I entered the churches. When they were in the congregation of God and were singing songs I enjoyed it. When they were shouting, "My God, my God!" I was happy.

When His Holiness Christ gathered his disciples together on that last night, it was not in a church, it was in a room. On that night they had the Last Supper. It was in a room. The idea is that the heart should be attracted, the spirit filled with Divine Glad Tidings and the soul turned to God. This is the object. Other things are secondary.

Tuesday, September 7th, Western Pilgrim House Haifa, after breakfast.

QUESTION: "Just before the Master came in we were talking about how to train children to be thoughtful of others and unselfish. Will the Master speak to us on this subject?"

ABDUL-BAHA: "The body of man is from the world of nature. His body is akin to that of the animal. He has animal tendencies. But the Divine power in him is great. His spirit is pure, sanctified and heavenly. His body is satanic. If his spiritual qualities overcome his animal qualities he becomes illumined, full of activities and good qualities. But if the animal qualities overcome the spiritual, the spiritual will be entirely extinguished. All the qualities will be animalistic. In such a state the love of self is found; man is immersed in passion; darkness succeeds darkness. Man becomes negligent of God. No sign of his spirituality remains. This is why His Holiness Christ says that we must be born again. When man is born from the womb of the mother he is freed from material darkness. In the same way he must be born from the world of nature so that he may become

free from the darkness of the world of nature. This is the second birth. Man must always strive to have his spirit overcome his body. When his spirit overcomes his body, the second birth takes place and he becomes freed from imperfections. He becomes filled with virtues. He becomes nearer the Divine and follows the Divine teachings. He becomes like a lighted candle. This is the reality of the subject. But when he is immersed in the world of nature he is like an animal, a fierce animal. He displays all the worst qualities."

Sunday afternoon, September 5th, Mt. Carmel, near the Tomb of the Bab.

ABDUL-BAHA: "Do you like it here? Do you like the view here?"

MISS COY: "Yes. It is most beautiful."

ABDUL-BAHA: "The truth is that this place has a spiritual atmosphere. There are many beautiful views, but they have no spiritual atmosphere. All the prophets have been on Mt. Carmel, but in the mountains of Lebanon there were no prophets. It is strange that all the world is one, yet this part has become especially blessed. Palestine has been mentioned by God continually. But Sumal, Lebanon, and Damascus have never been mentioned. There was a magnificent temple of the sun at Baalbek. Its ruins still exist. It is written in the Koran: "God gives His bounty and favor to whomsoever He willeth." So it is with this land.

"The heart is attracted here. His Holiness Elijah dwelt in a cave below this spot. At that time all the children of Israel were opposed to the religion of God. They were engaged in their own passions and pursuits. Only their name indicated that they were the people of His Holiness Moses. If His Holiness Moses had come among them at that time he would not have recognized them. He would have said: 'I do not consider them as my own, for they have entirely forsaken the religion of God. They are

deprived of the law of God. There is no light at all remaining in them. They are like a negro servant whose name is Diamond. His name is Diamond but he is a black servant.' Such was their condition.

"Then His Holiness Elijah educated certain souls in this cave. He educated pure and sincere souls as they ought to be and sent them among the children of Israel. They began to teach and call the children of Israel back to God. They called them back again to the law of God. His Holiness Elijah gathered all their chief men together and brought them to the top of this mountain. There were three hundred and sixty of these chief men. But however much he taught and counselled them he obtained no result. He tried to guide them, but it was no use. For several years he worked to educate them. At the end no result was apparent. He realized that they would corrupt other souls. Then he had these three hundred and sixty men put to death. Then the rest of the children of Israel returned to their original spiritual morals and behavior. Then they regained their spiritual life. The everlasting glory again became apparent. They overcame the neighboring tribes. They rebuilt the Holy Temple. The laws of God were put into effect.

"Then when His Holiness Elijah had finished his work he left it and went away. He retired. They thought he had ascended to Heaven. But no, having accomplished his work, he retired. He had no attachment to the world.

When his object was accomplished he retired from the world. When he realized that his work was done he devoted himself to his own development.

"The sincerity of a pure person is apparent in his deeds and activities. His Holiness Elijah tried very much and labored very hard. Then when the way became smooth and the time of comfort and ease came he went away. He had no attachment to this world. All the thoughts of man, every trace which he leaves behind him must be heavenly. He must have no attachment to this world. This world is like the waves of the sea. It does not last. The wise person does not attach his heart to waves."

Sunday, September 5th, at the supper table in Abdul-Baha's house.

ABDUL-BAHA: "I hope the health of the friends is good. Today you went to visit the Shrine of the Bab. Are you happy?"

"His Holiness Christ was once eating grapes. He said, 'I will not eat grapes again until I eat them anew with you in the Kingdom.' But the grapes of the Kingdom are not like these grapes (referring to the grapes on the table). In the Kingdom there are no grapes like these. Now also, I say to you all. We will eat together of the Divine Bounty, that is Divine food, God willing, in the Kingdom. Its taste is everlasting. Its strength and power is everlasting. God willing, we will eat together there of that heavenly food."

Mabel Paine.

News from Sweden

Boviken, Sweden.

To the STAR OF THE WEST—

Friends of the Kingdom of El-Abha!

Your humble co-servant in the great Cause of God arrived in Sweden the 8th of July. Went to the most remote corner of the country to begin spreading the great Truth, and there I found a

pure hearted soul, who in three weeks accepted the Truth. Highly educated in both Swedish and English, she began to work with me in the Cause. Naturally, progress is very slow, but hope by the grace of God and our beloved Master, will soon grow faster.

Yours in the Kingdom of El-Abha,
August Rudd.

News from England

LETTER FROM E. T. HALL TO MR. REMEY

Manchester, England.
November 14, 1920.

Allaho'Abha!

Mr. Mason Remy, Washington, D. C.
Dear Friend in the Bahai Faith:

We have received safely all your very kind communications and rejoice that you are in Europe again, and doing mighty service in the Cause of El-Abha. We have not a large gathering here yet, for the war split us up and scattered us for several years. We meet at Mr. Joseph's room every Saturday evening. Our gatherings number from twelve to seventeen every week. We want at least one hundred souls at these meetings; and we are going to advertise our meetings and the Cause more than we have done up to now. You know our poverty of purse and brains—I don't mean we are in need or starving; not anything like that—but people seem to want big musical evenings to attract them and please them, or a very fine building to come to, or wonderful oratory to listen to! And we are only working-class people, impoverished still more than usual by the war.

However, we are united, brotherly, and we love the Master; so eventually all will grow and prosper. As you know, I was in the hospital, very ill through exposure in France, and have been in a terribly weak state of body ever since; but as I put a good face on the matter, nobody realizes what I have gone through. To have been shot and finished in France would have been a light matter (*very* light) compared with this ill health. But God has mercifully pulled me through to be more conscious of His Presence and to understand and love His Holy Servant more and more; and to sympathize with every stricken one. This ill-health has been the cause of my seemingly limited efforts. But not a moment any day have I lost sight

of the importance of serving the Cause—and perhaps triumph awaits us yet. At any rate, the friends meet each Saturday (last night was the fifteenth meeting at Mr. Joseph's) and great cheerfulness and harmony and spiritual joy prevail. Not a soul has been lost, though we were split up for six years. Is not this testimony to the wonderful power of God in Abdul-Baha? Of course we owe such a great deal to Bahais outside Manchester—yourself not least—who have kept the fire burning by correspondence. In fact, we are the result of the activities of friends of God everywhere and are bound up with them by countless threads of pure gold.

So much for ourselves. Now I have been requested by Mr. Joseph and all the friends to ask you that, in the event of your coming over to England—to London—will you come a little further, to Manchester, and see us, and renew the wonderful fellowship which was begun before the war. The effect which you and Mr. Latimer had upon us all then has been ineffacable; it was so fragrant and so strong, that the friends look upon your last visit as but a few days ago, and are eagerly hoping to see you again. We are truly sorry we are so far away and so few; and indeed it would be asking too much, but our love for you speaks out and we wish to meet you again. Mr. and Mrs. Chessel and Mr. and Mrs. Craven and my wife and I would dearly like to see you. Mr. Joseph will see to sleeping accommodation for you and during the days we would like our homes to be your homes, and our tables to be your tables, and ourselves at your service. It will also do the Cause good here, dear friend, and that is what we are all out for. So we shall be happy and also doing good work for the Master and the great Cause.

Would you be so kind as to explain to

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 11

Sharaf 1, 76 (December 31, 1920)

No. 16

Two Important Tablets to the Bahais of America, just received.

To the friends of God—America—Unto them be the glory of God, the Most Glorious!

He Is The Most Glorious!

O ye friends of God!

The world is still filled with tribulations and agitation, and the nations of the world are in fact in competition, strife and war with one another. In some countries there is also open warfare, and strife. The world of humanity is sick and unawakened and the physicians of morality are in conflict more than all other people: they have not yet discovered the cause of the sickness (of world), nay rather, they are utterly ignorant. In reality the physicians themselves are sicker, weaker and more avaricious than all. In spite of this, all the nations of the world are neglecting and disregarding the fact that, except the Divine Physician, who is well aware of the constitution of the world of humanity, no one can remedy these diseases and bestow the most effective antidote. Various diseases have so permeated the body of the world that the sick, together with the nurse and the physician, have become utterly helpless and are suffering great calamities.

Today the only community which has no prejudice and is not in conflict with any other community, and besides this wishes the good health, ease, comfort and harmony of the world of humanity, is this oppressed (Bahai) community. Notwithstanding this the peoples of the Orient are practicing the utmost oppression towards this persecuted community. In Persia every day they create some new disturbances and take recourse in false charges as a new

pretext: the chiefs of the old religion instigate the masses in general to attack and wipe out all these persecuted souls.

Then pray ye that the friends in the Orient may remain protected and guarded. The firm and steadfast friends in the Orient in spite of this (persecution) are waving like unto the sea, and their utmost aspiration is to attain to the most great martyrdom. They have attained to complete severance, enkindlement and sincerity and are ready to ascend to the Kingdom of God. Verily, verily they are self-sacrificing and life-giving!

Formerly in Persia divorce was very easily obtained. Among the people of the old nation (Islam) a trifling matter would cause divorce. However, as the light of the Kingdom shone forth souls were quickened by the spirit of BAHÁ'O'LLÁH, then they utterly abstained from divorce. In Persia now divorce does not take place among the friends (Bahais) unless something unbearable occurs which makes harmony impossible. Under these rare circumstances some cases of divorce take place.

Now the friends in America must live and conduct themselves in this way. They must strictly refrain from divorce unless something arises which compels them to separate because of their aversion for each other, then with the knowledge of the House of Spirituality they may decide to separate. They must then be patient and wait a year. If during this year harmony is not re-established between them then their divorce may be realized.

As soon as a slight friction or displeasure of the heart appears between the husband and wife, the husband should not think of union with some other woman; or, God forbid, the wife should also think of another husband! This is contrary to heavenly purity and real chastity. The friends of God must live and conduct themselves, exhibit excellence of character and refinement, in such a way as to make others astonished. The love between husband and wife should not be purely physical, nay rather it must be spiritual and heavenly. These two souls should be considered as one soul. How difficult it is to divide one single soul! Certainly there will appear great difficulties!

In short the foundation of the Kingdom of God is based upon harmony, love, oneness, relationship, union and not upon differences: especially between the husband and the wife. If one of these two becomes the cause of divorce, that one will unquestionably fall into great difficulties, shall become the victim of formidable calamities and shall experience deep remorse.

Unto you be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, November 12, 1920.)

To the friends of God, America.

He Is The Most Glorious!

O ye friends of God!

The foundation of the Kingdom of God is laid upon justice, fairness, mercy, sympathy and kindness to every soul. Then strive ye with heart and soul to practice love and kindness to the world of humanity at large, except to those souls who are selfish and insincere. It is not advisable to show kindness to a person who is a tyrant, a traitor or a thief because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not while you do know but extreme kindness keeps you from revealing your knowledge.

Then, O ye friends of God! Ye must not only have kind and merciful feelings for mankind, but ye should also exercise the utmost kindness towards every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind, therefore he practices cruelty to the animal. In reality what difference is there in physical sensations! Sensibility is the same whether you harm man or animal; there is no difference. Nay rather, cruelty to the animal is more painful because man has a tongue and he sighs, complains and groans when he receives an injury and complains to the government and the government protects him from cruelty, but the poor animal cannot speak, it can neither show its suffering nor is it able to appeal to the government. If it is harmed a thousand times by man it is not able to defend itself in words nor can it seek justice or retaliate. Therefore one must be very considerate towards animals and show greater kindness to them than to man. Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick they should endeavor to cure it; if it is hungry they should feed it; if it is thirsty, they should satisfy its thirst; if it is tired they should give it rest.

Man is generally sinful and the animal is innocent; unquestionably one must be more kind and merciful to the innocent. The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man, and other animals. For instance, if you show kindness to a wolf this becomes a tyranny to the sheep, for it (the wolf) may destroy an entire flock of sheep. If you give the opportunity to a mad dog it may be the cause of the destruction of a thousand animals and men. Therefore, sympathy to the ferocious animal is cruelty to the peaceful animal, so they (ferocious animals) should be done away with. To the blessed animals, however, the utmost kindness should be exercised: the more the better it will be. This sympathy and kindness is one of the fundamental principles of the divine kingdom. Ye should pay great attention to this question.

Unto ye be the glory of Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, November 12th, 1920.)

News from England

(Continued from page 271)

the friends in Stuttgart that we have not written to them, because we have had our hands full here, and we have had no one strong enough to deal with even Manchester alone, but hope in future to begin a very happy correspondence with them. During the war, we always regarded the Stuttgart Bahais as a handful of brilliant jewels in the setting of that beautiful country and our sympathies went out continually to them; and we always mentioned them with high honor and respect. When I was sent as a conscript to

France, working in the forests, or with pick and spade on the miserable roads of that country even in the battle zone, I often spoke of the Stuttgart Bahais, praising them because they were out for the Brotherhood of Man, and making it plain that we were all victims of a savage past and the godlessness of today; and the soldiers agreed that this was true.

I can only speak as representing a very few here in Manchester; but we respect and love, and feel in perfect unity with the energetic and large body of

Bahais in Germany. They are our brothers and sisters and we know no such a thing as nationality. We all have *one* country—the Kingdom of Abha; and BAHĀ'O'LLĀH is the King.

Our silence has not been due to any

other cause than that all our thought and energy has been used up here to establish the Cause of Abdul-Baha here.

With all our love and kind remembrances, your brother in the Cause of El-Abha,
E. T. Hall.

Recent Tablet from Abdul-Baha to Mr. Hall

Through Aga Mirza Lotfullah—Upon him be BAHĀ'O'LLĀH El-Abha!—to his honor Mr. Hall, Manchester, England. —Upon him be BAHĀ'O'LLĀH El-Abha!

He Is God!

O thou who art attracted to the Word of God and herald of the Kingdom of God!

Two letters have been received from you. Their contents produced excessive joy, for they were indicative of this, that thou hast arisen in Manchester with a firm purpose, a superior power and a peaceful intention, and desiring to form a luminous meeting so that the friends may gather together. The manna which came from heaven for the disciples, was neither cress, onion, lentil, garlic nor leek. It was bounty and knowledge; it was faith and assurance; it was love and attraction; it was attachment and enkindlement by the fire of the love of God. These spiritual foods were present upon that table. As the disciples ate from these bounties of His Holiness Christ, they became filled with the love of Christ; they hastened to all parts of the world and heralded the Kingdom of God. My hope, from the unlimited grace, is that that gathering may also eat from this manna and bounties.

Convey this message on my behalf to Mr. and Mrs. Chessel: "O ye two birds of the gardens of the Kingdom, make a nest and dwelling like unto birds upon the Tree of Life, which is the heavenly teachings, and raise in a variety of tunes, melodious songs in the gardens of the Kingdom."

Convey longing greetings to Mr. Joseph. Say: "As the Joseph of Egypt possessed real beauty and knowledge, he was in great demand in the Egyptian market. Although he was a stranger and abject, yet, as he had this splendor, he became then the beloved of the divine Egypt: attained eternal glory, and was addressed by his brothers, 'Verily, God hath given thee precedence over us.' Now thou bearest the same name. Strive in the path of the Kingdom so that thou mayest be addressed by all the friends with such a suitable address."

Convey on my behalf the utmost respect to Mr. and Mrs. Craven, and say: "O ye two faithful souls! If ye announce the advent of the Kingdom and become the exhibition of divine happiness and heavenly exaltation, no doubt you will become two luminous candles and loved souls in that gathering."

Convey to Mr. and Mrs. Birch my profound Abha greeting and say: "This is the century of Lights, and the age of the unfurling of the mysteries. All the existing beings are in growth and progress, and the realities of things sing the songs of praise and glorification to the Lord of Hosts, because the Sun of Reality hath shone in this century at the zenith, and energized all existence. This is why you observe every day some new discovery and superb lights appear on the stage of visibility."

Upon thee and upon them be Bahael-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Lotfullah S. Hakim, Haifa, Palestine, February 12, 1920).

Tablets to Bahais in America received in 1919 and 1920

AUGUST RUDD

To his honor, Mr. August Rudd—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou son of the Kingdom!

Thy letter was received. Thy desire is to return to Sweden, thy home. In the country of Sweden the call of God is not yet raised. God willing, thou mayst be confirmed to raise the divine call in that country and be the cause of guidance unto a large multitude. Let not this statement look strange to thee, because the confirmations of the Kingdom of Abha are powerful. They make the feeble strong, and give feathers and wings to the featherless bird.

The maid-servant of God, Miss Knobloch, went from America to Germany. Of course thou hast heard how she stirred Germany and consequently how many souls were guided! Now I supplicate to God that thou mayst be more (than she) confirmed, so that that dark country of the world of nature may be illumined with the heavenly luminosity. Feel assured that confirmation will reach thee.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa.)

FERDINAND PETERSON

To his honor Mr. Ferdinand Peterson, Racine, Wisconsin—Upon him be BAHÁ'Ó'LLAH EL-Abha!

He Is God!

O thou servant of the Divine Threshold!

Thy letter was received. Thou hadst written that this year thou hast attended the Convention, hast been present at that illumined assemblage, hast heard those merciful addresses, hast secured a

fresh spirit and hast increased in faith, assurance and firmness in the Covenant. Appreciate the value of this lordly bounty and thank God that thou art living in the dispensation of the Covenant, and art attracted to the Sun of the Reality of the Abha Beauty—May my life be a sacrifice to His friends!

Thou hadst written concerning the piece of land which thou desirest to sell and consecrate its price to the Cause of God. At present do not hurry, and let it remain in your hands.

On behalf of the friends in Racine I supplicate and entreat at the Divine Threshold, and beg for them a new outpouring of the Spirit, so that they may be stirred and quickened, may be animated and enlivened, may promulgate the Divine teachings, strive for the oneness of the world of humanity, and serve the principle of universal peace.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bah-jeh, Acca, Palestine, July 20, 1919.)

MRS. WAITE

To the attracted maid-servant of God, Mrs. Shahnaz Waite—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou sweet singing bird!

The new song* has been received. Verily, verily art thou raising sweet melodies in the Rose-garden of the love of God. The vibration of this melody will, forever, give pleasure to the ears of the children of the Kingdom.

Upon thee be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, August 15, 1920, Haifa, Palestine.)

*Song entitled, "The New Liberty Bell," dedicated to Abdul-Baha and the Bahai Juniors.—*Shahnaz Waite*.

مکنند اعتبار بجز آید . آنکه باب تو راست عبد ذلیل
 هر دو بیاهزار سوز درون . هست کویا لسان حال بنیل .
 کج حرمیت مطاف ذات وصفات
 بریضان ده از معین شفات
 مرده یازن جمال یار آمد . بی نقاب آن شرر عذار آمد
 متغاث بیان رسید بر . آن غیث طوب زار آمد
 آفرین عجا بشارت یابد . کان صنم عازم شکار آمد
 بهر اصرار کار و بار دیار . آن مهین خسرو دیار آمد
 میرتیان و شهر یاریان . بهر توفیق نور و نار آمد
 تا که آتش زند با بلبلین . در کفش تیغ آبدار آمد
 روحیات دور در ارجان بازید . که میجا بجا بدار آمد
 دوش بودم بیض بستر هم . کس این چنین نعلب زار آمد
 کج حرمیت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای همه روح پرور عشاق . ای جمال تو آوز عشاق
 ابر الابدین مباد اکس . ظل لانه الت از سر عشاق
 بشکر لله که نیک و سعادت . از طبع تو اختر عشاق
 آن جمالی که چشم غیب ندید . شده اکنون متسر عشاق
 هشت جنت حد برد امروز . بر فروزنده منظر عشاق
 سده المتری ندیده بخواب . مثل سرو و صنوبر عشاق
 عاشقان رنکن زخم محرم . ای تو میر منظر عشاق
 بتغنی است یار و صد الحان . قلب همچون سمن در عشاق
 کج حرمیت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای جمال منیر ابجائی . ای مطرب بطرز انائی

همه ذرات میبایدند . که بمرش جلال یکتائی
 از خستان خرم مکتوت . بر اسیران خویش عیبائی
 تا که با پر روح و جان آئید . طایر اندر هوای ریضائی
 صد هزاران حجاب حکم را . به بردارند از نیک ایضائی
 آخر اینشت خاک فانی را . جز پناه تو نیست ما و ای
 گاه گلای ز راه فضالی . بر سر و فرقان بند یابی
 دردی قلب خاکسارانت . این نور احمیزند نامی
 کج حرمیت مطاف ذات وصفات
 بریضان ده از معین شفات
 ای جهانهای جان بقیامت . دل بلا چین چنین لغات
 از پیشانی دوزخ پربیش . همه عالم شده پریشانست
 نه گمانم که هیچ مجرور . بر هداز هم دو قیامت
 زان دو طرافتی خوشخوار . نیست قلبی که نیست نکات
 زان دو خمار شهر آشوب . نیست چشمی که نیست گویانت
 سینه عاشقان بر از خونت . از تمنای تیر مژگانست
 کی شود آنکه در دختگان . بمدا و لرسد و لسانست
 طیر جان با هزار کونه رجا . خواند از سوز دلبرانست
 کج حرمیت مطاف ذات وصفات
 بریضان ده از معین شفات

اخبارات شرق

انا لله وانا له راجعون

دو خبر بار محزن این ایام رسید یکی وفات آقای رضا
 علی اکبر نجفانی در بادکوبه و میس کیس معلوم امریکائی
 در طهران . خبر باخت: به جمیع خویشان و دوستان این
 دو جا نفسش فانی تقیم مراسم تعزیت و سرودن می نماید .
 دلا حول ولا قوة الا بالله العلی العظیم

دکتر الحاج و حیدر

WILLIAM F. KYLE
 To his honor, William F. Kyle; Red
 Wing, Minnesota—Upon him be
 BAHÁ'U'LLAH El-Abhá!
 He Is God!
 O thou servant of God!
 Thy letter was received. On thy be-

half I prayed to God and supplicated
 to the Kingdom of God that thou mayest
 be detached from this world, may be-
 come self-effaced and may be thinking
 of the everlasting Kingdom. The foun-
 dation of this world is not secure and is
 of no consequence. One should devote
 his time to it as much as it is necessary

<p>3 قامت جمله انبياء و عظام . به . بهر تعظیم قامتش خرم شد در زمان از همه مؤخر لیک . به . در مقام از همه مقدم شد آدمی را بس این شرف کان شمس . به . جلوه کرد لباس آدم شد حرفی از کله روح بخشایش . به . منبع و روح بخش عالم شد کمترین بندگان درگاهش . به . ضابطه تاج اسم اعظم شد خوبی و دلبری و حسن جمال . به . بدل از ما مسلم شد طایر روح بی پرو و باله . به . دوش بر این ترانه ملهم شد کی حرمت مطاف ذات وصفات بریضان ده از معین شفات دل و جانم فدای توای دوست . به . مقصد جان رضای توای دوست هر کسی را ز تو بجائی و من . به . خواهم از تو لای توای دوست گشت از غیر و خویش بیگانه . به . هر که شد آشنای تو بود دوست خواهشی در رسم نماند در . به . جز که اند پای توای دوست جان بندان تن نیار آمد . به . جز بشوق فدای توای دوست عمر آخر رسید و یک نفسی . به . نکشیم سزای توای دوست از صبیح جهات مایوسم . به . جز ز شطرو فدای توای دوست مرغ جانم پیکر فقه سرات . به . روز و شب در فدای توای دوست کی حرمت مطاف ذات وصفات بریضان ده از معین شفات ایسان از مباح تو کلید . به . وی بیان از عاصم و علیل در مقام جلال با شرکان . به . خاک روی درت شهبان جلیل در مقام جاه با چشمان . به . فرش راه تو در بر آن جمیل تویی آن روح کز برای فدا . به . صد چه بچوالبی تو راست قلیل تویی آن کعبه بقا که شود . به . در تو قربان هزار اسماعیل سخن را بصد نظر اسلام . به . نمرود در آتش تو خلیل</p>	<p>3 جاده و استحقاق لاسی مکان بستانه انسان . کامل و باب نتیجه یا آخر : این مقاله عمداً را در قدیم نوشته شده حال در این جریده درج نمویم بخش خاطر حضرت ابنا بهر بیشتر کن قصیده غمنا ای جمال تو شمع محفل دل . به . مشتعل از رخ تو مشعل دل تا کلید محبت نبود . به . نکشاید در مقفل دل جز بنار جمال تو نشود . به . محترق پرده مجلل دل ره نیابد بجز بر مصیبت . به . روح تا نگردد زهر حلال ساده شد دل ز ننگ دم تو بال . به . تا خیال تو گشت صیقل ل در وصال دل نیافرقت . به . کشته از خون طراز جدول دل فلک جانم غم مخور نشود . به . مجلی گیریم از مفصل دل هر دم از نغمه بگشا جان . به . طوطی خسته مکمل دل کی حرمت مطاف ذات وصفات بریضان ده از معین شفات ای منزّه زوصفا مکانی . به . وی مقدس ز نعمت قدمانی خسرو آن جهان بدگماحت . به . میکند آرزوی در بانی مالکان کمال باقی . به . در فدای تو بندگی فانی ای عزیز بی که طلعت اعلی . به . در منای تو گشته تو بانی گرچه ظلام اهل فرقان را . به . کس نبود از کلماتگان ثانی لیک از ظلم مشرکین بیان . به . شد فرسایش ظلم فر قانی دو دباد از جلال ابرایت . به . ابصر این فریق ظلمانی بلبل دل بشاخان ریجا . به . میکشد این سرور روحانی کی حرمت مطاف ذات وصفات بریضان ده از معین شفات جوهر روح چو نغمه شد . به . آن همین هیکل مکرم شد</p>
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and the rest of his time he should consecrate to the Kingdom of God, so that eternal illumination may be secured and everlasting existence may be attained.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 25th, 1919.)

