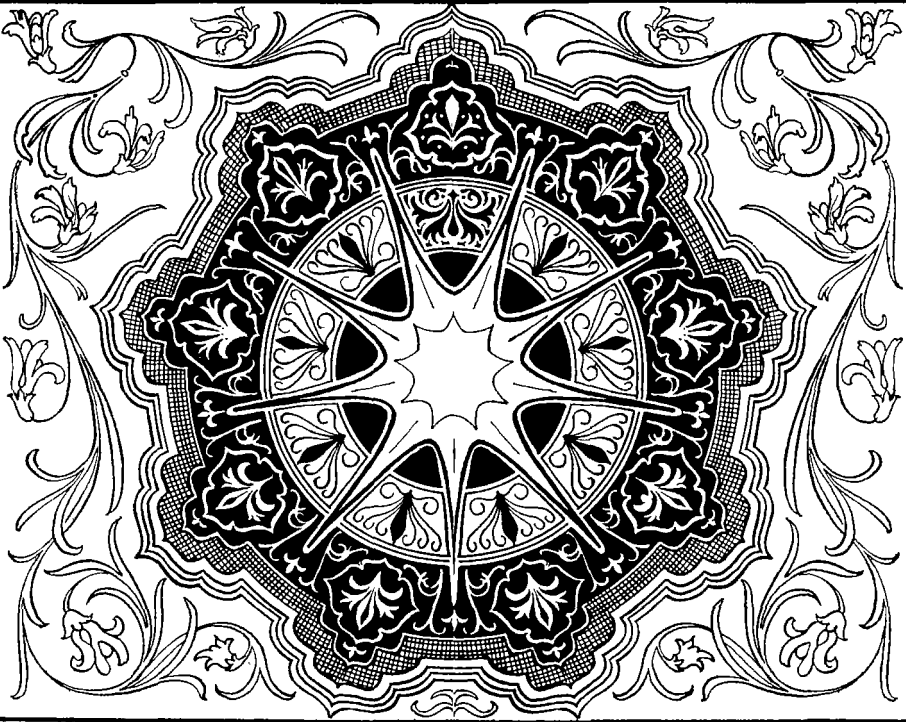


STAR OF THE WEST



“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' ULLÁH.

The Bahai Revelation

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

The Bahai Revelation 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 Revelation we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: THE RELIGION OF THE DISCIPLES OF BAHÁ'ULLAH, AN OUT-COME OF BABISM.—Mirza Husian Ali Nuri, BAHÁ'ULLAH, 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 BAHÁ'ULLAH 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 Krishna, and the Atheists—a better social organization! BAHÁ'ULLAH 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 BAHÁ'ULLAH 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 BAHÁ'ULLAH. 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," BAHÁ'ULLAH 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 Illustré, supplement, p. 60.)

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 the 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. 13

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[Pages 4 and 5 of this issue have been omitted. They are identical with pages 4 and 5 respectively of Vol. XI.-ED. July 1978]

The New Day

DO you know in what day you are living? Do you realize in what dispensation you are alive? Have you not read in the Holy Scriptures that at the consummation of the ages there shall appear a *day* which is the sun of all the past days?

This is the *day* in which the Lord of Hosts has come down from heaven on the clouds of glory! This is the day in which the inhabitants of all the world shall enter under the tent of the Word of God. This is the day whose real sovereign is His Highness, The Almighty. This is the day when the East and the West shall embrace each other like unto two lovers. This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the *fulfillment* of the Promised Century.

The East shall become illumined, the West perfumed and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

The foundation of divine religion is love, affinity and concord. Praise God that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are brought about; communication between the races of men is rapidly established. Now is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediences be done away with. Let the love of country

be superseded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all of the prophets. We must all acknowledge the divine authority of all the heavenly books. We must wash our hearts free of all human prejudices. We must serve God. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections of the world of man. We must not be like the beasts of prey. We must not allow carnage and bloodshed. We must regard the blood of man as sacred. We must not shed the holy blood of man for the paltry earth. We must all agree upon one fundamental principle—that principle is the oneness of the kingdom of humanity.

In this age, BAHÁ'ULLÁH has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh divine outbreathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. *A new era of divine consciousness is upon us.* The world of humanity is going through a process of transformation. *A new race is being developed.* The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men.

—*Words of* ABDUL-BAHA



ABDUL-BAHA

IN THE GARDEN SURROUNDING THE SHRINE OF BAHA 'ULLAH
AT BAHJE, NEAR THE CITY OF ACCA, PALESTINE
MAY 1, 1921

Photograph made for Mr. and Mrs. Stuart W. French. See page 26.

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'ULLAH.