H. DE BOER

To his honor, Mr. H. De Boer—Upon him be BAHÁ'U'LLAH EI-Abha!

He Is God!

O thou servant of God!

Do not grieve at the afflictions and calamities that have befallen thee. All calamities and afflictions have been created for man so that he may detach

الكتاب الأقدس

فمن ذلك نعلم ان هذا الشيخ الجليل الفاضل كثير التسامح وال
 المقاصد حسن العقيدة والاشارة على كتاب والده المسمى الكتاب
 الأقدس بل من هذه التعاليم الطيبة التي ترمى جميعها الى الفضيلة وما
 احبب الى النفس والعبادة . فقد قال كاتبه في جريدة المقدم له
 عن هذا الكتاب هي " ان كنت طالع في الكتاب الأقدس وهذا الكتاب الذي
 ذكر فيه الهاء زعيم الطائفة البائية] وتداخل بين البائية والبهاينة
 تعاليمه ويقطع هذا الكتاب المسمى بكتاب المشركين العربي الذي
 اقام في بروكراين زناً طويلاً في خدمة حكومته في مدينة بطرسبرج بالبلت
 الروسية والدرية على نفقة كلية بطرسبرج لاجل تطورية العلمية وقد
 وجدت في هذا الكتاب اولاً وثانياً لعدد عديده تدل على ان البهاينة هي اكثر الملهم
 دعوة التي للدكتور وان بقاء الله كان من اشدها لتبين على السلطان بعد
 الجيد الخ الخ " مما يزيد برهان الكتاب من ان بقاء الله قديماً اشاعته
 خصوصه واعداً بآدمه الصالحة

كيف وصفه صاحب المؤيد

ولقد اصاب سعادة صاحب المؤيد في وصف عباس اشدني والبهاينة
 حيث قال انه سابقاً يمدون بالمدون في بلاد النهرين والهند في
 اوربوا وامريكا واتبعه عجزونه اذ اعد المباداة والتمسيع حتى اشاع
 عنده خصوصه ما اشاعوا ولكن كل من جلس اليه يرى وجهه عظيم الطول
 طول الحديث جنباً لغيره والارواح يميل بكلمته الى المذهب (وصحة النفس)
 وصرمدت في السياسة يقال (وصحة الوجود) في الاعتقاد
 الدين الخ مما ذكرناه آنفاً الى ان قال - جلسنا اليه مرتين فاذا كنا
 حديثه وادانه سيرة المرحوم السيد جمال الدين الاخطا في الان هذا يتبع
 حله وبلين كلفه حديثه في طيبه ويسمع منهم اكثر مما كان يسمع السيد
 جمال الدين من وصف الرجل وما دار بينهما من الحديث المستل
 سلكة وعملاً ولست ازيد في بيان بيادته الطيبة لان في سره والشرح
 في وضاعها ما يدعو الى التطوير والاداء لا نستطيع له في ذلك الا ان

أدب الفكر

ولعلم القارئ مبلغ احترام الناس له ومباذبه لا تعذبه لاحد المباداة كما
 قيل فان مريد به يجلسون اليه فغاية المرض والتمتع فرق شبيهم
 من توفير الاورانيين عادة لمن ضر اكثر منهم وليل شامخة واسمى اولها
 وحضرته لا يعطى واجته لقليلة ولا يرضى عن احد لمقامه وياؤف
 سماع كلمة شظيم وترفع قائم : ان عهده لله شلوك واسمى "عبد
 الله" فقط : وعلى نظري انه يريد عرض النطق والردالة في تربة تلك
 الطوبى الطيبة الظاهرة لثمره وتشرح الفضيلة والصلاح لان
 عاشرت ذوقه ومريد به فرأيتهم جميعاً الاثامة والادب والحب
 الصريح للديوب والبيد ولعل هذه بعض غار ما يمه فسحقاً لها
 من حسرات طبيبات

انتشار دعوته

اما انتشار دعوتها لاسرية فيها وبدلتا عليه اقبال الناس الى
 زياتته من كل فج وبنيهم كثير من ذوي المقام الرفيع والعدل الرابح
 والبارالأكيد ودليل ذلك ما جاء في جرنال الجريدة بتاريخ 2 يونيو الذي
 بعنوان البهاينة والاسلام مترجم عن الجرنال الانكليزية قالت :
 خطب المستر جميل خطبة في ايران وقدم للاسلام " على جمعية الفتوة
 الملكية الانكليزية التي عقدت اجتماعها في 20 مايو سنة 1910 برئاسة
 الاساذ برون اساذ الفارسية في كلمة كبريج وما قال في خطبه
 ان اوربوا نيرميا لان يشق الحركة الدينية الجديدة في ايران والسنة
 البهاينة نسبة الاله والاله والله مشتقاً) فقد يبلغ عدد البهاين في الدنيا

منذ ابتداء هذه الحركة مليونين او اكثر مع ان مؤسساها كان حياق
 واخر القرن الماضي والناس يقبلون عليها اضراباً من غير المسلمين
 وهي تنتشر في روسيا والمالينا ويرانساوا وكثراً وهدوا البهاين في
 لندن كثير ولهم دوائر وصغيرة في منسستر وليبرول وادبر وفوكو
 ونشتران تصعب الولايات المتحدة الاميركية مركزا كبيرا للجهالة والاشارة
 الشائع ان البهاينة ومن يراد به ان يكون من العالم كله كلمة الانبياء
 القديرا وحملها لغة عمومية . ولكنه ليس في واقع الامر شيئاً للحركة
 دينية وهو بالاختصار برونتانت الانبياء وقد حرمه به لتجديد
 آسيار اهلها ورحمه مضادة للباوية وللكنيسة الانكليزية
 وسائر الكليروس . وهو عامل مفدي ينتظر ان يكون ذات يوم
 في التطوير والتجديد اهـ .

اما الان لم اسع من فم هذا الشيخ الموقر فكلما ترمى الى العيب
 بأحد من رجال الدين مع كثرة اجماع بيادته وسماحي احاديثه
 وتديريه بما فعله كما انه يتبعه من الخوض في غمار السياسة ولم
 يقل في الحركة العقائدية المصرية الاخرية سوى ان هذا الانقسام
 في لامة المصرية مضرباً ومبده ما عن اما في الفرق والتمتع الذين
 مما طبع لهم المشقة على اوطانها .

وسرعان ما ينتقل من غمرة كهذه تشير الى عقل راجح ونظر بعيد
 حكاية ادبية اولكة كفاية باسطاً الى اسه بطار المعاكفة
 باحاديث تطرب النفس وتجزل الفكر الى لذة السهر .
 وفي الحقيقة ان عدوته اشترت في العالم بدل ان يارده برباط
 البريد اكوا من المكاتب والصحف بلغات غنى ومن بلاد بعيدة ولو
 اشغل بتدويرها جميعاً لا سترقت كل وقتها ولما تركت له دورا للتراد
 واداة الفكر والنفس .

صبره وثباته في سجنه

ولقد اخبرني يوماً وهو يقص علينا الاقوال في سجنه بكلامه القوي
 المراقبة انه قبل سقوط حكومة عبدالجبار وارتقاء الدستور وحضنته
 باخرة ايطالية من اوربوا لتفريه وتخليصه من محبسه فكانت
 تتظاهر بشرة التي تغشيه فسقائه من عكاه وتناظر بين الوجه
 المحيضاء وحكنا ذهابا واياباً ومريد به ليدون عليه بالذراع عليه الى
 اوربوا بحث اصداقائه في انتظاره فكان ياتي ذلك قائم :
 لا اريد ان يقال عن ائني مذنب وقد فرت من سجنائي قتلصاً
 من هذا الذنب " وقلبه يوجي اليه تغرب نيل الحية وقصيف
 حديث القلب فتد سقط عرشا احتداد وقام بين لانه عرش
 المعذلة والدكتور بعد ايام تدوت

سفره الى اميركا

بلغ عليه مريد به في الولايات المتحدة الاميركية زيارته لهم قريباً وخابه ياتي هذا
 السفر الطويل بحجة ان شجوشته تمنعه عن تقبض شاق السفر عليه فويلا
 يسافر كما اشيع وربما علم ذلك اليم لمريد به في مصر الذين من اطراف النظر
 لزيارته ووقع تقاليد المعاييد فليضمه الكبير جنباً سعيه لنيروز اعاده
 اليه على الوجه بالخبر والبركات

عندما حضرته عبدالهيا قبل اخرا دعوة لاسيركان وفي 20 مارس
 سنة 1910 سافرت الاسكندرية الى اميركا وهناك توفي رجوعه في اوربوا
 اثبت بالبرهين القوية والبع القاطعة في مجامع اليهود وكناش الصناعي
 بان المسيح كان روح الله ومحمد رسول الله وحذر الشعوب الغربية
 من تدرب الحرب العروس ورضهم على الحق والصدق وترك المعاداة والحقبة
 وقد طبحت خطباته في اكثر الجرائد والجموع]
 وبالاجاز ان هذا الرجل الجليل نايمة وقد يلقى له الاحتمال ويتحى
 الاحتمار وقد صير في يشرق مجالسته كثيرة شديداً لجهته له لجهته
 الطبية التي لا عيب فيها فجان الحمض المنان الرابع عبيده من

himself from this mortal world—a world to which he is much attached. When he experiences severe trials and hardships, then his nature will be drawn to God and he will seek the eternal realm—a realm which is sanctified from all afflictions and calamities. Such is the case with the man who is wise. He shall

never drink from a cup which is at the end distasteful, but, on the contrary, he seeks the cup of pure and limpid water. He will not taste of the honey that is mixed with poison. Praise thou God, that thou hast been tried and hast experienced such a test. Be patient and grateful. Turn thy face

سال یازدهم
شماره شانزدهم

خمس

دسمبر ۳۱ ۱۹۱۹

قیمت آژانس سالانه دو دلار و در وقت برونارسال هر شماره یک دلار و در وقت برونارسال هر شماره یک دلار و در وقت برونارسال هر شماره یک دلار

دعوتی که منتشر شد در این مجله

وقد بقي في الآستانة اربعة اشهر وكان في أثناءها موضع اجلال واحترام الجميع
فاجيبت للكريمة خشيعة من هذا المظهر العظيم فابعدته مع أسرته الى
ادرنه فليث فيها خمس سنوات تقريباً ولا ظل الناس يقصدونه من كل جانب
وصوب كبريت الهيليس في روموس اولياء الاثر وانعقدت الدولتان ارضاً على
إيماده الى عكاه لعلمها ان عكاه معقل يصلح ان يكون سينا اسحاق الكلد هباء
وأهل وبلدة فأسدة الهداة بعيدة المزارع ومن المشهور عنها يومئذ ان
العرب لا يعيش فيها طويلاً لكثرة ادائها حتى ان هورلا تبت فيها على حال
لنقلب طقسها وتلونه

تغيير مناخ عكاه

ومن المدهش قول سكان عكاه دعائها ان الله رأى باحصائه وإخلاص
عبيده فتى حوائها وايدل طقسها من ردى الى حسن فصارت من البقاع
للمناخ الطيبة التربة وهذا عجيب فتجان من يغير ولا يتغير

صعود بآء الله

وقد قبض اليه تعالى السيد ميرزا حسين بآء الله والد صاحب المصنف
سنة ۱۳۲۹ فكون قدمض على انتقاله الى رجة ربه عشرون عاماً فاطرف
اربعة ذكور قضى منهم واحد. وأكرمهم هو عباس انذى قرعة عين اضنياته
وسريده

عبد البهاء

الضلال الاول لبهاء والله ميرزا حسين على بن ميرزا عباس الملقب بميرزا نزلو كان
وزيراً فطهران ونسبه متصل بأكبر ذات تاريخي في مملكة الفرس ملكية تقضيها
تطرفت واحوال لم احط باسم ذلك الا لأكبر والأمر لسامق الشرف النبيل الخلد
يرى القارىء البصر هذا الرسم الجليل الجليل المتأشياً على وجه صاحبه
المجيب على الدكاة والشهم مع الصبر والافتقه وعلم الزرات وهو رسم
عبد البهاء "عباس انذى عميد البهائية الآن ورجلها الأكبر منذ ۳۰ سنة
وعمره الآن ۶۹ سنة لأنه شتمه الله بهرميد وعيش ريد وادق ه بهادى
الأول سنة ۱۳۰ هجرية ومن شامعه اليوم يراه ريمة القائمة على الجسم
ابيض البه حاد النظر يمشى الوجهه معيب الطلعة يرسل شعره الناصع الى
كتفيه كاريى ذلك في الرسم القديم ويرتدى ملابس واسعة بسيطة كمامة
اهل بلاده تقريباً ولم تحظر رسمه وهو شيخ وقدر جليل لأنه لم يأتى ان
يعطى رسمه الخلفه بل يهدى واصغافه ولا يرضى ان يتسوطاً في الخبز ان على ذاته
المجتمعة وكان به يقتل ان كل رسم زائل باطل ولا يبيح غير رسم الفضيلة
وأولها ليزن وتطرب بشفاها من يعمه التاريخ الصادق الى بطوره بحسن
اعتاله

إيماده اربعة مرات

أبعدت حكومت ايران المستبدة التي كان يرهبها كل كبير حسن الحديث بقاء الله
واسرته سنة ۱۳۶۸ الى بغداد حيث كان لباس اندى من العربان شيئاً
وقبى فيها ۱۲ يوماً ولما رأته ان سرديده يحزن الى زيادته وتكاثر عدد انصاره في
بغداد اتفقت دولة ايران مع دولتنا العلية على ايماده منها الاثنتان لأن

الفرق بين البابية والبهائية

وقد خلط الكفر على حجتنا المراد في الكلام من هذا الرجل الميرزا من البابية
والبهائية في حين لاجتماعه بين الاثنين ولا رابطة تربط الدعوتين وما
لبها شيئاً القبح في صدورها سوى التفرج الفضيلة حبرها
وحدة الاثنان وتعالها الزلزال فوق التعصب للدين او للعش او
للوطن او لفرق من مرافق الحياة الدينية كما قالت صريفة الميرزا وما
يذكر في بصحة قولها ان كنت يوماً مع جناب هذا الرجل الكبير فترنا على
الدرسة البهائية الديمقراطية والاشاطي مساكين عنها تفقت انها مرسية
حرة تملكاة الملوك والمعادن الصعبة طبع الملازمة دون تمييز في الجنس
والدين حيث لا يتطرق الى تعاليمها غير العلم الصحيح ودون غيره
فايرقت اسرته وتلفظ بكلمات رضاء عملاً وثباتاً على مؤسسها لا فاضل
وقال ما اذكره حريشاً في هذه المناسبة :

« قد كان في ما مضى اهلنا حينما من سلين وسبحين عظيمة من الحب
والتردد والرفاق فكلم الله بحش رئيس فارتقا اليقين والتفرقت
في حولة الاخرة السبلاء فقام المصام على الولايم ودفع الضاء في مكان
الولاء واحصنا نسمع تكلمه سلم وسبحي في عهد هذين اليا هليلين »
فقلت لجنابيه ومن هما الحش والنس ؟ فقال بسكونه المعتاد :

« هما المنق والمطران » واستطرد قائلاً :

« لقد مات رجل لا يثق المذهب ولم تقبل احده الاطراف المحيية دلته في
مقربتها وعمنا نحن جبانة لا تاستدخيت القسيس وقتلت له ان اطلقتك
قطعة من جيا نسا فاضرب عليها سواداً وادفن فيها ميتك المسكين »

to the divine Kingdom and strive that thou mayest acquire merciful characteristics, mayest become illumined, of the Kingdom and lordly. Endeavor to become indifferent to the pleasures of this world and to its comfort, to remain firm and steadfast in the Covenant and to promulgate the Cause of God.

This is the cause of the exaltation of man, the cause of his glory and of his salvation.

Upon thee be Baha-el-Abha!
(Signed) ABDUL-BAHA ABBAS.
(Translated by Shoghi Rabbani, Haifa, Palestine, October 14, 1919.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan*.

Vol. 11

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He Is God!

Thou shouldst say:*

“I am a Bahai and am a friend to all religions and nations. I consider all to be of one race and count them as my relatives. I have divine love and not racial and sectarian love. According to the explicit written Command of BAHÁ'Ó'LLAH, I do not pronounce a word pertaining to politics, because we are forbidden to interfere in political affairs. We are concerned with affairs which are heavenly. We are servants unto the world of morality. We consider that religious, racial, political and national prejudices are destructive to the world of humanity. We believe that the whole of the surface of the earth constitutes one home and all mankind form one family. With all we associate in the utmost sincerity and kindness.”

—*ABDUL-BAHA ABBAS*

*TABLET FROM ABDUL-BAHA TO FANNY KNOBLOCH

To the maid-servant of God, Fanny Knobloch, South Africa, the sister of Alma Knobloch, Germany—Upon her be the Glory of God, the Most Glorious!

He Is God!

O thou dear maid-servant of God!

Thy letter has been received. Verily, thy sister has lighted a lamp in Germany. God willing, thou wilt be to a larger extent confirmed. Thou wilt kindle a luminous lamp. It may be the Government of those regions will check thee. Thou shouldst say: . . . [see above].

Upon thee be the Glory of Abha!

[Signed] ABDUL-BAHA ABBAS.

[Translated by Azizullah S. Bahadur, Haifa, Palestine, August 10, 1920.]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 11

Sultan 1, 76 (January 19, 1921)

No. 17

His Story

What an Oriental said to an Occidental

By ARTHUR S. AGNEW

ONE evening in Cairo two gentlemen called upon us at the hotel where we were stopping. They were friends of our interpreter. Both were tall and straight, dressed in long, flowing, spotless robes, and would have been received as men of distinction in any gathering. One of them was a man of the desert and in our rooms at the hotel he seemed as far away from contact with worldly things as if he were out under the stars alone with his God. The vitalized air of the desert seemed to float around and exhale from him. After enjoying a very pleasant visit we noticed he was having quite a lengthy conversation with the interpreter, and as the words of his discourse began to come to us through the interpreter we found ourselves listening to a most profound discourse. Had we known what was coming we would have taken notes from the beginning, so great was the impression made upon us all. As it was, the words were ended, they had bidden us adieu and were gone before we realized it.

That was many years ago and now it seems fit that this thought should be recorded. But I regret that I shall have to express it in my own way, for I cannot remember his illustrations nor ever hope to produce anything like the wonderful words he used; all I can remember is the great idea he so beautifully set forth.

Before attempting to reproduce his argument, I wish to bear tribute to the wonderful personality of this man of

the desert, the winds that cheered him seemed to blow over the desert of self-forgetfulness of his heart and its luminous stars seemed mirrored in his eyes, while his whole being seemed warmed with the spirit of severance from all things save God.

Consider first that little animal or insect whose life consists of less than a day (ephemeral)—of which the morning sun witnesses the birth and the entire life is consummated before the evening sun sets beneath the horizon. If it were an intelligent thinking creature it would assume the world to be eternally bathed in sunlight.

Consider next the annual plants of our gardens. Their life begins with the warm days of spring and under the impelling force of the summer sunlight they burst into bloom and in the chill days of autumn fold their leaves about them and close up their existence. If they were intelligent thinking creatures they would know the sun not only shines in the daytime but drops below the horizon at night to furnish a period of sleep, rest and refreshment, only to arise again on the following day a fiery orb to demand of them new exertion.

Now consider the shrubs and trees which survive the winter and which make a greater growth each year. If they were intelligent thinking creatures they would know that not only day follows night and night follows day, but that another action of the earth and sun caused the sun to rise from a new point

on the horizon each day, producing the seasons, and that this underlying action of the seasons does not in any way interfere or prevent the sun rising each morning and setting each evening. They would know that here were two apparently independent actions, the one causing the days and nights and the other causing the seasons of the year. These two actions, one complete in twenty-four hours and the other complete in 365 days, operate independently of each other but in perfect accord, the one like the waves on the surface of the ocean, the other like the great tide.

Now let us consider human life. It passes through babyhood, childhood, youth, manhood, middle age and old age. Each life is lived moment by moment; each thought, each decision, is of only a moment's duration, for time moves on imperceptibly in a way impossible to measure; yet the higher the intelligence, and the greater and more important the life, the greater the underlying purpose which moves steadily on from the moment of birth to that of death.

Without using further illustrations, if you examine everything you will find in it the momentary action and underneath the great design, the wave on the surface and the great tidal movement, the thought of the moment and the great underlying purpose.

Man's greatest endeavor is to find his perfect relationship with himself, his family, his neighbors, his country and his God. Only through religion is he able to do this, for without it he cannot find the balance between the personal and the universal. What is universal to man is personal to the neighborhood. What is universal to the neighborhood is personal to the nation. That is, to make a united nation each neighborhood must set aside its own personal wishes in part to become a unit of the government, and each man must set aside his own personal wishes in part and look at things in a universal way to have a good neighborhood. Religion

furnishes this perfect balance between the personal demands and the universal demands, because, when man sets aside his own idea of God and accepts the idea of God as set forth by the Manifestations of God, he finds unity in idea, and among men the proper appreciation of values becomes realized.

Now let us consider the religions and see if we find in them the solution of the needs of the hour and also the great underlying purpose as we find throughout nature.