VOL. 13

BAHA 1, 78 (March 21, 1922)

NO. 1

The Bahai Revelation—The Religious Need of the Time

By CHARLES MASON REMEY

IN this day the religious formulae of the past—superstitions, creeds and dogmas—no longer ease the conscience of the world nor bring satisfaction to the mind of the individual adherent of these systems of thought. Humanity is in need of a spiritual power and knowledge with which to meet and solve the problems and conditions of this new day and age. Hence, the general changing and unsettled condition of the religious world which is causing a large and an increasing number of progressive people to quit thinking within the prescribed limits of the religious thought of the past, and to search diligently for those universal fundamental truths of the spiritual realm of life and being, the knowledge of which truths is the religion of God.

The Bahai Movement offers to the world an all-inclusive, universal, spiritual teaching, so broad that people of all races and of all creeds find place therein. It is essentially a religious movement, a spiritual teaching, free from the limitations of sect and "ism," and constructive in its building upon the true faith of the individual and upon the pure teach-

ings of the past, thus increasing love and devotion to God and creating within each soul the desire to manifest the light of these divine attributes through brotherly service to one's fellowmen.

OBJECT.

The object of the Bahai Revelation is the religious unification of all people. The teaching has come into the world to fulfill all divine teaching of the past. It stands as the goal toward which truth has always worked, through its appearance in the prophets sent unto various peoples of the past ages, and it is the beginning of that age of divine enlightenment and peace, the coming of which has been the theme of all revelations of the past—The Kingdom of God on earth. Thus the Bahai Movement establishes the universal religion which is the foundation of inter-religious, inter-racial and international brotherhood and peace. It offers to mankind a practical basis of unity, one which is in direct line with the great world needs of this age, and it is paving the way for the great universal civilization which will evolve as people of all religions, races and nations

unite both spiritually and materially into one great world people.

DIVINE REVELATION.

Man, being finite, can not comprehend the essence of the Infinite God, which is beyond any and all human conception. However, through the manifestation of the Spirit of God or "The Word," that power which has spoken to the world through the prophets and chosen ones of the past, humanity learns of God, knows His attributes, and is quickened by His Spirit.

Mankind needs and seeks spiritual guidance. This divine guidance has come to humanity through the instrumentality of the Manifestations of God or the prophets or Revealers of Truth. These chosen souls have been the founders of the great religious world-movements. They have manifested the Spirit of God to the people of the world, and through them men have known God and have become quickened by the life of The Kingdom.

THE ONENESS OF THE MANIFESTATIONS.

Though the personalities of the prophets differed, yet the divine power which spoke through each one was the same in spirit and reality. Each prophet revealed God and the law of the divine kingdom in proportion to the needs of the age to which he ministered, and in terms and parables familiar to its people.

In their purity, all religious teachings are in perfect accord; all teach the fatherhood of God and the brotherhood of man. Human differences, imaginations and superstitions have been the causes of religious division, dissension and disintegration, but true spirituality has ever been the source and mainspring of man's unity in religion and advancement in civilization. Each of the great world civilizations has had its conception and birth in a spiritually active religion, and the downfall of civilizations has been

brought about by spiritually lifeless religions, shrouded in forms and in superstitions.

THE NEW REVELATION.

As the former ages have had certain spiritual or religious needs, so this present and coming universal age, upon the threshold of which the world now stands, has its own peculiar spiritual and religious needs. The world is now ready for the spiritual unity and harmony of its people. The universal religion now comes, in order that the universal civilization may be realized.

The prophets of the past foresaw this latter-day religious need, and they also foresaw the coming of two great teachers and prophets who would minister to the whole world, and fulfill the Covenant of God in establishing the universal religion or the Kingdom upon earth.

The Hebrew prophets dwelt at length upon the coming of the "Ancient of Days," and the glory of His epoch; Jesus, the Christ, spoke many times of His second coming and the establishment of His Father's Kingdom upon earth; the prophet Mohammed taught that the Mahdi would come, followed by the Manifestation of God who would establish the Kingdom; Zoroaster taught of the triumph of light over darkness, of truth over ignorance, and His followers expect the Promised One whom they call Shah Bahram, to accomplish this victory; Gautama, the Buddha, foretold the coming of the great fifth Buddha, who would bring enlightenment to all the world; the Hindu holy books mention another incarnation of Krishna, or the Divine Spirit, whose mission would be universal enlightenment; while the poets and prose writers of all times have depicted the beauty and the perfection of the utopian or millennial age, to be realized when The Great World Master appeared on earth to establish God's rule among the nations. In reality all testified to One who was to come. These

promises of the prophets of old are now realized in the coming of the Bahai Revelators and in the movement which they have established, the people of the various religions find the fulfillment of the sacred teachings of the past, and also the solution of the great latter day problem of religious unity. The Bahai teaching confirms and completes all religious teachings which have gone before, and offers a practical philosophy which meets the present day spiritual needs of humanity.

THE BAB.

On May 23, 1844, there arose in Shiraz, Persia, a young man, Ali Mohammed by name, who declared Himself to be the Bab, or the forerunner of "He whom God would manifest"—a great teacher, who was soon to appear with manifest signs of divine power, through whose teachings the religious unity of all peoples would be accomplished.

Through his purity of soul and spiritual wisdom the Bab drew unto himself many followers who in turn promulgated his doctrines with so much fervor that within a short time many believed and joined his ranks.

The Bab was met early in his career of teaching by great opposition on the part of the Mussulman clergy and, at their instigation, was placed under military surveillance. In spite of this he continued his teaching, exhorting the people to holiness and sanctity of living, in order that they might be fitted to meet the Promised One, shortly to appear, and to become as mirrors which would reflect his spiritual perfection. Thus the first two years of his ministry passed, at the end of which time, he was seized, by the order of the opposing clerical authorities, and thrust into prison.

*"Bab is the Arabic word for door or gate.

The Bab's imprisonment lasted four years, during which time he taught his followers through letters and epistles smuggled by faithful friends past the guards of the prison. This was followed by a trial in which he was condemned to death upon the charge of heresy. With one of his followers, he suffered martyrdom in the cause of Truth in the city of Tabriz, Persia, on July 9, 1850.

The mission of the Bab being that of precursor of "He whom God would manifest," the institutions and ordinances which he established were for the time being only. With the appearance of the Promised One, the followers (Babis), were commanded to turn their faces unto him, when he, who was to come, would reveal his teachings, divine laws and ordinances, thus completing the foundation of the Kingdom on earth.

The Bab was not alone in being persecuted by the Mussulmans, for with his martyrdom came upon his followers troubles of the most dire nature. Over twenty thousand of these willingly gave up property, family and life rather than deny or recant their faith. As late as 1901, there were one hundred and seventy souls martyred in this Cause at one time in Persia.

BAHA' ULLAH.

During the days of the Bab's ministry, while his cause was being promulgated by his followers throughout Persia, there were many believers who never met with him in person. Among these was BAHA' ULLAH, a young man of noble family, who warmly espoused the Cause, publicly upholding and teaching it in Teheran. In 1852, shortly after the Bab's martyrdom, when the persecution of the Babis was at its height, BAHA' ULLAH, with others of the new faith, was imprisoned in Teheran, and later on with a number of the followers was sent in exile to Baghdad in Irak, Arabia.

During the exile in Baghdad BAH'

ULLAH, through his teachings and spiritual insight, gradually brought calmness and assurance to the believers. As the movement gained strength the clerical authorities began to show fear. This led to an international arrangement made between the Turkish and Persian government by which BAHÁ' ULLAH with a band of the followers was ordered to a more distant exile in Constantinople. In April, 1863, on the eve of his departure from the land of Irak, BAHÁ' ULLAH declared himself to be the One whose coming the Bab had foretold, "He whom God would manifest."

From Constantinople the exiles were sent to Adrianople, where they remained until 1868, when they were finally sent to the fortified town of Akka (Acre), a penal colony on the Mediterranean just north of Mt. Carmel in Syria. There, in the land of Carmel, where "the coming of the Lord" in this latter day had been foretold by the prophets, BAHÁ' ULLAH lived and taught; many traveling from great distances to receive instructions from him, while others received teaching through his writings.

With the coming of BAHÁ' ULLAH the mission and teachings of the Bab were fulfilled and completed; so from that time on the movement became known as the Bahai Movement, and the believers, hitherto called Babis, became known as Bahais, this new name being a derivative of Baha. In the spring of 1892 the mission of BAHÁ' ULLAH being finished, he passed quietly from this world.

ABDUL-BAHA.

During BAHÁ' ULLAH'S ministry his revelation was complete, yet his cause was not explained nor established in the world in general. To this end he, in his testament, as well as in various parts of his teachings, commanded his followers upon his departure to turn their faces toward his eldest son, Abbas, more widely known by this title, "Abdul-Baha," whom he had chosen as

their spiritual guide: "The Center of The Covenant" of God to the people of the world, the expounder of his teachings, the one who would establish this great movement and to explain and demonstrate it before the world—the one upon whose shoulders his mantle would fall.

Abdul-Baha was born in Teheran, Persia, on the 23rd day of May, 1844, the day upon which the Bab first declared his message. During all the trials and vicissitudes of the mission of BAHÁ' ULLAH, Abdul-Baha was at his right hand promulgating his cause and serving his followers. He was the first of all to recognize BAHÁ' ULLAH as the Promised One and to voice the mighty message of the coming mission of the "Lord of the ages."