The Holy Land has been the center of religious exposition from the time of our father Abraham. The Mountain of Carmel has seen the manifestation of the will of God to men from Abraham, Moses, Jesus, Mohammed and Baha'ollah. Abraham came from Ur of the Chaldees, he journeyed up the Mesopotamian valley, through the fertile crescent at the north of the Arabian Desert till he came to the Holy Land. He met the needs of the hour by setting up a patriarchal form of government and left the promise that sometime all men would become as brothers and that this Covenant God made with him would become established throughout the world.

To this land came Moses from Egypt and he met the needs of the hour by establishing the principle of law, and Moses and the prophets promised a future time when peace should reign supreme, when men would beat their spears into plowshares and not learn war any more.

To this land also came Jesus, to a land sanctified by the feet of the Holy ones before him, to a land flowing with the milk and honey of spiritual endowment. He taught the needs of the hour in the law of love and forgiveness, and he established the church or sanctuary as a place to keep alive this sacred flame of love lest the feet of the fierce ones of the world stamp it out. It was like the sweet childhood of religion, the manifestation of the Son of God.

And to this land came also Mohammed. He taught the wild tribes of the

desert, and he met the needs of the day in his strong denunciation of error and wrong, in his fearless stand for righteousness and justice, and established unity in the statement that "There is no God but God and Mohammed is his prophet." The teachings of Mohammed are very little known in the Christian world, and it is only through the teachings of Baha'o'llah that they can be understood by Christians.

And now comes in this day to the Holy Land the manifestation of God for this day, Baha'o'llah. Although this is new and the centuries have not yet accorded their wealth of adoration, it is not necessary to ask whether it is true or not, it is only necessary to take the instructions of Baha'o'llah and put them into practice in our lives to realize the warmth in the heart and the spiritual enlightenment which follows. The proof of the sun is to step into the sunshine. No need to ask the little plant whether it receives its warmth from the sun or from the cool dews of the evening. This great revelation was vested in three persons, the Bab, the forerunner; BAHĀ'O'LLĀH, the great central figure, revealer of the Words of Life; Abdul-Baha, the successor, the explainer, the Center of the Covenant. Baha'o'llah, although born in Persia, was transported to the Holy Land through the action of the Persian and Turkish governments. Apparently through no will of his own he followed in a more extended way the journeying of Abraham. Abraham came with his family and his flocks—Baha'o'llah came a prisoner and an exile, but he also came in majesty the like of which the world has never before witnessed.

It is not the purpose here to enter into a detailed account of the Revelation of Baha'o'llah. It is sufficient to say that he has with divine power opened up the sacred mysteries of all religions, torn away all the barriers which separate mankind into unkind groups, made it possible for all humankind to enter into one body, of one thought and

purpose under the banner of love and service, in a way entirely satisfying to the judgment of mind and heart. All this with perfect order, everything provided in the fulfillment of this Covenant, even to the appointing of the Center of the Covenant in the person of Abdul-Baha.

It is possible that mankind may reject this wonderful and perfect gift—but then again it is not possible. It is inconceivable that a purpose extending down through the ages from before Abraham should fail at the appointed time of its consummation through the lack of human minds and hearts to receive it. The Word of God has power to change the heart—history has shown that it can raise up from the stones children to Abraham. The heart of the world is good. Its power for good has been weakened by separation, it has grown up in separate groups, kept apart by lack of understanding which has grown into prejudice. This prejudice will fade away before the divine power of this wonderful unfoldment (revelation) as the mists fade away before the morning sun. Nothing can prevent the consummation of the divine plan throughout the ages. "These ruinous wars, this fruitless strife *must* cease and all men become as one family."

So we find religion conforms to the great natural law. The Spirit of God attaches itself from time to time to certain holy souls of such radiant purity that they are able to reflect to mankind the will of God. Each one is a manifestation of the will of God for the needs of humanity in their day, and opens up a new era. From Abraham down through each new manifestation, in Moses, Jesus and Mohammed, the world has been prepared for the time when the promised Covenant might be fulfilled. And the need of this day in which we are now living is for the establishment of this age-old promised Covenant. For the first time in history the Manifestation of God has come at a time when all parts of the world are in

daily communication with each other. At no previous Manifestation could the whole world be united, for during the day of Moses, Jesus and Mohammed the western continents of North and South America had not yet been discovered.

When the people of the world unite in this great idea, set aside their own wills for the will of God (throughout the ages), the Divine Master will prevail and the world become the Paradise of Union, Love and Service, the brotherhood of man will be realized in the fatherhood of God, the Covenant to Abra-

ham will have been fulfilled, the great underlying wave will have reached the surface.

Such was the great idea left with us by this pure-hearted, charming soul of the desert, and I think you will agree with us in the thought we expressed at the time we listened to him—that in his heart the desert had blossomed as a rose. This and kindred thoughts were in our minds on this pleasant evening, meeting with such a delightful personality and listening to such a wonderful story.

The Bahai Movement and Esperanto

Words of BAHĀ'O'LLĀH and ABDUL-BAHĀ, compiled by Jeanne Bolles.

“THE Sixth Ishrak is concerning union and harmony among servants (mankind). Through union the regions of the world have ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

“We have formerly commanded, in the Tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

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

“Glory is not his who loves his own country, but glory is his who loves his kind.

“In this connection we have formerly revealed that which is the means for the prosperity of the world and the unification of nations. ‘Blessed are those who attain! Blessed are those who practice!’”

(Extract from the *Tablet of Ishrakat* (Effulgences) by BAHĀ'O'LLĀH, revealed in Acca more than 40 years ago.)

ESPERANTO

In Sept. 1901:

Abdul-Baha said to some pilgrims, “The differences between this Revelation and that of Jesus Christ are, that in this cycle all the inhabitants of the world will be gathered into one nation; universal peace will prevail, bloodshed and war will cease; there *will be a universal language*; union and harmony will reach its highest state.”

In December, 1912, Abdul-Baha said:

“All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.”

Extract from an address by Abdul-Baha on International Language, given in Edinburgh, Scotland, January 7th, 1913, under the auspices of the Edinburgh Esperanto Society, during which he said:

“His Holiness BAHĀ'O'LLĀH, many years ago, wrote a book called *The Most Holy Book*, one of the fundamental

principles of which is the necessity of creating an auxiliary language, and he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, has been created. We, therefore, have commanded all Bahais in the East to study this language very carefully, and ere long it will be spread through the entire East. I also beg of you all, Esperantists and non-Esperantists, to work energetically for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, in which it is said that the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy writing is that hostile races, warring nations and differing religions shall become united in the spirit of love, and will become bound together, one with the other."

While on a visit at Clifton, England, January 16th, 1913, Abdul-Baha addressed a meeting there, during which he said:

"The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations."

Address by Abdul-Baha at the Esperanto Banquet, given at Hotel Moderne in Paris, France, February 12th, 1913:

"In the human world there are two kinds of undertakings, universal and particular. The result of every universal undertaking is infinite, and the outcome of every particular undertaking is finite. In this age all the human problems which create a general interest are universal and their results are likewise universal, for humanity has become in-

terdependent. Today international laws have great influence, international policies are bringing nations nearer to one another. Therefore it is a general axiom that in the human world every universal affair commands attention, and its results and benefits are limitless; therefore let us say that every universal cause is divine and every special matter is human. For instance, the universal light is from the sun, therefore it is divine. Special light which is electric and which has illumined this banquet hall is through the invention of man. By this I mean that all the affairs in the world of humanity which are trying to establish solidarity between nations and infuse the spirit of universalism in the hearts are divine. Consequently we can say that the international auxiliary language is one of the greatest virtues of the world of humanity, for such an instrument will remove misunderstandings from amongst the people, and will cement their hearts together. The universal auxiliary language will be the means for each individual in the world of humanity to become enabled to be informed of the scientific accomplishments of all his fellow men.

"The basis of knowledge and the excellencies of the world are to teach and be taught. To acquire sciences, and to teach them in turn, depends on language; therefore, when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

"No doubt you are aware that in the past ages a common language shared by various nations created a spirit of interdependence and solidarity among them. For instance, one thousand three hundred years ago there were very many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians in Musel, Babylonians in Bagdad along the river Mesopotamia. There existed between these nations di-

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'Ó'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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No 17

Second Tablet from Abdul-Baha addressed to the Committee of Universal Peace at The Hague

(See page 123 for First Tablet)

To the Honorable Executive Committee of Universal Peace.

He Is God!

O ye honorable Members!

Your kind answer to my letter, dated 12th of June, 1920, has arrived and greatly pleased me. Praise be unto God, that it was indicative of the fact that your motive and purpose is identical with that of ours. Its contents also consisted of spiritual susceptibilities which are expressive of sincere love.

We, Bahais, feel great affection towards that honorable Assembly. Therefore have we sent two honored persons to that highly esteemed Assembly as a sign of strong relationship.

Today the most important problem in the affairs of the world of humanity is that of the Universal Peace, which is the greatest means contributing to the very life and happiness of mankind. Without this most luminous reality it is impossible for humanity to attain to actual comfort and proficiency. Nay rather, shall it have, day by day, some additional misfortune and tragedy.

This last terrible war has clearly proved that the modern war implements are beyond the endurance of the world of humanity. The future cannot, however, be compared with the past, because the arms and war implements of the past were very simple, while the modern armaments can, in a short time, exterminate the whole of the human world, and so they are beyond the endurance of mankind.

Therefore Universal Peace is, in this age, like unto the sun which is the cause of life to all beings. So it is of prime importance and incumbent upon every individual to strive for this most significant end. Now with oneness of goal we, I mean ye and we, will strive with all our strength, sacrificing (in this path) property, life and family.

As ye may no doubt have heard, thousands of souls, (Bahais) have, in Persia, sacrificed their lives in this path and thousands of homes have undergone destruction. Notwithstanding this, we have not yielded to disappointment. Up to the present, we have been striving and every day we are putting forth a new effort. Why? Because peace-loving is not only one of the products of the intellect, but also it is a belief based on faith and it is one of the eternal principles of God. Therefore, we are striving with all our energy, disregarding our self-interests, rest, comfort and even the management of our own affairs of life, because we consider this noble motive as the very foundation of the religions of God. It is a service to the Kingdom of God. It contributes to the attainment of eternal life and is the greatest means for the entrance into the Kingdom of the Merciful.

Today the advantages of Universal Peace are to mankind well proved and the disadvantages of war are similarly unquestioned by all. But in this problem, knowledge alone is not sufficient. An executive force is needed so that it (Universal Peace) may become established throughout the world. Ye should be thinking to draw help from some spiritual executive force so that this lofty ideal may be brought out from the stage of imagination into that of realization. And it is evident that this most great aspiration cannot be attained through the ordinary emotions. Nay rather, it needs intense spiritual feelings to turn it from potentiality to actuality.

Almost all the people of the earth know that amiability of character is praiseworthy and desirable and that badness of character is despised and distasteful. Similarly do they know that justice and fairness is agreeable and attractive and cruelty and tyranny abominable and repulsive. Notwithstanding this, all the people, with the exception of a limited number, are lacking in praiseworthy character and justice.

Therefore, they are in need of a spiritual force and higher sentiments to improve their character. Our firm belief is that the executive power for this great problem is the power of the Word of God and the confirmations of the Holy Spirit.

We feel great relationship, love and union with ye. With heart and soul, we are longing for the day when the pavilion of the oneness of the world of humanity may be pitched in the world and the banner of Universal Peace may wave upon all horizons. Therefore the oneness of the world of humanity should be established in order that the edifice of Universal Peace may be erected.

That honorable Assembly, which is the well-wisher of the world of humanity, is highly honored by all Bahais. Therefore do we ask ye to kindly accept our highest respects and to keep us always informed of the progress of Universal Peace in Europe. Constant communication should be carried on between us.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah Khan S. Bahadur, Haifa, Mount Carmel, Palestine, July 12, 1920.)

The Bahai Movement and Esperanto

(Continued from page 287)

vergence of opinion and hatred, but as they were slowly brought near to one another, finding common interests, they made the Arabic language a common vehicle of speech among them. The study of this common language by all made them as one nation. We know very well today that the Assyrians are not Arabs, that the Copts, Syrians, Chaldeans and Egyptians are not Arabs. Each one of these nations belongs to its own sphere of nationality, but, as they all began to study the Arabic language, making it a vehicle of intercommunication, today, they are all considered as one. They are so united that it is impossible to break this indissoluble bond. Today in Syria there are many religious sects, such as Orthodox, Mussulman, the Dorzi, Nestorians and so on. As they all speak Arabic they are considered as one; if you ask any one of them, he will say—I am an Arab, though in reality he is not. Some of them are Greeks, others are Jews, etc. In short, there are many different nations and religions in the Orient that are united through the benefit of a common language. In the world of existence an international auxiliary language is the greatest bond to unite the people. Today the causes of differences in Europe are the diversities of language. We say, this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet, language is the greatest barrier between them. Were a universal auxiliary language now in operation they would all be considered as one. Just as in the Orient a common language created common interests between the various nations, likewise, in this age a universal auxiliary language would unite all the people of the world. The purpose of my remarks is, that, in the world of humanity, the greatest influence which will work for unity and harmony among the nations is the

teaching of a universal language. Every intelligent man will bear testimony to this, and there is no further need of argument or evidence. Therefore His Holiness BAHÁ'Ó'LLAH wrote about this international language more than forty years ago. He says that as long as an international language is not invented complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language. Generally speaking the whole people of the Orient are not fully informed of the events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners—their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of this universal language, the Western books could easily be translated into this language, and the Easterners be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the Westerners. Thus will the misunderstandings that exist between different religions be dispersed. They bring about warfare and strife, and it is impossible to remove them without this universal language being spread everywhere. I am an Easterner and on this account I know nothing of your thoughts because an international language is not yet in vogue. Likewise you of the West are shut out of my thoughts. If we had a common language both of us would be informed of the other's thoughts. Consequently the strongest means of universal progress towards the union of East and West is this language. It will make the whole world one home and will become the greatest impulse for human advancement. It will upraise the standard of the oneness of the world of humanity, it will make the earth one uni-

versal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races. Now, praise be to God, that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort, for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. I know several languages of the Orient, but do not know the Western tongues. If this international language were in force, having studied it, I should be able to speak it and you would have been directly informed of my thoughts, and a special friendship established between every one of us. The lack of such a language is now a great barrier.

“Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread. Send some teachers to Persia if you can, so that they may teach it to the young people, and I have written to Persia to tell some of the Persians to come here to study it.

“I hope that this language will be promulgated very quickly and the world of humanity finds eternal peace; that all the nations may associate with one another and become as brothers and sisters, mothers and fathers; then each individual member of the body politic will be fully informed of the thoughts of all.

“I am extremely grateful to you, and thank you for these lofty aims, for you have gathered at this banquet to further this language.

“Your hope is to render a mighty service to the world of humanity, and for this great aim I congratulate you from the bottom of my heart.”

Extract from Address of Abdul-Baha to the Theosophical Society of Paris, France, Thursday evening, February 13th, 1913:

“We observe that today the means of unity are brought about. This in itself is an evidence that the divine confirmations are with us. One of the principles of the oneness of the world of humanity is the invention of the universal auxiliary language, Esperanto. We observe that this language is spreading daily, and its advocates are increasing. It is indubitable that the universal auxiliary language will become instrumental in wiping away the present misunderstandings, and each individual will be able to be informed of the thought of all humanity.

“Therefore we must all strive to spread among our fellow men this language. This international auxiliary language will be an introduction to the establishment of the oneness of the world of humanity. The greatest efforts must be displayed in this direction.”

Excerpt from Tablet, Jan. 10, 1919:

“My hope is that the Esperantists may become attracted by these epistles and may consider the magnitude of confirmation bestowed upon the Esperanto Language and may endeavor to translate some of the important Tablets of His Holiness BAHÁ'Ó'LLAH and propagate them all around.”

News from South Africa

Extract from Bulletin No. 5 issued by the Teaching Committee.

WE are sure all will be happy to hear of the progress of the work in South Africa through reports from Miss Fanny Knobloch, who left this country during the early summer. Going over on the steamer she was confirmed to give the Message to many souls.

There was a Forum arranged as part of the entertainment, and she was invited to speak. She held the attention of the audience, including the ship's officers for over an hour. Some sixty-four or more listened to her talk, "My trip to the Orient," and of course she proclaimed the Glorious Message. This resulted in many wanting to know more and requests for literature. Also through the interest awakened and the friendship of some of the passengers she was introduced into some delightful homes in Cape Town upon arrival there. Miss Knobloch was scarcely settled in her hotel, before Bahai work started. Her temporary abiding place was the Cadarga Hotel, where, unlike other places, the guests are supposed to mingle socially, and every one present is expected to meet thus informally. At the time of writing she had been privileged to give the Message to many guests at this hotel. "The people here are refined, very spiritual, almost angelic," she writes.

From her letters, we gather that the Message had been given in Cape Town before, at least in part, for about seven years ago a Dr. Buchanan, then a minister of the Presbyterian church, expounded some of the principles of the Bahai Cause. This attracted the educated and best class of citizens. Dr. Buchanan left South Africa because of his health, and is living now in the United States. Those interested were without a teacher and without literature and so they became scattered. In a remarkable way Miss Knobloch

came in touch with some one who had attended these meetings, and thus began the gathering together of the would-be-nucleus started so long ago. It is not possible to tell you how happy Miss Knobloch has made the people. That she is there seems like a miracle to them; that they are to receive the real Bread of Life, they can scarcely believe. Some of them exclaimed: "Is it true, is it really true? You have come to us to bring the Bahai Message? O how rejoiced and happy you will make us!"

During this short time of residence there, she has gathered together the old nucleus—who were attracted to the Cause, but not fully informed. They are having regular meetings for studying the teachings. At the close of her letter she adds:

"On Monday we are to read and discuss the first chapter of *The Ighan*. Wednesday afternoon and evening we will discuss the blessed Cause at the home of Mr. and Mrs. Cook. Thursday evening the Message will be given at the beautiful home of Mr. and Mrs. Jones. Friday evening seven new seekers will meet me at Miss Busby's apartment. Their next week I speak at the Forum; and still another public address has been arranged for me under the auspices of the Theosophical Society. . . . In the meantime there are parlor talks in various homes, and the time passes all too swiftly. How little I am qualified to do this work—there is so much I should know; yet here I am, even without fear, yes, with confidence in the guidance of Abdul-Baha. Do pray for me."

The confirmations of the Center of the Covenant have surely reached Fanny Knobloch. That this is just a beginning, and that she will continue to serve effectively, there is no doubt, for she has the promise of Abdul-Baha.

على تأسيس هذا البيان الرفيع . وبلغ حقي
 واشواقى الى جميع الاجزاء الذين تثبت قدمهم
 على مشاق الله وعليك الهمة والسماحة
 ١٨ ذى قعدة ١٣٢٦ عبد الجبار عيسى

نجم باختر : بقول حديث " مَنْ يُعْمِرْ بَيْتَ اللَّهِ
 يُعْمِرْ اللَّهُ بَيْتَهُ " . وبقول شاعر : -
 لا دار للمرء بعد الموت يسكنها
 إلا التي كان قبل الموت بانيها .

زیارت حضرت عبدالجبار خدمت مسافت و شرف شدن ذکر ضیاء بغدادی در حضور حضرت عبدالجبار در ارض مقدس و مرجع پیامبر اکرم

بعد از مدت یازده سال اذن مبارک شریفی رسید
 فوراً با عائله خود و یک خانم امریکائی در یازدهم ماه
 نومبر سنه ۱۹۱۹ از شهر نیویورک سوار واپور
 ایالتیانی [جوزپی ویدی] شدیم و با قلبی پر
 از شوق و روحی مشتعل بنشر فزانت امر مقدس بهائی
 کوشش مینویدیم فدمه از رسائی که از تاریخ وفعالیم
 این ظهور عظیم بحث و بیان میکند که همراه داشتیم
 به مسافرتی یکی دویم و شبها در تالار بزرگ
 واپور کاجی ناخبر تبلیغ میکردیم خیلی از نفوس محترمه مجذب
 شدند و بتعالیم مبارک رغبت کردند ولی کشتیشی
 بود با چند نفر از اهل غرض و تقصیب بعد از آن
 و هر چه سعی نمودند که مردم نزدیک مایانند نتیجه به
 عکس شد لهذا چنان متغیر شدند که از وسط بحر
 تلگرافی بیسیم بدولت ایالتیآ فرستادند مضمونش این
 بود که دشمن سبع و ملت و شاید هم از جهت بلشویک
 در این واپور تقالیمی نشر کرده است که گمان میکنم ضرر
 عمومی دارد .

باری . چون نزدیک اسکله ناپولی رسیدیم
 يك كشتی جنگی پیداشد و نزدیک آمد از قطبان
 واپور این عبد را طلبید چند نفر از پولیس و ژاندارم
 آمدند و ما را پانین آوردند و آن روز را در
 حبس مجرمین ناپولی بردند جمع اسباب را حقی
 توجیهها هم دست زدند ولی بجز اوراق
 نوشته جات روحانی يك كلمه سیاسی پیدا
 نکردند . آن روز روز صیام حقیقی بود حتی
 پروین طفله سه ساله بی غذا و بی آب ماند
 شب که شمارا به يك هویلی بردند و پولیس
 دم در اطاقی که برای ما گذاشت جمع زود
 که شد ما را بچکه بردند و بعد از سوال و جواب
 حکومت فهمید که ما رعیت امریکاهستیم و اولی
 مضرت نداریم لهذا اجازه دادند که سوار واپوری
 دیگری شویم و به مصر برویم ولی در هر اسکله
 از جزایر ایالتیآ که واپور میاستاد یا مژ دولت
 اول رئیس پولیس بوآپور میرسد و این عبد را
 میطلبید تا مطمئن شود که در واپور هستیم
 و همین طور میماند تا وقت حرکت . در چهار
 اسکله واپور ایستاد و چهار مرتبه مفتش آمد
 مختصر اینست که اگر قدمی زحمتی بود خصوصاً
 اسبابی عیال و طفله سه ساله ولی چون در اسبیل
 زیارت حضرت عبدالجبار و در راه دین الله
 بود لذلك رحمت بود نه زحمت .

بعد قطبان واپور [میلانو] پیش این عبد آمد
 وگفت مگه چیست که دولت ما اینقدر مضطرب
 شده است ؟ قدمی از امر بهائی صحبت شد
 حالتش متغیر گشت و بنهایت تاثر گفت "حقیقت
 اینست که ملت ما خوب را بد بینید و خیر خواه را
 بد خواه مینامند" بعد ما را با اطاق اود دعوت
 کرد و شربت و شیرینی داد و خیلی محبت و عطا کرد
[بقیه دارد]
 دکتر الأفاضیاء

بفداء الحاجي محمود فصاحي ³ ايد الله
 ﴿هو الله﴾

ايها الثابت المستقيم قد ورد كتابك
 البديع بتاريخ تسعة عشر رمضان
 الدال على الاستقامة على الايمان والتجرع
 من كل الايقان المبشرا لافنة والاتحاد
 والمحبة والوداد بين الاخيار فانشرح الصدور
 بهذا النبأ بسرور موفور. واما الاطياب
 قد عتم كل الاقاف والانسار في صعود
 في كل مقام. طوبى للمفلح الرضائي بما
 هيا شيئا من الطعام لتوزيعه على الفقراء
 والضعفاء ويمثل هذا فليعمل العاملون
 واما حضرت الرشتي الذي ادرك لقاء
 سحر فبالحقيقة كان من المحاضرين والمنطقين
 يسبح في اعداء كلمة الله ليلا ونهارا ويسبل
 جهده خفيا وجهارا اعلى الله مقامه
 واسكنه في محبوبه جنانه والى انزلت
 الى الله ان يبرك به بعونه وغفرانه.

واما سنتكم الصادقة وقصدكم الصمبي
 في رفع قواعد البيت عوضا عن ذلك
 الرجل الجليل انتم ما ذنون بذلك
 ويجب على كل انسان ثابت تعرب الى الله
 ان يعينكم على ذلك واي مع ضيق الحال
 لا احب الخزان عن هذه الموهبة الكبرى
 واقدم الف تومان الان ومن بعد هذا
 في اي وقت امكن اقدم غيره والحاجي
 المتحدة مصمم ان يشارككم في ذلك
 وهو الان في باريس وله نية ان يسافر الى
 العراق ويدخل في اتمام هذا الامر العظيم
 واسئل الله سبحانه وتعالى ان يبرك ويوفق

بذيل رداء مركز الميثاق محبوب وسجود الافاق
 المنشعبين الاصل القديم سر الله الاكرم وخص
 الله الاعظم حضرت عبدالبهار الذي بحركة
 من قلبه الابري يجعل كل قطرة مجرا زاخر وكل
 بعوضة عقابا دعي لاحصائه الثابتين فداء.

معروض حضرت آن ياران وياوران
 التي ميدان كه اين عبد مفضلا امري الى
 الله وتوكلا عليه ومسئنا باسمه
 الاقدس الاعظم البهي الابري وراكما
 ساجدا خاشعا لدى عتبة سيره
 الكوفي قصد بناء بيت اعظم وقوله ام
 موطن اقدم طلعت مبارك معبود عالم
 جمال مبارك ابري كدم كه اين بناننا
 برافرانم . چون قياض قد ير ميل و اراده
 مباركشان كه عموم ثابتين بر عهد ابري
 از اين ياران بنان رحمت محروم نكرند
 لهذا اين لوح اقدس ابري از مصدرينغدا يشار
 نازل . چون شامل بر حال جميع ثابتين
 بر ذمة خود لازم و واجب ديدم كه جميع
 ياران و سروران خود را بشارت و اطلاع
 بان موهبت عظمي بدهم لهذا آن
 اداره محترمه را مصدع گشتم كه سواد
 لوح مبارك را در صفحات جديده فريده
 بچشم باختر عزاء درج نمايد .

از عموم احبابي الهى رجاء دارم كه در
 عموم محافل و مجالس در حين تضرع
 و تبذل و مناجات طلب موفقت بر احوال
 اين بنام بخواهند . انشاء الله روز دوم
 فوروز شروع بنام خواهد . والله هو

المؤيد الموفق العليم الخبير —
 عبدالقاسم
 محمود فصاحي

۲
 متبشراً بما رأى حجة البهائين له - وانامة الله المقربة ميسر فاني فوبلاك قاصدة للذهاب من امريكا الى جنوبي افريكا تبليفاً لتعاليم الله وكان وصولها الى تلك البلاد كنزول الامطار على نزع ليج مشطاه واستغظ واستوى على سوقه يعجب الرزاع -
 وانه يصير الشترع في يتاء مشرق لاذاكار في الربيع القادم - وان حضرة حبيب الجيب مسترجمي موفق باعلاء كلمة الله في المانيا - وان امة الله الثابتة الراسخة مسير فرائش توفقت في بسا دينا كليفونا
 وان المحفل البهائي في ذلك البلد تشكل بكل روح وحيوان وان احباء في كنوشه في غاية البشوت والهمة في هداية العاقلين وترويج الوحدة الانسانية والنايف بين القلوب بتق و سلطان .

هذه الحوادث كلها مورث للروح واليحيان - جزاك الله خير الجزاء . واسئله ان يملك آية الهدى في تلك الاقطار . وعموم الادارة في الارض المقدسة بغاية الصحة والسراء . وبلغ حقي وحنوي الى قرنتك المحترمة وسائر اماناء الرحمن .
 وعليك البهاء الابري . عبدالبهاء عباس .

نِسَاءً وَصَلِحَ عَمُوْمِي

جميعة صلح عموي نساء از جميع اطراف عالم اين روزها در ارو پا جمع شدند که در مسئله صلح عموي مذاكرات و مباحثات نمايند . از برلى سياست جميعة ايشان يكي از خانمهاي آلماني انتخاب کردند .
 عجب در اينست که رجال دول عظيمه هيچ کسي را از آلمان قبول نکردند که داخل اعضاء جميعة بين المللي بشود ولي نساء نه فقط قبول کردند بلکه حال رئيسه ايشان آلماني است .
 اين دليلي واضحي است که نساء غالباً تعصب سياسي

ندارند .
 امروز در تمام امريكا و در اكثر ممالك اوروپا حقوق مساوات به نساء دادند و اين نيست مگر از اثر ظهور حضرت بهاء الله است زيرا در تعاليم مبارکه اينست که عالم انساني مانند مرغ دو بال بال دارد يکي ذکراً و يکي انثى تاهرد وبال در جميع حقوق و قوی مساوی نباشد محال است که بتواند باوج عزت و سعادت و آسايش و راحت پرواز کند .

اگر چنانچه مساوات حقوق بين نساء و رجال جميع عالم تحقق يابد شبهه اي نيست که دنيا از شر جنك آسوده ميشود زيرا آنوقت نساء بهيچ وجه راضی نميشوند . آيا دختری يازنی هست که ميل دارد پدرش يا شوهرش يا پسرش يا برادرش به ميدان حرب برود تا بکشد يا کشته بشود يا اسير بيفتد يا بمجروح و مستقظ بر گردد ؟ لا والله ولو هزار نشان هم بگيرد هرگز نساء راضی نميشوند

کاغذی از بغداد در خصوص تعمير و تصليح بيت الله

بغداد ۱ صفر الحيد سنة ۱۲۲۹ . الى شيخانكو امريكا
 الله اعلم
 بخدمت برادران عزيز روحانيم منشان بقم باختر عليهم بهاء الله الايجي مشرف گردد .
 سويي و كيتونتي كلم و الحمد ما لكم في عهد الله فداً بعد الحمد لله مالك ملكوت الاسماء والصفات الذي يظهر اسمه الاعظم بفع بر ايات الصلح والوداد والحمية والاتحاد وجعل من على الارض اخوة على سرر متقابلة والتشبيث

الرتبـه جـيـي العـزـيـز سـتـر وـيـل . اسـئـلـ الله ان
يـعـطـه رايـة الـهـدي في جـمـيـع امـرئـكـا . . .
وعـلـيـك الـبـهـاء الـابـهـي . تـمـيـز الـعـلـم الـعـلـم الـعـلـم
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سـجـد خـبـاب كـر خـبـاء بـغـادـي سـجـد هـو الله

بـالـيـلـة الـكـا الـكـا الـجـلـيـل : قـد صـرـقـتـم الـمـرئـخ
٢٨ تـنـبـيـن اولـ سـنـة ١٩١٢ وكـل الـاـجـاء تـمـر من
مـضـون الـطـاب حـث دـلـع الـفـاق وبقـا الـاحـياء
وـطـيـع الـوا الـشـمـس الـحـقـيـقـة في الـكـا الـاـجـاء . وان
حـضـة فـاقـل بـت بـع تـبـالـم الـبـهـاء في الـكـا الـبـلـاد
الـشـاـعـة الـاـجـاء . وان حـضـة سـتـر الـانـال
الـثـابـت الـاـبـت رايـقـة في سـنـه . وان سـتـر بـعـيـم
بـا وـن سـتـر كـيـدي في تـبـيـع طابـقـة الـسـتـر الـنـزـلـة .
وان سـتـر كـا الـوا الـكـا الـجـلـيـل في مـسـاـبـقـة حـضـة الـكـا
الـسـرود والـبـهـاء . وان سـتـر جـا الـوا الـسـنـسـا الـوا الـكـا
مـزـيـب امـيـكـا و نـشـر تـبـالـم الـاـقـيـمـة في الـكـا الـاـجـاء
وان حـضـة الـمـيـسـبـا الـقـديـم الـسـتـر مـهـرـيـس و سـتـر
مـهـرـيـن و سـتـر مـكـر الـوا الـجـلـيـل في الـطـاب
بـيـمـيـرـك تـا شـيـن الـنـفـاق في الـكـا الـبـهـاء . وان
اـمـد الـاـقـا بـيـن و حـث جـلـس الـاـجـاء تـبـل مـضـطـب
و صـرـح بـصـد سـتـر شـا كـر ا حـاسـدا بـشـيـا

حـضـرت بـرآء الله مـيـر مـا مـه
” فـي الـاـسـنـان الـكـا الـكـا
الـا الـرـيـبـة والـكـر و الـمال “

الـمـعـدـة كـه بـهـا الـان عـرـب و رـجـيـع الـطـراف
بـيـمـا كـا الـمـيـتـنـد و دـر خـد مـت عـالـم
الـشـافـي جـان و دـل فـا فـنـد . و دـلـع مـا كـه
كـه تـانـه بـا مـيـكـا رـسـيـد بـيـمـا الـضـيـعـة عـرـبـي
الـز بـعـضـي مـا الـنـز مـا مـان كـه سـبـب سـرود بـا الـشـيـن
بـيـات مـيـر مـا مـد .

سـجـد خـبـاء بـغـادـي سـجـد هـو الـابـهـي

ايعـا الـوا الـشـا الـعـقـي الـنـا ك الـجـل الـرـتـبـيـد : قـد صـرـقـت
نـمـتـكـم الـا الـة عـن الـرـصـول مـعـنـوا الـوا الـكـا الـكـا
و نـمـ الـخـبـر الـبـا الـبـيـتـر بـا الـا الـاـجـاء و الـشـتـا الـمـبـان
بـجـهـة الله . وان الـجـمـاع الـبـيـض و الـسـود حـت الـوا الـر الـمـقـود
بـيـر قـد مـة رـبـك الـمـزـيـن الـرود . ز ا د الـكـا الـسـرود .
ثم الـخـبـتـم بـو مـكـم الـوا الـشـيـكـافـي . و اسـئـل الله ان يـجـل
تـاب الـكـا الـبـيـتـة عـقـف عـلـيـمـا عـلم الـمـشـاق و طـهـر هـا الله
مـن شـرا ك الـنـفـس و الـنـفـاق . و بـلـع حـجـيـي و تـابـكـي الـوا
جـمـيـع الـاـجـاء ذـكـر و الـا الـا الـوا و الـا الـخـص حـضـرت الـكـا الـكـا

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 11

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"The kings—may God assist them—or the counsellors of the world—must consult together, and appoint one of the existing languages, or a new language, and instruct the children therein in all the schools of the world, and the same also must be done in respect to writing (i. e., the characters employed must be similar for all languages)."

BAHA'O'LLAH.—The *Glad Tidings.*

"We have formerly decreed that speech was to be in two languages, and that there should be an effort made to reduce it into one. So likewise should it be with the writings of the world, in order that people may not waste and lavish their lives in the study of various languages, and that the whole earth may be considered as one city and one land."

BAHA'O'LLAH.—*Words of Paradise.*



BAHAI CLASS OF MIRZA MOHAMMED LABIB IN KAZVIN, P
Those marked with cross (X) are Esperanto students.

(Photograph taken February 28, 1919. Sent to the STAR OF THE WEST by J. E. Esslemont, M

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'OLLAH.

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Mulk 1, 76 (February 7, 1921)

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International Language

Address by ABDUL-BAHA, delivered at Edinburgh on January 7th, 1913, under the auspices of the Edinburgh Esperanto Society. Translated into English and Esperanto.

"La personon de Abdul-Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfaranto de la homaro."—

DR. L. L. ZAMENHOF.

EVERY movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and inharmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and today the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key—or the master key—to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

Ĉiu movado en la mondo de la homaro, portas kun si unuecon kaj konkordon, estas bona; kaj ĉiu afero, kiu kreas malkontenton kaj malharmonion, estas malbona. Ĉi tiu jarcento estas hela jarcento. Ĝiaj eltrovaĵoj estas multaj; ĝiaj elpensitaĵoj estas grandaj; ĝiaj entreprenoj estas multmultaj. Pro tio ĉi tiu jarcento superas ĉiujn aliajn jarcentojn. Sed la plej granda entrepreno estas la unuigo de lingvo; ĉar tio estas pli bonefika, kaj plezurdon, ol iu alia entrepreno de la epoko. La unuigo de lingvo efektivas grandan kunecon inter koroj. La unuigo de lingvo estas kauzo de konkordo. Ĝi forbalaas ĉian malkomprenon inter la popoloj; ĝi starigas konkordon en la homidaro. Ĝi donas pli vastan konceptpovon kaj pli grandan vidpovon al la homa intelekto. Hodiaŭ la plej grava laboro en la mondo de la homaro estas, kompreni kaj kompreniĝi. Ĉiu individua membro de la komunumo, pro la devastigo de helpa internacia lingvo, povos sciigi pri okazantaĵoj kaj rilatiĝi kun etikaj kaj sciencaj eltrovaĵoj de la epoko. Helpa universala lingvo donos al ni la ŝlosilon—la ĉefŝlosilon—por la komprenigo de la sekretoj de pasintaj tempoj. Per internacia lingvo ĉiu nacio en la estonteco povos elserĉi tre facile kaj senpene siajn sciencajn eltrovaĵojn.

It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years must work hard, so that first they may study the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country; and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

Today, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring a translator with me, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of

Estas bone sciante inter vi, ke Orientanoj, junuloj venantaj al la Okcidento, penegantaj studadi la eltrovitaĵojn de la Okcidento, devas dediĉi jarojn el sia vivo, por laborege akiri la lingvon de la lando al kiu ili iras, kaj nur poste ili povas sin turni al la studado de la speciala scienca fako, pri kiu ili interesiĝas. Ekzemple, ni supozu, ke junulo, el Hindujo aŭ Persujo aŭ Turkestanano aŭ Arabujo, deziranta studadi la medicinon, venas al ĉi tiu lando. Li devas lernadi dum kvar jaroj la anglan lingvon, kaj nenion alian; kaj poste li povas komenci la studadon pri medicino. Sed, se ĉi tiu internacia helpa lingvo estus parto de la programo de instruo en ĉiuj lernejoj, dum sia infaneco li lernus tiun lingvon en la propra lando; kaj poste, en kiu ajn lando, al kiu li dezirus iri, li povus studadi sian specialan fakon de scienco tre facile, ne perdinte jarojn de sia vivo.

Hodiaŭ, eĉ se ĉiuj el ni lernis lingvojn, tamen, se iu deziras vojaĝi alilanden, tiu povus esti grave malhelpata pro tio, ke li ne scias la specialan lingvon de unu lando. Mi tre profunde studadis orientajn lingvojn, kaj scias la araban lingvon pli bone ol la Araboj mem, kaj studadis la turkan, kaj la persan en mia propra nasklando; kaj tamen, sciante ankaŭ aliajn lingvojn de la Oriento, kiam mi vojaĝis okcidenten, mi devis venigi kun mi tradukiston, kvazaŭ mi sciis neniun lingvon. Nu, se ekzistis internacia lingvo ĝenerale parolata, la persa lingvo kaj la internacia sufiĉus por mi en ĉiuj landoj de la mondo. Pensu, kiel la internacia lingvo faciligos interkomunikadon inter ĉiuj nacioj de la mondo! Duono de niaj vivoj eluziĝas en la akiro de lingvoj, ĉar en ĉi tiu epoko de klereco ĉiu homo devas lerni lingvojn, por ke, se li esperas vojaĝi en Azio kaj Afriko kaj Eŭropo, li povu

languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that his life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilization itself, the progress of civilization, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understood and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him, "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realize that the best thing in this world is to be able to make yourself understood by your friends, and also to

interparoli kun la popolo; sed tuj, kiam li akiris unu lingvon, jen alia estas bezonata. La tuta vivo do forpasas en la akirado de tiuj lingvoj, kiuj estas malhelpo al internacia komunikado. Ĉi tiu internacia lingvo liberigos la homaron el ĉiuj ĉi tiuj problemoj. Mallonge, por kompreni kaj sin komprenigi, devas esti internacia ilo. La instruisto kaj la studento devas scii la lingvon unu de la alia, por ke la instruisto povu transdoni sian scion kaj la studento povu akiri tiun scion. En la mondo de la homaro estas nenia pli granda afero, ol vin komprenigi al viaj kunhomoj; ĉar la civilizeco mem, la progresado de la civilizacio, dependas de tiu ĉi procedo. Por akiri artojn kaj sciencojn, oni devas scii paroli, sin komprenigi, kaj kompreni samtempe. De ĉi tiu interkompreno dependas la akiro de sciencoj, kaj ĝi igos ĉiujn homojn kompreni pri ĉiuj aferoj de la vivo; kaj ĉi tiu procedo de kompreno kaj komprenigo dependas de la lingvo. Se do ĉi tiu helpa lingvo stariĝos, ĉiuj membroj de la homaro ricevos la eblon kompreni unu la alian. Dum mi parolas, venas en mian cerbon epizodo, kiu okazis en Bagdad. Estis tie du amikoj, kiuj ne sciis la lingvon unu de la alia. Unu malsaniĝis; la alia vizitis lin, sed ne povis parole esprimi sian simpatian, kaj do faris geston, volante diri: "Kiel vi fartas?" Per alia signo la malsanulo respondis: "Mi estas tuj mortonta"; kaj la vizitanto, kredante, ke li diris, ke li ekresaniĝas, diris: "Dank' al Dio!" El tiaj ilustraĵoj vi konstatos, ke la plej bona afero en la mondo estas, povi vin komprenigi al viaj amikoj, kaj ankaŭ ilin kompreni; kaj ke ne estas io pli malbona en la mondo, ol ne povi komuniki viajn pensojn al aliaj. Sed, se estus helpa lingvo, ĉiuj tiuj malfacilaĵoj estus forigitaj.

understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no traveling and no intercourse between the various countries. Now the means of communication and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness BAHĀ'ŪLLĀH fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now, let us thank the Lord because this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also, non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity—then, the day-spring of that

Nu, Laŭdo estu al Dio! ĉi tiu lingvo Esperanto elpensiĝis. Tio estas unu el la specialaj donacoj de ĉi tiu brilega jarcento: unu el la plej grandaj entreprenoj de ĉi tiu granda epoko. Antaŭe la homaro malsukcesis efektiviĝi tian elpensajon. Ĉi tiu unuigo de lingvoj preskaŭ neniam prezentis sin al la pensuloj de pasintaj epokoj; kaj vere ĝi estis neeblaĵo en tiuj tempoj, ĉar tiam ne ekzistis libereco iri kaj reiri, kaj neniam intervojaĝado nek intertraktado inter la diversaj landoj. Jam nun, kiam la rimedoj por interkomunikado kaj transportado multe pligrandiĝis, estas nepre necese, kaj estas fareble, efektiviĝi la uzadon de internacia lingvo.

Lia Sankta Moŝto BAHĀ'ŪLLĀH antaŭ multaj jaroj verkis libron, nomatan "La Plej Sankta Libro," kaj en tiu libro unu el la fundamentaj principoj estas, ke devas esti elpensigo de helpa lingvo; kaj li klarigas la bonon kaj profiton, kiuj venos per tia ilo. Nu, ni danku la Sinjoron pro tio, ke ĉi tiu lingvo Esperanto estas kreita. Ni do ordonis al ĉiuj Bahaj'anoj en la Oriento, studadi ĉi tiun lingvon tre zorge, kaj post ne longe ĝi disvastiĝos tra la tuta Oriento. Mi petas ankaŭ al vi, Esperantistoj kaj ne-Esperantistoj, energie klopodadi por la disvastigado kaj propagando de ĉi tiu lingvo; ĉar ĝi akcelos la alvenon de tiu tago, tiu miljara tago, kiun antaŭdiris profetoj kaj viduloj, tiu tago en kiu, estas dirite, la lupo kaj la ŝafido trinkos el la sama fonto, la leono kaj la cervo sin paŝtos sur la sama herbejo. La signifo de ĉi tiu sankta Skribo estas, ke la batalantaj rasoj, militantaj nacioj, malamikaj religioj, alproksimiĝos unu al la alia en la spirito de amo, kaj kunligiĝos unu kun alia.

millennium; and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child, no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages—one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world will enjoy one language. What greater bounty is there than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all

Kiel ni jam diris, plej grava afero en ĉi tiu mondo estas la efektivigo de helpa internacia lingvo. La unuiĝo de lingvo aliformigos la homaron en unu mondon; forigos la malkomprenon inter la religioj; kaj kunigos la Orienton kaj la Okeidenton per la spirito de frateco kaj amo. La unuiĝo de lingvo ŝanĝos ĉi tiun mondon el multaj familioj en unu familion. Tiu ĉi helpa internacia lingvo kolektos la naciojn sub unu kovrilon, kvazaŭ la kvin kontinentoj de la mondo fariĝus unu kontinento; ĉar tiam ili povos interkomuniki siajn pensojn unu al la alia. La internacia helpa lingvo forigos nescion kaj superstiĉon, pro tio, ke ĉiu infano, el kiu ajn raso aŭ nacio, povos sekvi siajn studaĵojn pri la scienco kaj la arto, ĉar tiam li bezonos lerni nur du lingvojn—unu, lia nacia lingvo, kaj la alia la internacia helpa lingvo. Ni esperu ankaŭ al tiu tago, kiam eĉ la limoj de la naciaj lingvoj foriĝos, kaj la tuta mondo ĝuos unu lingvon. Kia pli granda donaco povus esti, ol tio? Kia pli malavara bonfaro povus esti, ol tio? Tiam la mondo de la homaro fariĝos rava paradizo, ĝuste kiel estas dirite, ke en la ĉielo estas unu lingvo. La materia mondo fariĝos la esprimado de la interna mondo. Tiam eltrovaĵoj malkaŝiĝos; elpenaĵoj multobliĝos; la sciencoj antaŭeniros per saltoj; la scienca terkulturado disvolviĝos laŭ pli vasta grado; ĉar tiutempe la nacioj povos rapide asimili la pensojn esprimatajn, kaj ĉar ĉiuj tiuj pensoj esprimiĝos per la universala lingvo. Se ĉi tiu internacia lingvo estas faktoro por la estonteco, ĉiuj landoj en la Oriento povos rapide akiri la sciencojn de la Okeidento, ĉar iliaj loĝantoj povos legi la librojn kaj kompreni ilian signifon; kaj la Okecidentaj nacioj povos akiri la pensojn kaj ideojn de la Oriento; kaj per tio

(Continued on page 306)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'U'LLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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“This Question of an Auxiliary International Language is of the utmost importance.”

Message of ABDUL-BAHA to Esperantists, Washington, D. C., April, 1912.

“Today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realized, the Most Great Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Men can be trained and educated internationally through this language. They can acquire the evidence of past history and ages through language. The spread of the known

facts of the human world depends upon language. The explanation of divine teachings can only be brought about through language. Because of the diversities of languages, and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.”

Esperanto Class in Kazvin, Persia

LETTER FROM J. E. ESSLEMONT, M. B.

Home of Abdul-Baha, Haifa, Palestine,
November 27, 1919.

To the STAR OF THE WEST:

Among the many dear Persian friends here, I have been particularly interested in meeting Mirza Mohammed Labib, of Kazvin, Persia, who is not only a brother Bahai, but a brother Esperantist, and one of the pioneers of Esperanto in Persia. I am sure that readers of the STAR will be interested in some details of the progress of the Cause in Kazvin, as reported to me by Mirza Labib.

Kazvin is a town of some 50,000 inhabitants, among whom there are now some 300 Bahais. There is a general meeting for men and one for women, each week, and the Spiritual Assembly [House of Spirituality] also meets weekly. Besides these three meetings there are a number of others all of which have been initiated by Mirza Labib.

There is first an assembly called Tanzih (i. e., Purity) a weekly meeting where women gather to learn the Bahai Teachings, read and discuss books (such as *Some Answered Questions*), chant Tablets and prayers and converse about the Movement. The number of members is at present nineteen.

Another is called Nashre-Nafahat (i. e., Spreading of the Fragrances). This is a group which meets specially for correspondence with Bahais in other parts of the world. Hitherto the correspondence has been chiefly in the Persian language, with other cities of Persia, but some of the members are now beginning to correspond in Esperanto and English with centers in Europe, America and elsewhere. Readers of the STAR are cordially invited to write to this group.

Mirza Labib also has a girls' class with about 35 members, and a boys' class with 30, for instruction in the Bahai teachings, memorizing of extracts from

the Tablets, etc., and Esperanto classes for women, girls and boys.

Lastly, an Association known as the Nonahalan (i. e., young trees) was founded in August, 1918, for the encouragement of mutual aid and the propagation of divine teachings among the Bahai women and children of Kazvin. This is partly a commercial concern and has a share-capital. Children are encouraged to invest their savings in it. Books and many other articles are bought and sold, but it is a rule that one-fourth of all profits made must be devoted to the Cause of God (in defraying necessary expenses of teaching, helping the poor, etc.). This Association has started a lending library (the first lending library for women and children in Persia), and contributions of books in Esperanto, English, Persian or Arabic will be gratefully received. Donors of books are requested to write on each book their name and address with the date of sending. The Association hopes ere long to purchase a cinematograph and Mirza Labib has many plans for future development of the society's work.

Abdul-Baha has shown a lively interest in these various associations. He has become a shareholder in Nonahalan and has revealed three Tablets, one for Nashre-Nafahat, one for Nonahalan and the children's classes jointly, and one for Tanzih, praying for the continued success, development and confirmation of these organizations.

Communications may be addressed to Mirza Mohammed Labib, Nonahalan, Kazvin, Persia.

With best wishes,

Yours sincerely,

J. E. Esslemont, M. B.

P. S.—I am sending this, with a photograph of Mirza Labib's girls' class, through Mr. Vail.

International Language

(Continued from page 303)

the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to one another, and how great and wonderful it is when they are able easily to understand one another's thoughts. For if they know one another's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live together in the spirit of amity and love.

ambaŭ povos plibonigi sian staton. Mallonge, pro la starigo de ĉi tiu internacia lingvo, la mondo de la homaro fariĝos alia mondo, kaj eksterordinara estos ĝia progreso. Ekzemple, pripensu pri familio, kies diversaj membroj parolas diversajn lingvojn; kiel malfacile estas por ili komuniki siajn pensojn unu al alia, kaj kiel mirinde estas, kiam ili povas facile kompreni reciproke siajn pensojn. Ĉar, se ili scias ĉiu la lingvojn de la aliaj, ili progresos rapide. Do estas nia espero, ke la lingvo Esperanto disvastiĝos post ne longe tra la tuta mondo, por ke ĉiuj popoloj povu vivi kune en la spirito de amikeco kaj amo.

Tablets to Bahais in America received in 1919 and 1920

JAMES MORTON, JR.

Through Mr. Wilhelm to Mr. James Morton, Jr., New York City—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou firm in the Covenant!

As to thy attendance at the Esperanto Congress at the Hague in the month of August, it is very advisable. Thou shouldst show utmost efficiency thereat, in order to spread the divine teachings, one of which is the oneness of language; and thence thou shouldst proceed to the desired land (Haifa and Acca). Then from here thou shouldst hasten to Persia, and return to America, where thou

shouldst give lectures, explain what thou hast experienced and give the glad tidings of the greatness of the Cause of God.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, March 27, 1920, Haifa.)

MARIE WATSON

To the maid-servant of God, Mrs. Marie Watson—Upon her be BAHÁ'Ō'LLAH El-Abha!

He Is God!

O thou Herald of the Covenant!

Thy detailed letters have been re-

ceived, and have been attentively perceived. Praise thou God, that thou art confirmed in service to the Kingdom and art encompassed by the blessings of His Holiness BAHÁ'O'LLAH. Heavenly confirmations are descending upon thee and lordly assistance is encircling thee. Thou art eloquent at every gathering and art responded to at every assemblage. Souls listen in the utmost gladness to thy words and in case a soul objects or antagonizes he will ultimately be awakened and made aware, for the powerful and mighty souls and the ruling potentates have failed to resist the call of the Kingdom. Nasser Ed Din Shah, the Sovereign of Persia, and Abdul Hamid, the Sultan of Turkey, have tried to resist the call with all their power and might, but the call has been raised higher every day and those two blood-thirsty autocratic sovereigns have been inflicted with a severe loss and disappointment.

In short, engage with all thy power in raising the call of the Kingdom of God and rest thou assured that assistance and confirmation shall descend upon thee. The attracted maid-servant of God, Miss Juliet Thompson, is indeed spiritual, lordly and merciful. Extend to her my greeting. His honor, Mr. Wilhelm, exerts his effort under all conditions and contributes extensively for the Bahai Cause. Undoubtedly, other souls should join him in promoting the work of teaching. To the believing maid-servant of God, Miss Buskin, convey greeting and congratulation for her marriage.

Souls are still unaware of the power of the Covenant. This testament is neither a tradition or a tale. It has been established through the pen of His Holiness BAHÁ'O'LLAH with the utmost firmness and undoubtedly if all the people of the world join in endeavoring to uproot it, they will all eventually fail and be disappointed. What can therefore a handful of people do?

The power of the Covenant is like unto the sun and those who have acted contrary to it are like transparent clouds. The Sun of the Covenant dissipates dense clouds and causes them to vanish. What then will it do to these imaginary mists? Thou dost consider that in all regions the Call of the Covenant is being raised and in the utmost power. His Holiness Christ said to Peter, "Thou art Peter and upon this rock I will build my Church." This Word could not be resisted by all the people of the world and eventually it has been made evident and manifest. At present His Holiness BAHÁ'O'LLAH has through His sacred pen established this Covenant in the utmost power, perfection and clearness. Consider then what power it yields. At present some superficial souls like unto bats are plotting together in the dark, and say to one another that this Sun of the Covenant shall be eclipsed and the resplendent Moon of the Testament shall be concealed. But the Sun of the Covenant through one effulgence shall disperse and annihilate these bats.

The poems were in the utmost sweetness and delicacy. My hope from the bounties of His Holiness BAHÁ'O'LLAH is that thou mayest become the cause of the awakening, the supplication, the prayer and the guidance of souls.

In case Mr. Kelsey will in the utmost longing and desire join thee in thy journey to China, Japan and India, and is able to endure its hardships, and will not give up its responsibilities, it is highly advisable.

Convey to Dr. Mullaney on my behalf the utmost kindness and give her this message: "Praise thou God, that in the midst of this darkness that has encompassed this world thou hast been illumined, and hast been guided and hast been made the recipient of bounty. Thou must be eternally grateful to the soul who has been the cause of thy guidance, for that soul hath guided thee."

Convey to Dr. McMannon on my behalf respectful greeting. My hope is that through the light of the love of God he may become an ignited candle and a flower of the rose-garden. Upon them be BAHĀ'O'LLĀH!

Any soul that may like to accompany thee with the utmost pleasure and satisfaction in thy trip and has ability and capacity and will show thee full consideration, thou mayst select and choose to be thy fellow-traveler.

Upon the be BAHĀ'O'LLĀH EI-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 24, 1919.)

MR. AND MRS. KILLIUS

To Mr. and Mrs. A. C. Killius, Montana
—Upon them be the Glory of God, the Most Glorious!

He Is God!

O ye two who are firm in the Covenant!

Your letter dated January 28, 1920, has been received. Its contents were indicative of heart-felt realities, which were conducive to firmness and steadfastness in the Covenant of God.

Although in the body of the universe there are innumerable nerves, yet the main artery, which pulsates, energizes, and invigorates all beings, is the power of the Covenant. All else is secondary to this. Nobody is assisted and confirmed save that soul who is firm. Consider it well that every soul who is firm in the Covenant is luminous, like unto a candle which emanates its light on those around it. While every wavering soul is an utter failure, frozen, lifeless, dead yet moving. This one proof is sufficient.

Ye should render thanksgiving unto God, that ye are able to travel throughout the states and regions, and like unto the breeze of spring, transmit new spirit to every city through which ye pass.

Praise be unto God, that thy departed father turned his face to the Supreme Aspect. He drank from the Chalice of Guidance, and soared without feather or wing to the Infinite Paradise. I am supplicating unto God that thy honored mother may also attain to guidance.

The date* 1335 is not lunar, it is solar, therefore it has not yet arrived.

Praise be unto God, that in Springfield, Illinois, the fragrances of the love of God have been diffused and the call of the Kingdom hath been raised. The photograph of dear son Russell was observed. Verily, the expression of his face indicates great skill. I am beseeching unto God that the friends of that city may day by day attain unto heavenly progress.

Upon ye both be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Adizullah S. Bahadur, Haifa, Palestine, March 27, 1920.)

*See the 12th chapter of Daniel.

RUSSELL JURGENS

Through Mr. and Mrs. A. C. Killius, of Montana—Upon them be the Glory of God, the Most Glorious!—to Russell Jurgens, Springfield, Illinois—Upon him be the Glory of God, the Most Glorious!

He Is God!

O dear child!

Thanks be unto God, that in thine infancy thou hast entered the divine Kingdom and hast obtained a portion of the graces of the Lord of Hosts. My supplication to God is this, that thou mayest be reared in the bosom of the love of God, and in the utmost attraction attain to thy maturity.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, March 27, 1920.)

شخصی دیگر مصارف ضروریه اش ۴۰۰ یا ۵۰۰ یو.ا.سی.
 است ولی وارداتش ۱۰۰۰۰۰ از او بیع گرفته میشود
 دیگری حاصلاتش ۲۰۰ دلار است ولی احتیاجات ضروریه اش
 که قوت لایموت باشد ۵۰۰ دلار و در سعی و جهد
 قصوری نموده ولی کشتش برکتی نیافته این شخص را باید
 از مخزن معاونت نمود تا احتیاج نماید و براحتی نکافی نماید
 و در هر ده هرقه برایشام باشد بجهت اعانه آمان از این
 مخزن باید مقدار تخصیص نمود. از برای بجزه ده باید
 مقدار تخصیص داد از برای نفوس کارخانه محتاج باید
 از این مخزن تخصیص نمود. از برای اداره معارف مقلدین این
 مخزن باید تخصیص نمود و از برای محبت اهل ده از این مخزن باید
 تخصیص نمود و آنچه بی زیاده ماند آن را باید نقل بصدقه
 عمومی جهت مصارف عمومی کرد. چون چنین ترتیب داده
 شود هر فردی از افراد هیئت اجتماعی در نهایت راحت
 و سرور زندگی نماید. و مراتب نیز باقی ماند. در مراتب
 ابدی اخلی واقع نگردد. زیرا مراتب از لوازم ضروریه هیئت اجتماعی
 هیئت اجتماعی مانند اردوئی است در اردو و مارشال لازم
 جزالانتم گورنور لازم کاپیتان لازم و فزراکم ممکن نیست که
 کل صنف واحد باشد حفظه از برای انتم است و هر فردی از
 افراد اردو باید در نهایت راحت و آسایش زندگی
 نماید. و همچنین شهر را و الانتم قاضی انتم تاجر انتم و غیر
 اصناف انتم و زبایع انتم است البته این مراتب باید حفظ شود
 و الا انتظام عمومی مختل گردد. »

زارت حضرت عبدالهی

[بقیه از شماره هفتم جلد یازدهم]
 عجب در این است که در واپور جزیری رودی نمزی بودند که
 شب و روز مرتب قمار بازیها و شرابخوری و رقص حضرت
 کشیش مقدس و رفقا ش میدیدند و میشنیدند و حرفی
 نداشتند ولی ماکه در یک گوشه نشسته بودیم و از
 مسائل الهیه و اخلاق روحانیه رحمانیه میگفتیم این قدر

پای ما شدند و سبب اذیت گشتند. با یک -
 اسکندریه که رسیدیم دکتر بشیر به واپور آمد و ما را بر یک
 آقا میرزا محمد حسین تاجری برد و آن شب در منزل ایشان
 ماندم شب بعد در خانه محمد سعید افندی ادم رفتم
 و از حسن اتفاق چند نفر از رجال و سائر ساکنین امریکائی
 که از ساحات مقدس ما محبت کرده بودند در اسکندریه تشریف
 داشتند و آن شب به خانه محمد سعید افندی رفتند میرهانی
 خوبی بوده و مجلسی بسیار نورانی امریکائی و ایرانی و مصری
 و سوریه و اسلام و نصاری و همه بهائی در آن مجلس بودند
 و خطابه های روحانی به سه زبان ترجمه میکردیم.
 محبت و پذیرای بهائیان مصری هرگز فراموش نمیشود.
 از اسکندریه یک سر به بیروت رفتم عباس ابی زینال
 و ستر فوجیا ژاپونی را بقا دفن در کوه مدقات کردم
 تلامذه و مدرسه کلیه را زیارت کردم و آن شب در منزل
 جناب آقا غنایه الله ماندم صبح زود عازم شام شدیم و آنجا
 یک شب در رهتیل توقف نمودیم صبح به حیفا حرکت کردیم
 و چون شب در حیفا وارد شدیم در منزل خویشانش را
 کردیم. سفر ما از نیویورک امریکا تا حیفا فقط
 بیست و هفت روز طول کشید و این راه را بحساب
 این وقت در نهایت سرعت طی کردیم زیرا از ایام حرب
 تا بحال بواسطه گرانی زغال و قوت و ایورات و کثرت
 اعصابهای عمال جمیع واپورات به سرعت سابق
 حرکت نمیکند.

صبح ۹ ماه دسامبر ۱۹۱۹ اول شرف شدن

هر کس در حضور مبارک حضرت عبداله شرف شده
 میدانند که غنایات و الطاف بی پایان او حاشا حاشا که
 نفسی بتواند وصف کند یا شرح دهد واقعا مثل آنکه دست
 سالهای سال چشمها بسته بود و فوراً باز شده بروی
 آفتاب نگاه میکردیم آن ملاقات مانند عاشق بمعشوق
 حصول محبت مجسم علیل مدین روح بتن مرده و نزول باران
 رحمت الهی بگیاه های تشنه خشکیده [بقیه وارد]
 دکتر ابو حنیفه حواء

حَلِّ مَسْئَلَةِ اِقْتِصَادِي

حضرت بقره الله بفرمايد :
" حصر را بايد گذاشت و يقناعت قانع شد زيرا که لاز الحريص حرمه بوده وقانع محبوب و مقبول "

یکی از اساسات دين بقایى که در هیچ کدام از ادیان سابقه نیست - حل مسئله اقتصاديست حضرت عبدالقهار چند سال است که از اهمیت حل این مسله در مجالس مهمه و مدرسه لیا و کناشر مختلفه حتى در محافل اشترکيون با حلی بیان شیخ دلوند و خطابه های مبارکشان در این خصوص در سنه ۱۹۱۲ در جرارد و صحف امريکا و اروپا منتشر گشته و انصرت و نصای عالم بواسطه حل شدن این مسله بسبع دل و ملل و اغنيا و فقرا و صاحبان کارخانه ها و عمال کار کنان عالم رسانند که البته گمانی و بیگانی و تقصا و جنگ و پریشانی واقع خواهد شد !

حال اصل دانش و معرفت چشم خرد بینند که آنچه از قلم و زبان صاحبان سر عظیم در قیام صادر گشت در این ایام تحقق یافت . امروزه در امريکا تقریباً ده کروڑ از نفوس بی کار هستند یعنی بیست کروڑ از دستها بند شده پس اگر در مشهورترین ممالک عالم و غنیترین قطعات ارض این قدر از نوع بشر حیران و بی سرو سامان مانند شبهه فی نیست که در ممالک دیگر سختی و گرانى بوضف نماید قائلیم که از قلم و لسان حضرت بقره الله و حضرت عبدالقهار صادر شده که چه قسم از روی عدل و عقل و همت و انصاف این مسله اقتصادی بلذ حل بشود بسیار و مفصل بنظر

حضرت عبد القهار بفرمايد :

دو مسله اقتصادی جز بموجب این تعالیم حل تام نیابند بلکه

متنع و حال و آن اینست که این مسله اقتصاد را باید از دهقان ابتدا نمود تا منتهی باصناف دیگر گردد زیرا عدد دهقان بجمیع اصناف اضعاف مضاعفات لهذا سزاوار چنانست که از دهقان ابتدا شود و دهقان اول اعلاست و هیئت اجتماعیه . باع . در هر قریه بی باید که از عقلاء آن قریه الهی تشکیل شود که قریه در زیر اداره آن انجن باشد . و همچنین يك مخزن عمومی تأسیس شود و کما فی تعیین کرده و در وقت خرم بمعرفت آن انجن از حاصلات عموم متاع میبخت آن مخزن گرفته شود این مخزن هفت واردات دارد

- ۱ . واردات عشریه .
 - ۲ . رسوم حیوانات .
 - ۳ . مال بی وارث .
 - ۴ . لقطه یعنی چیزیکه یافته شود و صاحب نداشته باشد
 - ۵ . دغنه اگر پیدا شود نلشر راجع باین مخزن است .
 - ۶ . معادن راجع باین مخزن است .
 - ۷ . تبرعات .
- خلاصه هفت مصرف دارد .

اول . مصارف مستله عمری مانند مصارف مخزن و اداره امور عمری
ثانی . ادای عشر حکومت . ثالث . ادای رسوم حیوانات
چهارم . رابع . اداره ایام . خامس . اداره اهلشاه
ششم . سادس . اداره مکتب . سابع . اکل همیشه ضروری
فقر . اول واردات عشر است و آن باید چنین گرفت
شود مثلاً ملاحظه میشود که یک نفر واردات عمومی اش
۵۰۰ دلار است و مصارف ضروریه اش ۵۰۰ دلار
از او چیزی عشر گرفته نمیشود . شخصی دیگر مصارفاتش
۵۰۰ دلار است ولی وارداتش ۱۰۰۰ دلار از او عشر
گرفته میشود زیرا زیادتر از احتیاجات ضروریه دارد اگر
عشر بدهد در معیشتش خللی وارد نگردد . دیگری مثلاً
۱۰۰۰ وارداتش ۵۰۰۰ از او يك عشر و نصف
گرفته میشود زیرا اضافه زیاد دارد . شخصی دیگر
مصارف لازم اش ۱۰۰۰ دلار است ولی وارداتش ۱۰۰۰۰
از او و عشر گرفته میشود زیرا اضافه زیادتر دارد

2

دیگر منابع عاید شرکت بکشت نشد با این وجهه مطابق نظامنامه رایج محل آنکه با خیزه کرده و بیان مطالب دیگر در این باب نیست شرکت " دارا شاد" راه داده است و ای طبعاً نایب نماینده حضرت عبدالجبار نوری نیز در این باب مطالب داشته میفرمایند "علی بن ابراهیم بن شرکت متعلق من است" در نایب بن بیان شفاهی در دستگاه معنون سرایه برای من در تبرک است مبارک و کرم است خود بذل غایت میفرمایند در جواب سؤال از مورد خرجی منابع عاید از شرکت غایت میفرمایند معروف مدرسه اطفال بسا بر امور خیریه برسانند و در خانه مساجد در طلب نایب نیست ترسیده برادری امور این شرکت از آنها افضل و مهم است بخدا مبارک در پشت دغری که باسم سرایه تهیه شده بود نازل میگردد که در بیان برای استحضار خاطر برادران و حامیان روحانی زینت افزای این دره میگردد .

پس از آنکه در سفره نوبت که بشماره آن برای اطلاع عموم بنایب ضرورت و لزوم را داشت است با کمال اشتیاق و دوشان روحانی خود از مورد سپردیم در از تشریفات آئینه که بعضی افضل غایت بجهت و حصه در هر حال طبعاً در بخش فواید بن ضعیفان است شرکت نوبت آن را در وقتی از نوبت بر آمده و از آن است گشت و کارکنان آنرا خدمت مخصوص بخود سپردند قصد آن بود که در شرکت نوبت آن اختصاصی در سه بهای قزوین را همی مدارس جهانی عالم فایده بار بار آنرا که از ضعیف و کسیر حال و نیاز و در شرح پیشرفت اساس آن برآوردیم آرزو شدیم و هر یک با فداکاری شایان تقدیر برای این نایب مبارک با استقبال نمودند و عجز از آنکه چندین پیش از نایب آن میگذرد و در مرکز کشته بی در طهر آن دو دیگری در قزوین برای شورت و مذاکره امور را در شرکت تشکیل گردید و شاید بهین نوبتها بدو در همه آن نوبت در سایر نقاط ایران مراکز دیگری تاسیس شود و دستگاه طمانی را هم که حضرت عبدالجبار روح اعالمین معنیه نظر غایت فرمودند در درجه مرتب معنون شرکت با کار فراداده شده و برای بسط همین دستگاه مبارک محفوظ ماند بقیه طمانی تقویم شده تا هر یک از آنها با کمال باختم و فریاد دستگاه شرکت نمایند و نامن جمعی کشوری از جبار در فریاد شرف بخار یافته اند و چون هر یک از این باب جمعی آوری شود اتفاق بسیار است حضرت عبدالجبار از دستگاه و نوابی که در آن حاصل میگردد بکشتن آن مثل سایر سرمایه ای شرکتین موافق نظامنامه سرمایه صندوق عقل آنرا که با نصاب سهام در شرکت خواهد بود افزوده میشود و قسمت دیگر آن حسب الامر مبارک مستقیماً در امور خیریه خواهد شد .

این بحث مختصر تاریخ شرکت نوبت آن در بهترین شرایطی که جهت انبساط خاطر و تسرت قلوب اوستان تقدیم شد بموارد از ساعت مقدس حق بصلوات سالی دنیا رسدیم که از هم دوستان گهی روز بروز در تحسین و احساس و تشبیه بیان بن شرکت نوبت و فعال جبهه انجمن شرکت نوبت آن که بید غایت و عقل با نهایت حضرت عبدالجبار روح اعالمین در بعضی آسایشی گشته شجر با شرف درخت بر و مند گردد که بنام و طبعان در دستگاه در آفاق جهان بسط کرده و سایر کل شرق و غرب عالم شود و پس برای آنکه بسینز .

آدرس: امده الاعلی دکر نمودی شرکت نوبت آن طهران ایران
 میرزا محمد خان بسبب شرکت نوبت آن قزوین ایران

نجم سیرباختر

جلد یازدهم

صفحه اول

قیمت اشتراك سالیانه ۳ دالراست بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقات مادی و معنوی نوع بشر و یکانه وسیله انتظام و الهی ان عالم سخن میزند و عقالات منیده که موافق این مفصل است قبول خواهد شد

شماره هشتادم ۷ ماه فیبروری سنه ۱۹۲۱ * موافق ماه ملک سنه ۷۶ بهائی

بشارت

از آنجا که گوی روزنامه نجم باختر کارنامه است که بام نیست جا نه بجاست دوستی بخش خوب و احسان باران دوزخ است
و برای دوستان شرق و غرب است و سیله و بهترین راه انتشار بشارت و اخبار است بی مناسبت نیست که در اجتماع حاضر
برادران و خواهران روحانی خود را یک جزئیات از بشارت سر با شادی و کسرت مسطوف و متوجه سازیم و آن بشارت
از ناسیس مبارکی بسم شرکت نوحه سالان با طلوع سنه ۱۳۰۰ تا بنده و در زمان از افاق ایران است و برای سلطان
دوخت گوی از ناسیس این شرکت تاریخ بدایت آن را بطور مختصر بوقت مرض دوستان گرامی برسانیم :-

شرکت نوحه سالان او تین شرکت فعال است که در تاریخ برج حمل ۱۲۹۲ شمسی مطابق مارچ ۱۹۱۸ از میان عباسیان
ایران مرض اندام نوده و قطع پیرایش آن دو دوستان پسران و در شیرگان خرابین موسوم بتوکل میباشند که هر دو مخصوص
بهائیان است مقصود از ناسیس این شرکت این بود که گوگان نور سال بھائی چاکو در غالب مالک شتمه سر موسوم بتوکل
بعز خور توانائی از خارج بوسه خویش از پیش ای و صد باره و بالا رانده و گفته که عیال بی شرکت که تیره سهام است دنیا
دارد با او بیای علیالبرکات روزانه و بهنگی و بیایه سلیبی مختصر بسم فضل خود برای سر با بیایه و نصدون شرکت تقدیم نماید
و در نتیجه این سر با بیای شده بعرض صانع معصومه که مستقیم صانع عوالمه و در ترقی کننده خروج جها قیبه بشه برسد و این فواید
حاصل از شرکت ضمنی عباسیان سهام و قسمی به معارف جزیه انحصار با به باین نظریه فیکو در ۱۰ فصل مشارکدان
در سنه مذکور ذکر آوا نا آوا گوچک تا بزرگ با وجه حسرتی بسیار دشمنی بر سر آگر این شرکت جمع کنند در فریبیط
بریکه که سبقت میباشند و بکده او بیای فعال از دخول در شرکت خود دوری نمودند چنانکه در مدت که از یک سال مجاز از
با نصد توان سبقت شرکت فعال گرفته و بظهور روز بروز پیشرفت امور آن افزون میگردد تا در سال گذشته (صفر ۱۳۳۸
مطابق نوامبر ۱۹۱۹) آنگاه بر اجماع خان سبب که ستم در ستم توکل بنین و در تفتیق نوس او تیره و در بیکو تا ناسیس شرکت در کوه
میباشند (شرف انعام شرف آستان مبارک حضرت عبد الجبار روح العالمین تعویذ بعهدا شده) و موضوع نامیس رض
شرکتی بسم نوحه سالان شرف عرض مبارک رسیده و مورد تمجید و تحسین واقع گردید و در ضمن چندین جلسه شرف بحضور و در ترقی
و دستوراتی چند در خصوص کتب "تاریخ کوچک بودن قیمت عیالی شرکت است و اینکه نامه های صاحبان سهام
معی بر سر ۱۱ وجه خود را مذکورند تا شرکت صاحب سرمایه گردد و همچنین مدت ده الی پانزده سال تاریخ بر سر با بیایه آورده

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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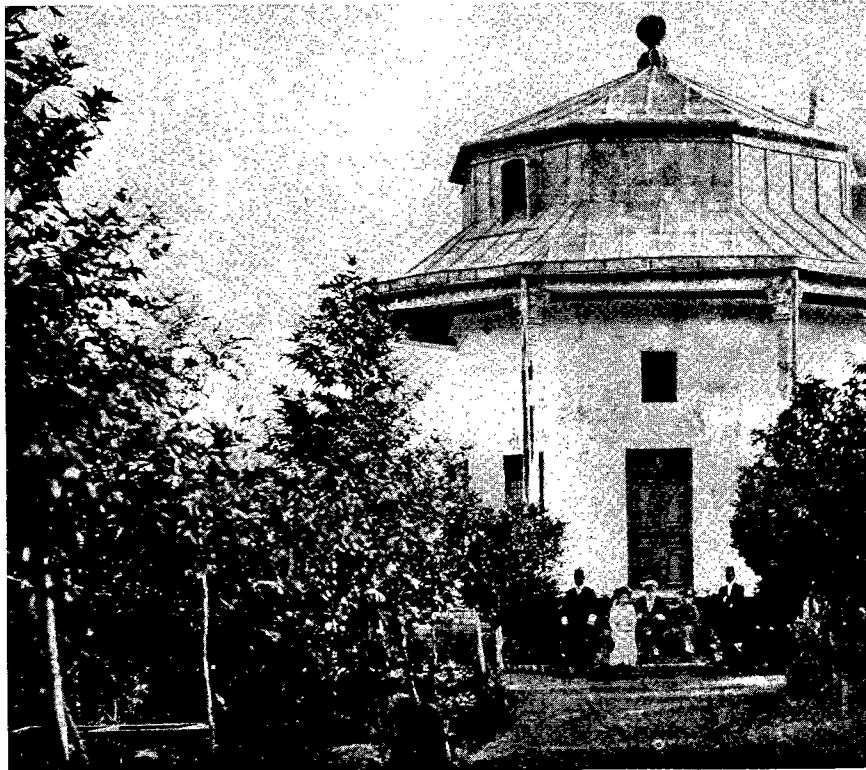
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THE TOMB OF HAZRAT VARGHA AND HIS SON RUHOLLAH, BAH

The martyr MOLLAH AGHA JAN is buried beneath the landing which surrounds the tomb. The grave of MISS LILLIAN FRANCES KAPPES is in the garden very near the tomb.

The wife of Mollah Agha Jan—"Amatol Baha"—was the first woman to come to this place from place to place spreading the Glad-tidings. She lived in Sari. Pas.

Before the Tomb (left to right): Mirza Azizollah Vargha; Elizabeth H. Stearns; and at his feet, Aly Mohammed, son of Mirza Valiollah Khan Vargha; Moody; Mirza Valiollah Khan Vargha.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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Ola 1, 76 (March 2, 1921)

No. 19

"How is it possible to imagine life after death?"

Recent Tablet from ABDUL-BAHA to J. Isbrucker

To the maid-servant of God, J. Isbrucker, Den Haag, Holland—Unto her be greeting and praise!

He Is God!

O thou who art searching for truth!

Thy letter has been received. Thou has written that Agha Mirza Ahmed Khan (Yazdani) has given some explanation of the Bahai Cause to thee. What thou hast written is right, that the Bahai Religion is Truth and other institutions compared to the Bahai Religion are not reality and are without any great results. Although in the sight of the people they seem to have a true foundation, yet they are like unto a fruitless tree. There are so many trees that are apparently huge and cast a shadow, yet they are not productive of any fruit and so they will be ultimately uprooted, as thou hast observed and wilt observe. The Divine Institution is, however, a tree whose shadow is extended over the East and the West and every moment brings forth wonderful fruits, as experience has shown.

Thou hast written, "How is it possible that one should obey and submit to an unjust government?" By the government which should be obeyed is meant a just government which protects the rights of all its people. It is a constitutional government which is bound by stringent laws.

Thou has written, "How is it possible to imagine a life after death?" Verily, verily, life after death is not imaginable. But do thou observe that it is evident man has evolved from the mineral world. As long as he was in the mineral kingdom, he could not imagine the vegetable kingdom. He was transferred to the vegetable kingdom. In the vegetable kingdom he could not imagine the animal kingdom. Before he emerged from the animal kingdom he could not imagine the stage of human reason and intelligence, that is, it was impossible for him, he did not have any knowledge thereof.

Now this earth and these trees have, by no means, any knowledge of the animal and human worlds: they cannot imagine them, they deny existence absolutely. While the human world is helping the animal and assisting the vegetable kingdoms, the vegetable kingdom is ignorant of it. Similarly the human world cannot comprehend the world of the Kingdom: it is absolutely ignorant of it, while the heavenly spirits have influence in the human world.

Do thou observe how clear this point is and yet the professors and philosophers of the world are ignorant of this reality! The mediums are, however, speaking of the world of thought and not of reality. But a heavenly soul who is conscious of the Divine World: whose discerning eye is open: who is detached from the world of nature, and has attained to spiritual power is

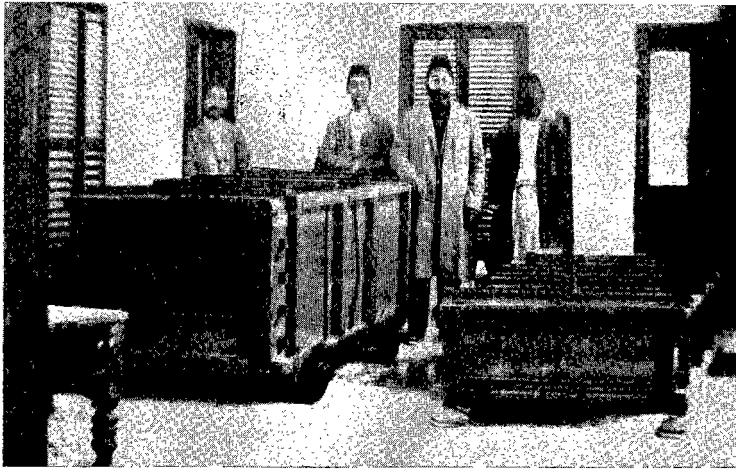
cognizant of the Divine World and those of the spirits. Reality is pure spirit, it is not physical: that is, it does not occupy space.

Ye should esteem Mirza Ahmed Khan (Yazdani) highly, because it was he who gave ye this great glad tidings. Through the graces of God do I hope that that country will be enkindled with heavenly Light: that the Divine verses will be chanted, and that such souls may be confirmed as to become like unto Paul and Mary Magdalene.

Unto thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Mount Carmel, Palestine, October 15th, 1920.)



CASES CONTAINING MARBLE CASKET TO HOLD
REMAINS OF THE BAB

The Final Burial of The Bab on Mt. Carmel

Extracts from Mirza Moneer's letters, Acca, Syria, March 22, 1909.

SUNDAY morning, Abdul-Baha drove from Acca to Haifa with his family and a few of the old believers. Along the shore, half way between the two cities, there is now a small house which the government has built for the watch of the road. Here, in the middle of the desert, we stopped and had luncheon; then, after an hour and a half, we reached Haifa.

But few of the believers knew that nine years ago the remains of His Holiness, The Bab, had been quietly placed in the (place of) Hazerat-o-Ikoods on Mount Carmel.

A week before the Feast of Naurooz (March 21st) Abdul-Baha had sent to Haifa two of the believers that they should prepare everything for the coming ceremonies.

Nine years ago a believer of Rangoon (India) sent to Haifa a large casket made of marble, beautifully worked with the Greatest Name in relief and gilded three times on each side. It was later to hold the remains of The Bab, which had been kept 60 years (59 A. D., or solar years) in safety. Now they were to be definitely buried by Abdul-Baha.

A few weeks before some twenty men

had pulled this heavy marble casket up the mountain. Abdul-Baha gave the last necessary instructions and it was slowly slid down into the under part of the Tomb. This must have been performed with the help of the Kingdom of El-Abha, for though the work presented great difficulty and was done by inexperienced men, everyone wondered at the ease with which it was done.

The Shrine under the ground was lighted with but one lamp. Abdul-Baha waited until all was well finished. He threw off his turban; he removed his shoes; he took off his coat—but what

followed was so impressive that it is useless for me to attempt to picture it! I will simply relate what happened.

Our Beloved, with his hair waving around his beautiful head, his face shining with light, looking inspired, tragic and majestic, rushed down and threw himself on his knees. He placed the remains of The Bab in the large coffin (in the marble-casket) and leaning his blessed head on the border of the coffin, he wept, wept, wept—and all wept with him.

That night the Master did not sleep.

“The body of man, which has been formed gradually, must similarly be decomposed gradually”

Tablet from ABDUL-BAHA to Shanaz Waite*

To the maid-servant of God, Shahnaz Waite, San Diego, California.—Upon her be the Glory of God the Most Glorious!

He Is God!

O thou who art the daughter of the Kingdom!

Thy letter has been received. Due to scarcity of time, I write the answer briefly: The body of man, which has been formed gradually, must similarly be decomposed gradually. This is according to the real and natural order and Divine Law. If it had been better

for it to be burned after death, in its very creation it would have been so planned that the body would automatically become ignited after death, be consumed and turned into ashes. But the divine order formulated by the heavenly ordinance is that after death this body shall be transferred from one stage to another different from the preceding one, so that according to the relations which exist in the world, it may gradually combine and mix with other elements, thus going through stages until it arrives in the vegetable kingdom, there turning into plants and flowers, developing into trees of the highest paradise, becoming perfumed and attaining the beauty of color.

Cremation suppresses it speedily from attainment to these transformations, the elements becoming so quickly decomposed that transformation to these various stages is checked.

Convey on my behalf my utmost love to thy honored husband! I am supplicating that he may day by day attain to spiritual development. In regard to the meeting which has been formed in that city, it is my hope that that assembly may become illumined and like unto

* NOTE—This tablet is in answer to a letter I wrote to Abdul-Baha, April 14, 1920, in regard to our having formed a Board for the San Diego Assembly, of which Mr. Waite is Chairman. I also wrote of the wonderful self-sacrifice and loving service which Mary Fenn has for several years rendered the Cause here, keeping the fire burning under most discouraging circumstances. I also asked for instructions regarding cremation, of which I knew he does not approve, but I wished to have his own words upon the subject.—*Shahnaz Waite.*

a rose-garden it may diffuse sweet fragrance.

Convey on my behalf respectful greetings to Miss Mary Fenn! In reality this dear maid-servant of God has arisen in service, deserving the bestowal of the divine bounties. I should like to write a letter to the friends of San Diego, but owing to the scarcity of opportunity I sufficed with a short supplication for them:

“O Thou the Lord of Hosts! The city of San Diego was like a lifeless body. Now a breath of the Spirit of Life has wafted over those regions. Some souls have arisen from the graves of the world of nature which is the eternal death; they have been revived by the Holy Ghost, and they have started in servitude to Thy threshold.

“O thou affectionate Lord! Bestow upon these featherless and wingless birds two heavenly wings and give unto them

spiritual strength, so that they may soar in the limitless space and attain to the apex of the Kingdom of Abha!

“O Lord! Strengthen these feeble seedlings so that each one may develop into a fruitful tree, exhibiting the utmost freshness and liveliness. Assist them and make them victorious, so that they may rout and vanquish the army of ignorance and misapprehension; lift up the banner of love and guidance among the people; bestow like unto the spring breeze freshness and life unto the tree of humanity; give greenness and liveliness like unto the spring shower to the meadows of that continent! Verily, Thou art the Able and the Powerful, the Bestower and the Affectionate!”

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, Haifa, Palestine, June 2nd, 1920.)

Prayer for the dead and progress in the after-life

Teaching given by ABDUL-BAHA in 1904 to Ethel J. Rosenberg.

ABDUL-BAHA said that through the mercy of God, not through His justice, the condition of those who have died in sin and unbelief can be changed. We are commanded to pray that their condition may be changed. As we have the power to pray for these souls here, so shall we have the same power in the after-life—in the Kingdom.

The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the Divine Teacher), until this day of the Blessed Perfection.

The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to the Manifestations of God. Jesus Christ had the power of interceding for the forgiveness of His enemies when on earth, and He certainly has this power now.

Abdul-Baha never mentions the name of a dead person without saying, “May God forgive him,” or words to that effect.

Followers of the prophets have also this power of praying for the forgiveness of souls, therefore we may not think that any souls are condemned to a stationary condition of suffering or loss, arising from absolute ignorance of God. The power of effective intercession for them always exists.

All the people in the other world, are they not the creatures of God? Therefore, they can progress in the other world. As they can also receive light by supplicating here, so they can also receive light by supplicating there. The rich in the other world can help the poor, as the rich can help the poor here. In every world all are the creatures of God. They are always dependent on Him. They are not independent, and

can never be so. While they are needful of God, the more they supplicate, the richer they become.

What is their merchandise, their wealth? In the other world what is help and assistance? It is intercession.

Undeveloped souls must gain progress at first through the supplications of the spiritually rich; afterwards they can progress through their own supplications.

“In this great dispensation Thou dost accept the intercession of the sons in behalf of their fathers”

Tablet from ABDUL-BAHA to Albert R. Windust.

To Mr. Albert R. Windust, Chicago, Ill.
—Upon him be BAHÁ'Ó'LLAH El-Abhá!

He Is God!

O Thou Almighty! O Thou Forgiver!

The servant of Thy Threshold, Windust, turns his face toward the Kingdom of Abhá and begs for his father* Thy Grace and Bounty. O Thou Omnipotent Lord! In this Great Dispensation Thou dost accept the intercession of the sons in behalf of their fathers. This is one of the special infinite bestowals of this cycle. Therefore, O Thou kind Almighty! Accept the request of this thy servant at the Threshold of Thy Singleness and submerge his father in the ocean of Thy graces—because this son is confirmed in the accomplishment of Thy services and is displaying the utmost of effort at all time in the pathway of Thy love! Verily Thou art the Giver, the Forgiver and the Kind!

O thou divine servant!

Be thou not unhappy on account of the death of thy father. All of us will hasten from this world to another world. This mundane life has no importance whatsoever. It is our hope that in the divine world we shall find eternal union and seek everlasting fellowship. Importance lies in this fact. This station is

*Thomas Windust, printer, was born in London, England, November 12th, 1849. Died at Chicago, May 21st, 1913, and was buried in Mount Hope Cemetery, May 23rd.

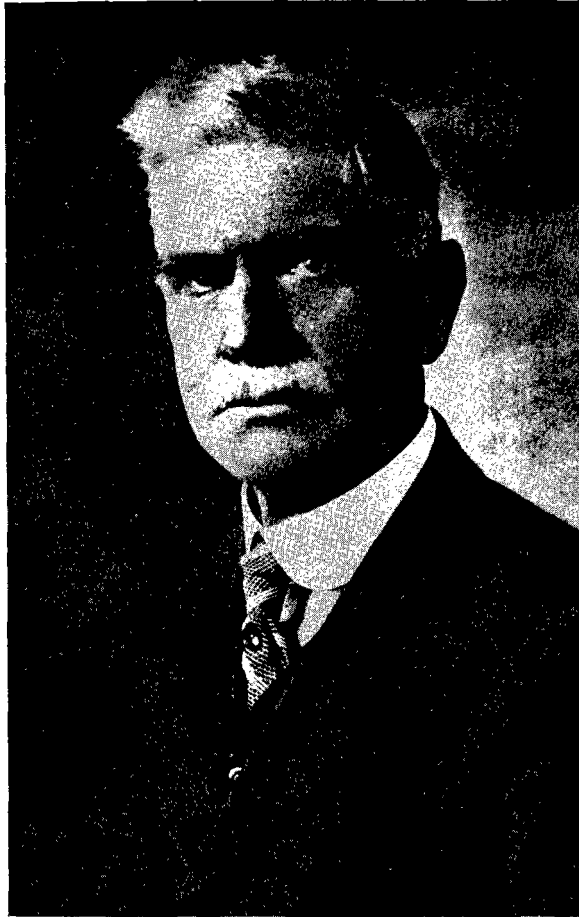
obtained through faith and self-sacrifice in the path of God. Consequently we must make an effort to obtain happiness and joyousness in the other world.

Convey the wonderful Abhá greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahá'is. But when the stench (vile odor) of the nakazeen was spread in that city there was stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of “Ya-Bahá-el-Abhá!” be unfurled and the tent of the oneness of the world of humanity be pitched. Then ye shall observe that Chicago will become the Paradise of Abhá. These few nakazeen cannot accomplish anything worth while. The utmost is this that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Bahá-el-Abhá!

(Signed) ABDUL-BAHA ABBAS!

(Translated by Mirza Ahmad Sohrab, July 4th, 1913, Port Said, Egypt.)



CHARLES H. GREENLEAF

BORN MAY 6, 1857
DIED MAY 24, 1920

Obituary

CABLEGRAMS FROM ABDUL-BAHA

Regarding death of Charles H. Greenleaf and Albert H. Hall:

“SUPPLICATING LORD OF THE KINGDOM TO SUBMERGE
THESE TWO BLESSED SOULS IN THE OCEAN OF HIS MERCY.”—ABBAS.

Regarding the death of Lillian F. Kappes:

BAGEROFF-DOCTOR MOODY, TEHERAN—

“MISS KAPPES VERY HAPPY. I INVITE WORLD BE
NOT GRIEVED. APPLY TO MR. VAIL, URBANA, FOR
SUBSTITUTE. ELIZABETH [STEWART] LEFT FOR TEHERAN.”—ABBAS.

CHARLES H. GREENLEAF

A great pioneer of the Bahai Cause in America, his honor Charles H. Greenleaf, came to the end of the trail of this earthly life, May 24th, 1920. He was a giant in mind and body, and a guide to great numbers of souls in their search for Truth. He was one of the three recognized pillars of strength of the Cause in the early days—being closely associated with Thornton Chase and Arthur S. Agnew. Those who received the Message of the Kingdom from him remember his logical presentations and powerful arguments—qualities that were needed to convince the Western mind, especially when, at that time, there were very few of the words of BAHÁ'Ó'LLAH and Abdul-Baha translated into English.

We ever think of him as the associate of Thornton Chase, whom Abdul-Baha termed “a twinkling star on the horizon of Truth, at present hid behind the clouds, but which shall soon radiantly shine forth.”

A noble soul has passed. “Ya-Baha-el-Abha!”

Tablet from Abdul-Baha.

Through his honor Mr. Chase to Mr. Charles H. Greenleaf—Upon him be BAHÁ'Ó'LLAH!

He Is God!

O thou member of the Merciful Meeting!

Mr. Chase offered the highest praise

for you, and while in the Blessed Spot (Acca) he remembered you always.

Know thou his value, for he is a kind and faithful friend, firm in the Covenant and Testament.

O thou who art firm in the Covenant! Thy services and those of thy revered wife are acceptable in the Kingdom of Abha, for ye have made your home a nest for the birds of God, and have engaged in teaching the Cause of God.

Ye are truthful gardeners of the Garden of God, and two agreeable servants of the Holy Threshold.

This confirmation must become the source of joy to life and repose to the conscience.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated Chicago, August 4, 1907.)

Charles Herman Greenleaf was born on a beautiful farm near Cold Springs, Wisconsin, May 6, 1857. His parents were Augustus and Charlotte Stanford Greenleaf. When about two and a half years old the family moved to California and there, among the hills and the mountains, he spent the happiest days of his childhood, not realizing any of the hardships which inevitably attend pioneer life. Throughout the years of turmoil after his return to the middle west, the visions of snow capped peaks, rushing mountain streams, rare flowers in secreted places, and hardy

kindly miners, always refreshed and rejoiced his heart.

At the age of twenty-one Mr. Greenleaf was admitted to the Illinois Bar, the youngest graduate in a class of forty, and at that time he was elected as enrolling and engrossing clerk of the senate at Springfield, Ill. He was with the Illinois Trust and Savings Bank, in Chicago, for twenty-two years.

August 8th, 1882, he married E. Elizabeth Rohrer of Evanston, Illinois.

Soon after the World's Columbian Exposition in Chicago he became interested in the universal teachings of BAHÁ'Ó'LLÁH and was a member of the first House of Spirituality, continuing in this service throughout his life. His love for Abdul-Baha, the Center of God's Covenant, was his greatest characteristic.

He is survived by his wife and two sons, Albert E. and Charles L., and three sisters, Mrs. E. F. Comstock of Chicago, Mrs. E. W. Dakin and Miss Lily Greenleaf of Oak Park, Ill.

ALBERT H. HALL

In the spring of 1920, one of the well-known and active servants of the Bahai Cause in America, Albert H. Hall, of Minneapolis, passed from the plane of the seen to the unseen.

He will ever be remembered for his services in the early development of the Bahai Temple Unity, the body entrusted with the building of the Mashrekol-Azkar in America.

From 1910 to 1914, Albert H. Hall was selected each year as chairman of the Annual Convention; he was elected a member of the Unity during the same period, and was chosen as its president in 1911, which position he held up to and during the year 1914.

At the Convention of 1910, when Mr. Hall was unanimously chosen Chairman, he said: "God chooses the weak things to confound the mighty. You have made

the choice of a weak instrument. I feel very weak and lowly, as nothing, and I would not bear the responsibility of this place were I not possessed with the sense of my own emptiness, seeking only the inpouring of His Spirit, strength and wisdom. This Convention but now called to order, has been in conscious, silent session for several hours. There is no need of any introduction. The opening of this Convention was sung in the heart of every one of you who turned his face to the East this morning, and if you did not then catch the message of love and unity in all its fulness, it has beautifully sounded in your ears as the inspiring Tablet has been read [refers to Tablet regarding Mashrekol-Azkar received in March, 1910]. There is no other word to be uttered. It is for us now to address ourselves directly to the work in hand. We are here representing the Bahai Assemblies throughout America and Canada, to bring home the substantial offerings of our sacrifice, to encourage each other with the report of our work—not to boast or overstate it. We must face His Truth just as it is. Do not let us delude ourselves. They are the worst deluded in the world who are self-deluded. We are not afraid nor ashamed of the situation, but of ourselves—that is all. Let us seek knowledge with the light of Truth and the Truth shall make us free." (From BAHAI NEWS, Vol. 1, No. 4).

Enfeebled by ill health, nevertheless, he determined to make the journey from Minneapolis to New York City to attend the Annual Convention in 1920, although his physician warned him it might hasten the hour of death. He paid the price, and everyone present at the Feast of El-Rizwan will remember the ring of his voice, though feeble, when he cried out to the assembled delegates and friends: "Arise, shine, for thy light has come and the glory of God has risen upon thee!"

On the journey home, he met an old acquaintance on the train, Mr. Ole Han-

sen, former mayor of Seattle, who has won national attention. Mr. Hall, propped up on pillows, gave him the glorious Message of the coming of The Kingdom, and his personal copy of the *Hidden Words* and *Seven Valleys*.

Deeds reveal the station of the man.

IN MEMORIAM

To the Judges of the District Court of the Fourth Judicial District, State of Minnesota, and to the Members of the Hennepin County Bar:

Albert Heath Hall was born on July 11th, 1858, in Alexandria, Licking County, Ohio, son of Rev. Levi and Lucinda Mitchell Hall; he came to Minnesota in 1873 and received his early education at Austin; he entered the University of Minnesota in 1875, remaining in school there until the end of his junior year; he was a member of the Chi Psi and Phi Delta Phi Fraternities. While attending the University of Minnesota he earned his livelihood by working in a sawmill, and later, worked for the first telephone company organized in the Twin Cities, stringing the first line of wire in the city of Minneapolis; he afterwards was night telephone operator while attending his classes at college.

After leaving the University of Minnesota, Mr. Hall entered the law office of Judge Frederick Hooker as a law student, and a short time later, accepted a position in the Treasury Department at Washington, D. C., and while there studied law at Columbian University, which later became the George Washington University; he graduated from Columbian in 1884. From 1884 to 1920, he was actively engaged in the practice of law at Minneapolis, and tried some thirty-five hundred contested cases; he died May 25th, 1920, after an illness which was critical for only a few weeks, having been in poor health, however, for almost a year. He is survived by

his wife and one daughter, Mrs. William L. Appleby, both of this city...

"Bert" Hall, as he was familiarly known throughout Hennepin County, was primarily and essentially the poor man's lawyer; no client was too mean, nor was his cause too small, but that Bert Hall gave him his untiring and unstinted effort; it made no difference whether the client had funds, or even prospects of receiving them, and it seemed as though the less the prospect of getting a fee, the more generously he gave of his brilliant mind and indefatigable energy; if he believed that his client's cause was just, that cause became the paramount matter with him and it took precedence over his self-interest, his family and his friends.

Bert Hall lived and died practicing what he had always preached—The Brotherhood of Man.

PETER BUIKEMA

Our faithful co-worker on the STAR OF THE WEST, Miss Gertrude Buikema, has suffered the breaking of the tender ties of home through the death of her father, Peter Buikema, at Chicago, January 27, 1921.

Born in Provincie Groningen, Netherlands, January 15, 1835, he lived more than the allotted three-score years and ten in this limited world. With splendid vigor of soul, characteristic of his nationality, he entered the larger life with perfect trust in God.

The presence of the great number of friends who came to pay their respects to the departed, was a testimony to the spiritual life of this family. The warm tributes of the pastor of the Holland Reformed Church where Mr. Buikema attended, found a response in the hearts of the large gathering of Bahais, Christians, and others present. The Bahai "Benediction," sung at the close of the service, calmed all hearts by its spiritual blessing.

In extending our sympathy to the



FUNERAL CORTEGE OF LILLIAN F. KAPPES.

bereaved, we realize our words are inadequate, and know that only the Words of BAHÁ'Ó'LLAH and Abdul-Baha express the comfort we would endeavor to express. From every hand, where the news has reached, have come letters of condolence to our co-worker, Miss Buikema. On behalf of the Bahais everywhere, we extend to our esteemed sister heartfelt love and sympathy.

A. R. W.

LILLIAN FRANCES KAPPES

Teheran, Persia, December 7th, 1920.

Dearly loved Bahai friends:

After nine years of unexampled courage, faithfulness, devotion and success in the face of unnumbered difficulties endured while building up the girls' Tarbiat School, which was as the apple of her eye, our gifted and beloved sister, Lillian F. Kappes, after only three days' serious illness of typhus fever, literally went to sleep, to awake in the Holy Presence.

The city is enveloped in a cloud of sorrow. The Bahai women are weeping. The school children are mourning their director, teacher, friend. She died at 12:30 midnight on December 1st; was carried with royal honor, the cortege numbering hundreds, to the glorious tomb of Vargha, the Bahai martyr.

The Bahai burial service was held in the dome of the tomb and the mortal

remains interred in the garden facing one of its nine openings—a most beautiful resting place.

When Lillian F. Kappes ascended—

A wave of sorrow passed over the world,

From East to West it swept,

From bleeding hearts its foam was hurled,

While countless mourners wept.

"Like Joseph of old into Egypt; you're sent,"*

Came the firm command of her Lord,

"In tests and in trials your life will be spent."

Unfaltering, sustained by His Word,

For loving and kind His manner and voice,

"Keep your thoughts and your heart crystal pure."

In the utmost of faith she made the high choice,

And gained her reward through the power to endure.

—*Amat ol a'Alla.*

(*Dr. Susan I. Moody.*)

[From the STAR OF THE WEST, Volume 2,
No. 18.]

Extract from letter written by Miss Kappes to Mr. D. D. Babcock, Seattle, Wash., dated at Teheran, Persia, Dec. 19, 1911:

Dear brother in El-Abha:

Praise God! Through your unceasing, untiring efforts and assistance, it became possible for me to follow the behest of Abdul-Baha, to enjoy the blessed privilege of the visit to Thonon and finally to arrive in safety at my destination. Many conflicting reports started Miss Stewart and me off rather hurriedly

*Note—Quotations taken from her account of her visit in the holy presence of Abdul-Baha at Thonon-les-Bains, Switzerland, Aug. 27-29, 1911.

in the effort to meet Abdul-Baha at the Races' Congress in London, though we eventually spent one month there in the daily hope of his arrival. After writing and cabling and much uncertainty, word came to Tammadon-ul-Molk, his interpreter, who was in the same house with us, and Miss Juliet Thompson, of New York, who lodged next door, to proceed

selves at Thonon. Though we did not know it, Abdul-Baha was at that moment abroad on the lake with M. and Mme. Dreyfus-Barney, Juliet Thompson, Mirza Raffie and several Orientals, and when, after resting, six hours later we were greeted and called to meet him, and I told him of what I called my dream mountains, those self-same hills

EXPECT NOT FROM THE
WORLD LOVE AND COM-
PASSION, ITS WAY IS EVER
TYRANNY AND SUP-
PRESSION!

The most difficult task for the Society of Khademeen Atfal (those devoting their services to children) is to announce to the friends of God the death of our American Bahai sister, Miss Lillian Frances Kappes. This revered and blessed soul, who in the year 1911, came from America to Persia in the services of the Tarbiat School, and spent her precious life in educating her Persian sisters, passed on to the Threshold of the Almighty at the age of about thirty, on Wednesday morning, December 1st, Nineteen hundred and twenty, and left the traces of her qualities and virtues in the hearts. The only consolation that we have is that Miss Lillian Kappes has not really died, for though her physical temple has put on the garment of death her holy spirit is clothed with the silken robe of Life and will live forever and forever.

SOCIETY OF KHADEMEEN
ATFAL, Teheran, Persia.

۹ -

از آسمان طمع مهر کستری مکنید
که او همین حرکات ستمکری دادند

برای هیئت خادمین اطفال موقع وموقتی اسمب از آن نیست
که اجای الهی را از فوت خواهر سچلفه امریکائی خود
میس لیلیان فرانسیس کپیس Miss L. F. Kappes
تسلیم وتعزیت کوبند. این عزیزه جلیل القدر که در سنه ۱۳۲۹
رای اداره مدرسه تربیت بان از امریکا ایران آمده ومدت
نه سال اوقات گرانمایه خودرا صرف تعلیم وترتیب حواهران
ایرانی ما نمود در اول طلوع رور چهارشنبه ۹ خوسری نیل
۱۲۹۹ مطابق ۹ شهرالمولود ۷۹ در سن ۳۰ سالگی در حواری
رحمت پروردگار بانه یافت و آثار فضائل و اخلاقی خود را
درغلوب یادگار گذاشت. در این سوگواری آنچه مورت تسلیم
تواند بود فقط اینست که میس لیلیان کپیس محققترده
یعنی اگر هیچکس عنصری او لباس مرگ پوشیده روح پاکش
استبرق زندگانی در بر کرده و الی الابد باقی و پاینده است.
طهران تاریخ ۲۰ ربیع الاول ۱۳۳۹ مطابق اول دسامبر ۱۹۲۰

مخبر خادمین اطفال

to Geneva, Switzerland. In two days Miss Stewart and I were telegraphed for and proceeded to Thonon on the French side of Lake Geneva, the incomparable, doubly beautiful for his presence there. Ignorant of the point of our debarkation, I was admiring, from the lake steamer, an exquisite, ethereal looking range of mountains, rising as if from the heavenly deeps, and as our boat drew nearer, a sweet, peaceful looking village was disclosed at their very base—and to our great astonishment we found our-

now forming a background for him as he sat at the window, he said: "Sometimes the heart sees what the eyes cannot see." Then, "If it were not for the Cause of BAHÁ'U'LLÁH we would never have met—never have known each other—you would not be here." We were there two days, and, with many to see him, our interviews were perforce short though both evenings, at dinner, we sat opposite him at the same table. The first evening he told several humorous stories, but the second all his talk was

pointed to us and of The Kingdom. He iterated and reiterated: "I am sending you to Persia that you may serve in Persia, so that all the friends and all the people will praise you." That we must always be united in all things, to be no cause of discord, to love *all* the people alike. That we would meet many hardships and trials.

One of his last messages was to you, for when I told him about your unceasing efforts on my behalf and of the fire of your enthusiasm and courage, he sent his affectionate greetings to Mr. Babcock. To say to him he had done well—*very well indeed*—and that Abdul-Baha was pleased with him. After I gave him greetings from the Seattle Assembly, he said: "I will see you again in the Kingdom of Heaven." When I asked him to be healed physically and spiritually to serve in the Cause of God, he smiled and said, the while we sat at his feet: "God willing, you will be healed—you must keep your thoughts and heart pure." When he dismissed us he said he would see us again to say "good-bye." What he had said of you touched me as nothing else did and I wept and wept, for it was the Lord's "Well done, thou good and faithful servant." I thought I should be completely satisfied if he ever said that of me. It was to me the epitome of approval. Rejoice! Rejoice! that in this Glorious Day it has been said of you. May your goodness increase!

We went out with: "I am sending you forth as Jacob sent Joseph of old"—and I could say nothing but, "Ya-Baha-el-Abha! Ya-Baha-el-Abha!" he echoing it back and repeating while he held us fast at either hand going forward toward the doorway. And so we went forth. . . .

MARY MATTISEN

The hearts of all the Bahais of the Chicago Assembly went out to their brother Andrew Mattisen during the

month of October, 1920. His wife, Mary, a young woman devoted in heart, to the Cause and to her husband and little child, passed from this world to the realm beyond. We are grateful that the promises of BAHÁ'Ó'LLÁH and Abdul-Baha regarding that blessed world are the consolation of the bereaved.

A. M. DAHL

Cambridge Springs, Pa.,
September 22, 1920.

My dearest friends:

Our dear brother, Mr. A. M. Dahl, of Pittsburgh, passed on to the Supreme Concourse September 15th. He was hit with an engine and killed instantly. The body was taken to Chicago and a Bahai funeral service was held there. I understood the funeral was to be in Pittsburgh and hastened there. I found they had all gone except the wife of the older son and three little grandchildren. I stayed with them one day. These dear little children were constantly speaking of what he had told them and every little while they would speak of him. His influence for good will be a great inspiration in those children's lives.

A new Bahai in a store said: "Only two days ago Mr. Dahl came in and shook hands with me so cordially and I was so happy to see him." Another friend who had heard of the Bahai Cause said: "Mr. Dahl was so jolly, so kind and so good!" Everyone spoke of him with such tenderness and love.

Mr. Dahl was so faithful in the Pittsburgh work. Those who worked with him will never forget those days. I never knew him to miss keeping the fast or the feasts. He made photographs of Abdul-Baha and gave them to friends to use in the Cause. All the photographs used in the South American newspaper articles were made by Mr. Dahl. Mr. Dahl went without his lunch for years and sent the money to support a girl in the schools in Teheran, Persia. He typed the Creative Word

to send out. He was always a happy Bahai, and so generous that he gave away nearly everything he had. Several times I have seen him take his coat off his back and pass it on to someone. In thinking of Mr. Dahl I felt: "How beautiful that he gave his all to Abdul-Baha in the days when he was here to do it!"

Yours in the Center of the Covenant,
Martha Root.

L. RUSSELL ALDERSON

On August 28th, after a few hours of illness, our loved brother, L. Russell Alderson, of the Assembly of Pasadena, returned to that goal of the lovers of BAHÁ'Ó'LLAH and the Center of the Covenant—the Home Eternal.

His life had been an unconscious witness to that quickening spirit which His Holiness BAHÁ'Ó'LLAH has breathed into the dead body of the world, for he loved and served humanity. Thus he was prepared of God for the knowledge of His Great Cause, of which he had heard for years, but, not understanding it, had remained unconfirmed. To this most grateful and unworthy servant was permitted the great privilege of giving to him successive draughts from that "Chalice of Everlasting Glory" and his ripe spirit responded so fully that under its transmuting power his life became consecrated to the Holy Threshold and the Center of the Covenant, and he arose in service to his Assembly and also as a member of the newly established House of Spirituality which is composed of representatives from Pasadena, Los Angeles and Glendale.

On Sunday afternoon, August 29th, a memorial service was held by the Pasadena gathering, which though small in members is large in spirit. On Monday, August 30th, in his home, the Episcopal service was read and the human instrument was laid away among a wealth of flowers. It was truly a Bahai representation, not only in the number of be-

lievers present but in the attendance of different nationalities; and around that body, so long frail, and in memory of that self-sacrificing spirit, many tributes to a beautiful life were rendered.

In the heavenly calendar it is not the length of earthly time that we have been believers and "followers of the Light," but *how* we have followed it in firmness in the Covenant which contains in His words our twofold test and proof: "Love and obedience to the commands of Abdul-Baha." This was the shining pathway by which, in the spiritual registry of the Kingdom, our dear brother attained to that Home of Light and Reality.

Isabella D. Brittingham.

It is with great sorrow that the Pasadena Assembly announces to the friends throughout the Bahai world the passing of Mr. Alderson on the morning of August 28th last. From the first meeting of the organization of the Pasadena Assembly, Mr. Alderson, his wife and their three sons have been a beautiful factor in the promotion of the Bahai Cause both in Pasadena and Los Angeles, and a more faithful exponent of "Living the Life" would be difficult to find. Truly he was ready for the work of the Kingdom beyond this plane, and we trust the friends will unite in supplicating for the blessings of the Kingdom of Abha for him and for those who remain to mourn his loss.

Nelly S. French,
Sec'y, Pasadena, Calif., Assembly.

JEREMIAH A. O'CONNELL

On February 28th, 1920, after a prolonged illness, Mr. Jeremiah A. O'Connell died at Chicago. His close personal friend, Mr. William Patzer, who had moved to Washington, D. C., arranged for the funeral and burial at Oakwoods Cemetery, through the sending of Mrs. Pauline Hannen to Chicago to look after

(Continued on page 331)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHÁ'ÓLLAH—May my life be a ransom to you!

Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Western States: HELEN S. GOODALL.

Southern States:

Dominion of Canada: MAY MAXWELL.

Central States: ALBERT VAIL, CARL SCHEFFLER.

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Honorary Member: MIRZA AHMAD SOHRAB

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Some Answered Questions regarding the Fast

Words by ABDUL-BAHA in answer to questions. From notes brought by Mrs. Ella Goodall Cooper of San Francisco.

QUESTION: "Some of the friends in America say that the Fast is not to be observed now but in the future."

ABDUL-BAHA: "In places where it will be the cause of trouble, such as in Bokhara or Afghanistan, or in some of the towns in Persia, the Fast cannot be kept. In these places if the friends fast it will be the cause of trouble, people will rise against them. But in those places where there is safety and security it should be kept. I fasted sixty years—the first one who fasted was I."

QUESTION: "In a family where it is difficult, should one attempt to keep the Fast?"

ABDUL-BAHA: "Difficulty is not a preventative. But if fasting gives rise to inharmony it is injurious."

QUESTION: "If it is not possible to take breakfast before sunrise, should one keep the Fast the best one can?"

ABDUL-BAHA: "If there be a preventative, it should not be kept. As far as one possibly can, yes; but if there be any preventative at any time, no. But after sunrise one cannot eat. I used to Fast from sunset to sunset. Early morning eating was difficult for me, therefore when I ate in the evening I took nothing else until the following evening."

QUESTION: "If one's health does not seem to permit of fasting should one keep the Fast?"

ABDUL-BAHA: "In that case the doctor must decide. The object is not this, that not eating is not forbidden; but eating is forbidden. This is the

object: not eating is not forbidden, but eating is forbidden."

QUESTION: "When it is difficult or impossible to begin at sunrise is it possible to keep the Fast as much as one can?"

ABDUL-BAHA: "No. After the sunrise nothing should be taken unless the doctor says that fasting would be injurious (to one's health). In that case, one can eat at any time one wishes. But

in a room and locked the door, and did not permit anything (food or water) to be taken to him. Indeed, his prisoner took nothing for nine days, not even water. For six days he slept, then he could not sleep any more, but he was very weak. But now, in this Revelation, it is for only twelve hours—very little."

QUESTION: "Should those men keep the Fast who are employed in mines, steel mills, etc., where it seems neces-

MONTH OF FASTING—March 2d to 20th inclusive, during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

the whole time (of fasting) is only twelve hours—this is nothing."

QUESTION: "Some of the friends think the life is so strenuous in America that it is not possible to work there and keep the Fast."

ABDUL-BAHA: "In the Torah the command for fasting is from sunset to sunset for three days. For three days and three nights they, the Jews, take nothing. This is not obligatory. There are Fasts of three days, seven days and nine days. Mr. X. in Persia did not believe that one could fast for nine days. He brought a Jew and imprisoned him

sary to eat often to keep up their energy?"

ABDUL-BAHA: "This depends upon the advice of an expert doctor. If the doctor says that fasting would be injurious to the health of such people they should not fast."

QUESTION: "What is the age limit for fasting?"

ABDUL-BAHA: "Seventy years."

(Notes taken in Persian by Mirza Lotfullah S. Hakim at the Pilgrim House, Haifa, October 26, 1920, and translated by Mirza Azizullah Khan Bahadur.)

Societe Nonahalan or Children's Savings Institution

(It is desirable that both the English and Persian* be printed in NAJME BAKHTAR (STAR OF THE WEST), as every Assembly should share in this effort which must become universal and "not short lived."—S. I. Moody.)

To the Editors of the STAR OF THE WEST:

You will rejoice to hear that a children's savings institution, the first of its kind, has been organized upon plans laid down by the blessed Master himself.

The idea originated with Mirza Mohammed Labib, who had gone to Kaz-

vin in the interest of the Tavakol Schools, a branch of the Tarbiat Schools. The object was to induce the habit of thrift among children. But, unlike other penny savings institutions with an eye to the future, this was to enlist all from the earliest childhood in activities for the common good.

So great was the rivalry between the boys and girls, that within a year five

*See Persian pages 312 and 311.

hundred tomans had been collected and a piece of land bought.

When later Mirza Mohammed Labib made the pilgrimage to Acca, he laid the project before the Beloved, begging his blessing and approval, so that this sherkat (company of shareholders) might never fail. In reply the Master laid his hands upon his breast, emphasizing each word and smiling radiantly the while saying, "This is my sherkat! This is my sherkat! Rest assured, this sherkat is mine!" Then drawing two gold pieces out of his pocket and handing them to Mirza Labib: "Let this be my share of the principal and let all my dividends be applied on public benefits, such as schools for the children."

Thereupon Mirza Labib produced a large record book and Abdul-Baha wrote the following on the fly-leaf:

Prayer revealed and written in the house of Abdul-Baha at Haifa, Palestine.—

He Is God!

O God! Make this company of Bahai children eternal and everlasting; bestow blessing and profit and make the members successful in excellent administration, in capacity, faithfulness and integrity; in order to preserve the right of the children and to act according to Thy instructions and to form an Assembly of the blessed people so that affairs be conducted by consultation and not like other companies to be short lived.

(Signed) ABDUL-BAHA ABBAS.

Prayer revealed for the Societé Nonahalan and all combined groups of children studying Dars Akhlagh [i. e., lessons taken from all Holy Books]:

Through his honor Mirza Mohammed Labib, the pilgrim.—Upon him be BAHÁ'O'LLÁH El-Abhá!

He Is God!

O pure God! Refresh and vivify these young shoots of the great river of guidance, and by the breeze from the Garden of Oneness grant them joy, and

by the heat of the Sun of Reality bestow upon them new life, so that they may sprout and grow up, progressing day by day; bud and bring forth leaves and fruit.

O Educator! Give to all intelligence, grant strength and power and make them manifestations of helpfulness and favor, so that they may live among the people in the utmost degree of dignity.

Thou art the Powerful! the Mighty!

(Signed) ABDUL-BAHA ABBAS.

Upon his return, Mirza Labib urged the establishment of another Nonahalan (young plants) center in Teheran, to which he presented one of these gold pieces. As an opportunity for the parents to participate, a similar record book was arranged. In this, then, are duly numbered and recorded these contributions to Abdul-Baha's share in the sherkat. Naturally such contributions are open to all the Bahai brotherhood. Indeed, it is hoped that this work may be established in every community throughout the world.

The following are the basic principles laid down by Abdul-Baha:

1. An executive committee must be established to draw up and carry out a set of rules and regulations.
2. Tickets or checks to be of the lowest denominations.
3. No shareholders to be allowed to withdraw any of the principal and can take up interest only at the expiration of ten years, and then to be allowed to draw three-fourths of the accumulated interest, the remaining fourth to be applied on the public fund.

Respectfully submitted to the STAR OF THE WEST for publication (sealed by the committee),

*Mirza Mohammed Labib,
Miss Lillian F. Kappes,
Mirza Nuredin,
Doctor Susan I. Moody,
Goodsea Ashraf Khanom.*

—Founders of Teheran branch of Societé Nonahalan.

Obituary

(Continued from page 327)

some affairs of the deceased. Both Mr. Patzer and Mrs. Hannen are members of the Committee of Consultation of Washington, D. C., and they united with the House of Spirituality of Chicago to carry out the last wishes of the deceased. Mr. O'Connell was the recipient of Tablets from Abdul-Baha and turned his face ever to that Center of Guidance.

DR. GEORGE DAVIDSON BUCHANAN, B.A., Ph.D.

On November 13th, 1920, the soul of Dr. George Davidson Buchanan departed from this terrestrial life to take up the higher duties of the heavenly worlds, after years of service and devotion to the Cause of the oneness of God and humanity. The latter years of his life were marked by much physical suffering and for several years he was bed-ridden, yet his dauntless and cheerful spirit overcame these mortal afflictions that flesh is heir to, and was a constant inspiration, to the friends of God, of the joy and happiness that radiates from a Bahai life.

It is strange how fate overtakes man. The doctor had the minds of three continents following his teachings and example, and his sermons caused thousands of people to follow the higher and nobler spiritual life that is destined for man. Yet in his last hours, he was taken from his home, without the knowledge of his friends and the Bahais, and passed on under very trying circumstances, without the word or presence of a single friend at his bedside. Yet his great soul knew no bondage of human making, for it had contacted with that everlasting Life-giving Center of the Covenant, and the humility of this world will become his eternal glory.

The doctor was born of Scottish par-

ents in Baltimore 68 years ago, was educated for the law and admitted to practice, yet after a short but successful pursuit of this profession, he felt the call to a nobler cause and commenced the study of theology under Professor Hodge, the eminent Presbyterian divine of America, and was ordained in the ministry of that church after graduating from the Divinity School of Princeton University—the same year that President Woodrow Wilson was graduated. For two years he preached in the city of his nativity and although a young man, his fame spread as the silver-tongued orator of Baltimore.

Then commenced his life of travel. He went to Australia where his abilities as a preacher attracted much attention and he was inducted to the ministry of the Cairns Memorial Church of Melbourne, which pastorate he held for many years with great distinction to his calling. It was in his church that Madame Melba began her remarkable career as soloist. Later he accepted a call to the Wickham Terrace Presbyterian Church, Brisbane, Queensland, where for over eight years he spoke to packed congregations, discarding the conventionalism that hampers religious truth and presenting it in such a way that business men, strangers, commercial travelers, and those who were wont to sneer and cavil at churches and parsons, were regular attendants. The Queensland Government endeavored to secure his services to visit Great Britain, to lecture there in its behalf to induce immigration, but he declined a munificent salary, as he felt his work lay in a different direction.

So broad and universal was his platform that when he made his historic address to the Presbyterian Synod on the "Higher Criticism," such heated discussion and controversy followed that at last he was tried and condemned for heresy by his own flock. However, his

University in America duly recognized his literary powers and thinking ability after this episode, by conferring upon him the degree of "Doctor of Philosophy." From this time his greatest work began. Once more he resumed his travels, visiting England, Europe, Africa and the Orient. His fame spread as a lecturer, preacher and writer. He took up journalism and a British Syndicate sent him into the Belgian Congo to expose the atrocities of King Leopold against the natives. A price was placed upon his head for these disclosures. Many of his famous articles were written under the nom-de-plume "XYZ." He visited the Holy Land and was in Haifa in 1892 at about the same time as the ascension of BAHÁ'Ó'LLÁH. It was here that he first heard the name "Bahai" and associated it always as standing for purity and cleanliness among the orientals, though at that time he knew nothing else about the Cause.

Then he went to Cape Town, South Africa, where for two years his Sunday night lectures in the Opera House of that city packed the largest hall of over two thousand seating capacity nightly. He presented spiritual truth in a practical way, appealing to reason, and his rhetoric and flights of eloquence held his audiences spell-bound. All the newspaper writeups heralded him as the "Talmage of Australia." One of his favorite subjects was "Abraham Lincoln," another was "The Yankee at home and abroad." It was during this period of his life that Dr. Buchanan made a trip into central Africa, following the trail of Livingstone and Stanley. He visited the Akkas pigmies which so harassed the expedition of Stanley in 1888 and was treated very kindly by them. During this trip he was stricken with the African fever, the effects of which brought on a stroke of paralysis from which he never fully recovered. He numbered among his warm personal friends, Henry Drummond, Sir Henry Morton Stanley, Cecil Rhodes, Dr.

Bevan and many of the worlds notables, yet the doctor himself was retiring, unassuming, simple in taste and life, and spoke but little of his own achievements.

Such characteristics attracted many people to his lectures when he visited Portland some nine years ago. It was shortly after his arrival that he was stricken with a second stroke from which he never recovered and which kept him in Portland during the remainder of his life. At this time Rouhani Latimer made his acquaintance and first gave him the Message and glad-tidings of the New Day and of the coming of the Promised One of whom he had taught for so many years. His soul was prepared for this glorious Truth as he had been preaching its principles for a long time without the knowledge of their source. His confirmation came with association of Thornton Chase and other Bahais, and his life ended in the spreading the love and teachings of Abdul-Baha. His first message from his Beloved came through brother Chase: "Deliver my yearning greeting to Dr. David Buchanan of Portland and say: 'The joining of the River Jordan to the Most Great Sea is distinct and assured, but time is required. I ask God that you may learn all those verses in the Holy Book, which refer to Haifa and Acca and quote them in your addresses.'"

After the recent war he received a Tablet from Abdul-Baha, in which it was clearly pointed out that Universal Peace would not prevail in the Assembly of Nations gathered at Paris because misunderstanding and self-interest prevailed, and in such an atmosphere fresh difficulties would arise. The Tablet closed with the statement: "Undoubtedly the general condition of the people and the state of small oppressed nations will not remain as before. Justice and right shall be fortified, but the establishment of Universal Peace will be realized fully only through the Power of the Word of God." A copy of this

Tablet* was sent by the doctor to President Wilson and the following letter was received in reply:

AMERICAN COMMISSION TO NEGOTIATE PEACE

Paris, May 16, 1919.

My dear Dr. Buchanan:

I beg to acknowledge the receipt of your letter of April 2nd, with enclosure, and to say that I shall bring it to the attention of the President. Let me thank you in his behalf for your kindness in writing.

Sincerely yours,
GILBERT F. CLOSE,

Confidential Secretary to The President.

In looking over the doctor's papers many letters testifying of his own personal merit and esteem in the eyes of the world are found. One of these is of special interest as it came from Cape Town at a time when he was quite sick and showed how his spirit was still living in far-away Africa. It reads as follows:

Cape Town, Feb. 28, 1918.

Dear Doctor Buchanan:

It is now some months ago since I sent you a duplicate copy of the letter of which I am now sending you the original, although the other copy was a duplicate it contained most of the signatures which appear on the original copy.

I have not received any reply from you up to the present and must regretfully conclude that the last letter miscarried; anyway the enclosed letter carried with it not only hearty good wishes of all the signatories thereto, but also the very affectionate greetings of all your many friends, of which I have the honor to be one. Again with kindest and most hearty greetings to you,

Yours very sincerely,

JOHN S. INCE.

ENCLOSURE

Cape Town, Oct. 23, 1917.

Geo. Davidson Buchanan, Esq.,
Doctor of Philosophy, Etc.

Dear Dr. Buchanan:

We, the undersigned, a few of your many admirers in South Africa, join in sending you affectionate greetings.

We shall always remember your eloquent teachings, which elevated our thoughts to contemplation of high and enduring things. Many of us received from you light on the eternal verities, which has proved of permanent help and comfort since.

Life this side of the veil is brief, and probably none of us will see you in the flesh again, but there is the great Beyond.

May God be with you, old friend, until we meet again.

Yours very sincerely,

(Signed by twenty-seven names.)

However, there was but little of the doctor's life and worthy deeds recorded by himself. He had attained the station of selflessness. The loftiness of his thoughts and aspirations as found in his sermons and lectures are the most fitting record of his daily life. His manuscripts are rich in spiritual thought. His last effort was an outline for a book on the Bahai Cause but his ill-health prevented his completion of the work. He had nine chapters outlined with three headings as follows:

Bahai Principles

1. Justice.
2. Unity.
3. Peace.

Bahai Universals

4. Education.
5. Language.
6. Franchise.

Bahai Economics

7. Co-operation.
8. Equal Opportunity.
9. Spiritual Development.

One of his greatest joys was to have the friends come to him and read from the *Hidden Words*. The last time a group of the friends were with him, after the reading he remarked: "Never in all literature have I read such matchless beauty of wording and imagery of thought." His passing has grieved the heart because of separation, yet he has now undertaken that journey on the Pathway of Knowledge of the Infinite God, with greater freedom and understanding, and with the aid and prayer of the Center of the Covenant may he ever ascend in glorious works, in the Name of the Lord, to the full realization of these thoughts from one of his sermons:

"Material death but ushers in the higher state
To the spirit it but gives divinity;
Dissolution is but the second birth of the soul,
'Tis but the new nativity.
Resurrection of the life material existeth not,

*Tablet published in STAR OF THE WEST, Vol. 10, page 42.

From death and Sheol the body corporate n'ere
again doth rise.
But as of yore, so now the spirit, the soul in-
carnate
Doth infrequently materialize.
Yea, as Jesus died before, apostles and unbe-
lievers to illumine.
So now the spirit transfigure doth its earthly
form transcendentally assume.
Ascension is the life ethereal from earth to
heaven ascending,
'Tis but the ceaseless spirit's flight.
'Tis the dawn of angelhood,
'Tis but the shedding of earthly garb,
'Tis the soul's investiture with Heaven's Light."

George Latimer.

MRS. M. D. THUMEL AND
KARL HANSON

On the 2nd of March the Portland, Oregon, Bahai Assembly and other friends gathered at the home of Mr. and Mrs. W. J. Haldeman to pay the last tribute of love and esteem to our dear sister Mrs. M. D. Thumel, who departed from this plane of life Feb. 28th, to ascend to her station in the eternal Kingdom of El-Abha. We feel assured she has come into "her own" through the blessed grace of the Father, assisted and strengthened through her wonderful firmness and faith in The Center of The Covenant.

Mrs. Thumel was born in Brooklyn, N. Y., Jan. 24th, 1862, and when only a young child became an ardent Spiritualist, but when she heard of the Bahai Revelation, it took such an immediate and firm hold on her that she not only accepted the teachings of BAHÁ'Ó'LLÁH absolutely, but her faith in the Center of the Covenant became a part of her consciousness, and no greater tribute can be paid our departed sister than to reiterate her firmness and love for Abdul-Baha under all conditions and circumstances.

The Bahai service was most ably and beautifully conducted by our beloved brother George O. Latimer and the power and love of the Master was manifested through him in a wonderful manner.

Bahai hymns were rendered in sweetness and pathos by a quartette of maid-servants which added that touch of



spirituality possible only through the melody of the human voice.

Mrs. Thumel leaves two daughters, Mrs. Drucilla Haldeman of this city and Mrs. Mae Bell Hanson Schroeder of Chicago.

Just five months and a day Mrs. Thumel assisted at the services of her eldest grandson, who passed at that time—Karl Hanson, a very lovable boy and a firm Bahai, "strong, very strong for a child, in faith to the Center of the Covenant.

The Bahai service for Karl was also conducted by brother George Latimer, beautiful in its simplicity and full of love and affection.

B. N. Bowman.

In Memoriam

HADJI MIRZA HEIDAR ALI

"The Angel of Mt. Carmel"

ZIA KHANUM

IBTEHJOL-MULK

CORRECTION

The compilation of the words of BAHÁ'Ó'LLAH and Abdul-Baha pertaining to the Bahai Movement and Esperanto appearing on page 286 was compiled by Rufus W. Powell and sent to the STAR OF THE WEST by Jeanne Bolles. We erroneously stated that the compilation was by her.

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تعصب ایتالیا

۹ ماه دسمبر سنه ۱۹۱۹ . سر سفره مبارک .
 در خصوص سخنیها که در ایتالیا دیدیم عرض شد
 حضرت عبدالبهاء فرمودند " بی اهای
 ایتالیا متعصبند و قبکه وارد ناپولی شدیم
 سته شبانه روز در واپورمانیم و اگر پیاده
 میشدیم مارا در کوچه ها سنگ ریز میکردند
 و چون با ترکها حرب داشتند تصور میکردند که
 ما هم ترک هستیم .

پا پاسالی يك دفعه بمناسبت عید سال
 جدید در کلیسا حظا به میخیزند يك وقتی پادشاه
 ایتالیا را بکلیسا دعوت کرد ولی پادشاه قبول
 نکرد گفت بیایید تلیفونی اینجا بگذارید و از
 قصر من بکلیسا متصل کنید تا صحبتهای پایارا
 از همین جا با تلیفون بشنوم .

زیارت عکا

۱۰ ماه دسمبر . حسب الامر مبارک با جناب
 شرقی افندی ربانی و آقا میرزا عزیز الله
 خان و رقا و آقا میرزا عزیز الله خان خطیب
 سوار کوسه شدیم و جناب اسفندیار
 مارا به موضعه مبارکه برد بعد از زیارت
 به باغ مضافان رفیم غذا آنجا صرف شد بعد
 به تشله رفیم و زیارت سجن اعظم نمودیم
 و از صمیم فواد به جیب پارن دعا کردیم و قبل
 از غروب به حیفا برگشتیم . وقت مجلس رسیدیم
 با تبسم زیاد میفرمودند که بخوردنای بود که حق مردم بد میگفت جمال
 مبارک نصیحتش فرمودند که غیبه از ترک کند عرض کرد من خدا را متابعت
 میکنم چیزی نمیگویم خدا مسئله عصیان آدم را در هیچ کس آسمانی مکرر فرمود من
 هم بحق دیگران نمیگویم . جمال مبارک از این جواب بسیار تبسم
 فرمودند . [بقیه دارد] دکتر و ابتهای جنابه

خانه است ملك شخصی آلمانی در وسط آن خیابان
 ساخته شده لهذا حضرت عبدالبهاء خواستند
 که آن خانه را بخردند و خراب کنند تا راه باز شود
 ولی بعضی از مفسدین و ناقضین رفتند پیش آن
 شخص آلمانی و گفتند مبادا خانه را بفروشید
 هر قدر بخواهید بشما پول بدهند قبول نکنید
 آن شخص به طمع افتاد و قیمت خانه را این قدر
 بالا کرد که کسی نمیتوانست بخرد حضرت عبدالبهاء
 فرمودند " ولش کنید پشیمان خواهد شد
 امروز هر کس به متعصبه آلمانی برود
 و در آن خیابان مرور کند میبیند که هیچ اثری
 از آن خانه نمانده است بجهت اینکه در وقت
 حلول سردار انگلیس اول کاری که کرد این بود
 که همان خانه را با خاک یکسان کرد .
 ان عبدالبهاء لا یظن عن الهوی ان هو الا و حی بری

حصول امریکا در حرب

شب که مجلس شد حضرت عبدالبهاء از این
 عبدسؤال فرمودند که چرا امریکا داخل حرب شد
 در جواب عرض شد که آراء ملت امریکا در این
 مسئله مختلف است . گروهی هستند میگویند
 از برای خدمت عالم انسانی جنگ کردیم .
 بعضی بر آنند که آلمان تعدی و ظلم کرد .
 و قسمی هستند که اعتقادشان بر اینست که
 که از برای منافع شخصی داخل حرب شدند .
 حضرت عبدالبهاء فرمودند که خیر همین است
 که از برای منافع شخصی داخل حرب شدند
 جورج واشنگتن شخصی عاقلی بوده او
 با امریکا گفت که در امور سیاسی اروپا
 مداخله نکنید و اروپا در امور سیاسی
 شما مداخله نکند .

ضیاء خانم شرقانی

در بیت مبارک بزرگ تربیت شده و یکسال پیش در حیفاء عروسی کرده بعد با خضاب آقا میرزا محمود شرقانی به هندوستان رفتند ولی اراده الهی خان تعلق نمود که آن عروس عالم ناسوت را بگذرد و به جهان حوریتان القدس بشتابد . علیها الرحمة والرضوان ولقرینها الصبر والسلوان .

جناب ابتهاج الملک

از اخبارات ایران اینکه جناب ابتهاج الملک کأس شهادت نوشیدند و بلفای ملک مقدم فائز گشتند . اگر ایران و ایرانیان قدر این قبیل اشخاص میدانستند نه ایران و نه ایرانیان باین حالت حاضر میماندند بلکه تاج سر عالم و عالیان میشدند .

فخر باختر ؛ به عسوم خویشان و دوستان ابن متصاعدين الى الله مراسم تعزيت و سر سلامتی بگويد و حسن عاقبت از برای همه بطلبید

كُلُّ ابْنِ اُمَّتِي وَاِنْ ظَلَّتْ سِلَاقَتُهُ
يَوْمًا عَلَى اِلَهٍ حَدَّثَ بَاءَ مُحَمَّدٍ

زیارت حضرت عبدالجبار

[بقیه از شماره هشتم جلد یازدهم]

دیگر از آنوقت ببعد تا مدت نه ماه شب و روز از علوم الهیه و نامه آسمانی حضرت عبدالجبار و روحانیت روضه مبارک و نورانیت مقام مقدس اعلی و موافقت بادوستان باوفاء به قدر استعداد و لایق استحقاق بهره مند میشیم .

« ما دولت عادل را دوست داریم »
جمله ان ادیان و ملل مختلفه مانند مفتی بزرگان اسلام حیف و ضبط انگلیس در حضور حضرت

عبدالجبار مشرف بودند در میان صحبت یکی از حضار سوال کرد که فرق مابین حکومت سابقه و حاضر چیست ؟ حضرت عبدالجبار در جواب فرمودند که « ما دولت عادل را دوست داریم هر دولتی باشد پادشاه قدیم ایران انوشیروان اگرچه از عمده او ثانی بود با وجود این حضرت رسول بآن افتخار میکردند قوله علیه السلام . « اِنِّي وَلَدْتُ بِاَيَّامِ الْمَلِكِ الْعَادِلِ »
فرق مابین حکومت ترك و انگلیس اینست که در زمان ترك امنیت از برای جان و عرض و مال مفقود بود ولی الآن موجود . »

حضار از این جواب شافی کافی وافی قانع شدند و سرور رفتند .

خانه المانی حیفاء

وقتیکه مقام مقدس حضرت اعلی بالایی کوه کرمل در حیفاء ساختند حضرت عبدالجبار میل میمانگشان این بود که در آینده راهی بازکنند از در مقام مقدس تا اسکله المانی آن وقت اولین اض مقدسه از بزرگ سر از آن خیابان بمقام حضرت اعلی بروند دیگر از این راهی نزدیک و مستقیم تر و باصفا تر نمیشود .

اگر کسی از اسکله المانی پیاده میشد خودش را بیان کل دسته هایمیدید زیرا آن خیابان مستقیم « کولونی » المانی که سابق آلمانیان برای خودشان ساختند از هر طرف باغ و بوچه و چمن های سبز و خرم از زمین و یسار درختان سر و زیتون حتی بادام و خرمالو مانند قشور نظم ایستاده و خانه های المانی . که حاله دست حکومت انگلیس - هر یکی مانند کل دسته ای است در نهایت اتفاق نابد این کوه میرسید میدید که

حاجی میرزا حیدر علی

در بیت و هفتم ماه اگست سنه هزار و نهصد و بیست و یک از این عالم فانی به ملکوت باقی پرواز کردند اگرچه از جهت عمر بالاتر از نود سال رسیدند با وجود این تا نفس اخیر در کوه کربل حینا جمع احکامات روحانی و جسمانی ایشان در نهایت کمال بوده فی الحقیقه این وجود مبارک در ایمان و ثبوت علم و تبلیغ به علم و خلق و انقطاع و خضوع و تحمل بلاها در سبیل الهی اول بود و باین صفات حسنه مشهور شرق و غرب شد خوشبختان خوشبختان ابدیه ایشان که تسمیه اخیر عمرشانرا در جوار عبثه مقدسه صرف کردند و اکثر عمرشان وقف خدمت امرالله نمودند و برضای حضرت جلال قدم جل ذکره الاعظم فائز گشتند و در سیاحت اقدس حضرت من امراده الله صعود فرمودند .

قصه مرتبه

نظم جناب آقا میرزا محمود زرقاتی سلمه الله .
 در ذکر صعود حضرت منادی میثاق الله
 خادم کلمه الله مبلغ امرالله جناب حاجی
 میرزا حیدر علی روحی لرمه الفداء .

آه از این جهان ظلمانی و زلفقادی نرجسم انسانی
 که همه ماتم است و عزت و الم خود سراسر غم است و جبرانی
 دست قدرت در اول عمران خود بیفشانده غم و برانی
 صرصر قهر کرده محو و خراب و هربنای ز عالی و دانی
 عاقبت هر دو خاک راه شوی کلبه فقر و کاخ سلطانی
 بلکه انجام صعب تر باشد از گدائی غم جهانیانی
 گرنه عرفان حق در او بودی چه نموداشت خلق امکانی
 چه نتیجه در این سراچه شد مرتب ز جسم حیرانی
 چه صنایعی از صف دنیا چه اثر از آفتاب کیوانی
 چه وفادار داشت حال جان و هوای چه بقا نار و این بیانی

داشت این تن چه لذتی باقی و بین تلون چه شان شایانی
 آری عرفان حق مدار تماشای زانکه باقت روح رحمانی
 نفس ترکیب بعد هرتشیت می نماید جهان روحانی
 پس خوش آنکس که در جهان نیست جت فیضی ز دلبرجانی
 همچو آن جان پاک و نفس نفیس دل دانا و روی نورانی
 بیکرمق پرست حیدر علی کوه کرب عزم و بیج نورانی
 محرم ساز حضرت داور و منبع فضل و فیض وجدانی
 علم حضرت و مبلغ امر و دافع نقض و شکر شیطانی
 زایت عشق و آیت حجت خادم امر و عهد یزیدی
 ز اینجهان بر پرید و جهاشرا ساخت سوزان ز هر جسمانی
 آمدی خبر بیخ غم نایب بهر آن یک عشق ربانی
 چو لکه ریخت جهان تن پرست زده علم در جهان روحانی
 بر سر خزان قرب قدس نشست و چه خون و چه طافه مهیانی
 باز آلهای خاص است بحق عشاق عهد سبحانی
 کن عنایت باین پریشان دل حصه زین مقام قویانی
 حفظ فرما ز غفلت و نسیان کن مزون روح و ریج ایمانی
 ساز خلق بان عزیزان نیز
 از کم جان و روح زرقانی

عکس مرحوم حاجی میرزا حیدر علی

Hadji Mirza Heidar Ali.
 DIED August 27TH. 1920. IN HAIFA.



نجم سیرباختر

جلد یازدهم

صفحہ اول

قیمت اشتراك سالیانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسر با اداره ارسال دارند

این جریده در هر ماه بهائی یکبار منتشر میشود و در مسائل متعلقه باین امر اعظم که مرقآت رفیقت مادی و معنوی نوع بشر و یکانه وسیله انتظام و طریقتان عالم است سخن میراند و مقالات منیده که موافق این معصده است قریب خواهد شد

شماره نوزدهم . ۲ ماه ماچ سنه ۱۹۱۱ هجری موافق ماه عملا سنه ۷۶ بهائی

حضرت بهاء الله میفرماید
ای فرزند کزین من
اخر سلطنت باقی بینی البته بکمال
جد از ملک فانی در کزین و لکن
سنتران را حکمها است و جلوه این را
منها جز افتد باک احداک نماید

مناجات طلب مغفرت

بجهت عموم متعاضدین مملکت ابروی از اعیان
و امان الله علیهم و علیهن البهائم الابروی
طهران بواسطه جناب امین علیه بهاء الله الابروی

هو الله

اللهم یا غافر الذنوب و کاشف الكرب و جازیل العذاب
و سائر الکلمات و لو خاص غفار العیوب ان عباداً احدثنا
لحبتک و اجبتنا لمررتک و خصصناهم برحمتک و هدیتنا
الی مطلع وحدانتک و سببتهم من الاسقام الی تعری الارواح
و ویت لهم بمررتک الموقوف فی عالم الارواح حتی لم یکبر ثواب
بالاشیاع و قاموا بالانزاع لما اضاء المصباح فی رجاحه
رحمتک و سلکوا فی سبکک و سربوا من سبیل منایتک
و هم بعد من کاس تلالافها الصفا و کالمصباح و سببتهم
انسطروا من الدنيا و توجهوا الی الملائکة الی و نظروا من
بجالت الابروی و تموا الیقین الی و نادوا باسمک فی الملائکة

الی ملکوتک الاعمی و اقبلوا الیک بقلوب خاضع و عین ناظر
و روح خاشع مبتهلین الیک فی العشی و الاشرق
سببت انهم هموا اکل شیده و ضراء و کل جنه و باسنا
فی سبکک یا رب السموات الی و سببتهم من الابروی
و لا یفرغوا من التواب و سببتهم من اللیثان التی افرخ و
استهدفوا السهام فی حیک و حملوا الحن و الاکم فی سبکک
یلبون لئلا ینک و هم یعمون الی طلال سیده رحمتک و تدفین
اعینهم بالذبح شرقاً للقبانک و تصاعد منهم الذرات و تشتد
علیهم الحسرات لجرمانهم من محفل الانوار الی و تجلی فیها العزیز
الجبار الی ان و هنت منهم القوی و نزلت الیکهم من الی
و اضطررت فی الاشیاء نار الجوی و انصم صبرهم من
السیاهی من ملکوتک الابروی فخلعوا الثوب الجسام و لبسوا
فیص القدیس و طاروا الی الارواح الی شرقاً الی اللقاء
فی ملکوت الاشیار و نوقا الی الحضرة فی محفل الخلی مرکز
الانوار . رب الکریم هذا الوفود و اسع لهم بالورود علی
الورد المورود و الرضول الی المقام المعهود و الخلود فی
حیز الکشف و الشهود و اجعلهم آیات المعمود و العزیز
و زایات الفضل و الاحسان و کواکب سلطنة من فین العلی
و کواکب راضة اللوار فی الملائکة الی

انک انت الکریم انک انت الرحیم انک انت
المعروف المعهود یا ربی الرؤف العظیم
عبد البصائر عباس
۱۸ هجری سنه ۱۳۳۷