Abdul-Baha wished to be known as the servant of humanity. He sought no higher station than this, yet when one understands all that this means one realizes the combination of humility and exaltation which it implies. He made but one claim for himself, as to his spiritual station, that of service in the path of God. He signed himself "Abdul-Baha Abbas," which, being translated, is "Abbas, the Servant of Baha." Abdul-Baha was acknowledged by the Bahais as their spiritual leader, and the one to be emulated in the teaching of this great faith in the world. He, through his example, brought the spiritual life of BAHÁ' ULLAH within the reach of his followers, the Bahais. He was the first fruit of the consummation of God's Latter Day promise to the world, and he was the center from which the light was radiated to the world; therefore he in his mission lived and exemplified his title of "The Center of The Covenant."

Abdul-Baha's life was one of active service to humanity. There was no element in the daily life of this world too small to receive his attention. The great motive power manifesting through him was not of this world but was of

God. He worked to serve God, yet by serving God he served mankind. From his early childhood until his 64th year he was an exile and a prisoner; yet the light of his life and teachings reached and penetrated to the far corners of the earth. For forty years Abdul-Baha was a prisoner in the fortress of Acca—held there by the Sultan of Turkey for no other reason than that his teaching was bringing enlightenment and freedom of thought to all who came within the radius of its power. With the fall of the old despotic regime of Turkish government and the establishment of a constitutional rule, which occurred in the summer of 1908, Abdul-Baha was liberated from prison, and became free to come and go as he willed. During the summer and fall of 1911 he visited England and France, where he spent some months in teaching; and in 1912 he spent eight months in America, traveling and teaching from coast to coast, visiting many cities and towns where he had friends and where there were those to listen to his explanations of religious questions and seeking that vitalizing spiritual force which so characterizes his presence.

Upon this tour, in both America and Europe, the pulpits of many Christian churches of various sects and cults, institutions of learning, and the platforms of philosophical and humanitarian movements of various types sought Abdul-Baha and welcomed his message of the Oneness of the World of Humanity. The people who heard him were rejoiced by the spirit which he radiated, and those who came within the field of his spiritual love and power, were strengthened and inspired.

Abdul-Baha had the power of really penetrating the souls of men, of understanding the needs of each individual soul, and of ministering to them in the most beneficial manner. He was the spiritual physician of humanity. Many beautiful and touching incidents are re-

lated in the East of the way in which, through long suffering and kindness, he won the hearts of those who, because of their prejudices, formerly were his enemies. Caring for the sick and protecting the oppressed formed a large part of his daily duties. One of the titles applied to him in the Orient was "father of the poor."

Abdul-Baha's power was that of love. In going into his presence something within one's soul seemed to respond to his soul. Thus a spiritual bond was made which was most far-reaching, for it was of the nature of divine love and always remained with one. Through his life and example, he taught people the life and the way of the Kingdom. He had a message for every one, and as one met and contacted with him in spirit it was as if a new force were added to one's nature. The power of the love of God was brought very close to those who came in contact with Abdul-Baha.

From many countries people of different beliefs went to Abdul-Baha to receive spiritual help, and upon leaving him returned to their various homes to share with others the joy and assurance of his spiritual message and to follow in his path of service. He was the perfect life, and as the people contacted with him they found in him the center of this spiritual light of this new day and age. From that center was flowing the regenerative Bahai spirit, which is making things anew, re-establishing religion, reviving faith in God and uniting humanity in the one universal brotherhood of God's kingdom.

On November 28th, 1921, his glorious service finished in the body, he ascended to the Kingdom of Abha, leaving a Will and Testament—*The Book of the Covenant*—in which he appointed his grandson, Shoghi Effendi Rabbani*

*We present on page 17 the first message of Shoghi Effendi to the American Bahais.—*The Editors.*

Guardian of the Cause and Head of the House of Justice, a body of men to be chosen from the believers because of their spiritual qualifications for wisdom and divine knowledge.

GROWTH OF THE MOVEMENT.

The movement under the Bab was practically confined to the Islamic countries. During the ministry of BAHÁ' ULLAH the message was taken to various other countries of the Orient and under the ministration of Abdul-Baha it spread the world around. There are not only centers of Bahai teaching in China, Japan, Burma, India, Persia, Turkistan, Caucasia, the Turkish countries and in Egypt, but there are strong Bahai centers in France, Germany, England and throughout the United States and Canada. This growth has been a comparatively slow but steady one. It is not limited by religious nor racial conditions, which is proven by the many heterogeneous elements which this Cause is assimilating and fusing into one element, which is the world type of man.

The universal principles of Truth, which the Bahai Movement is teaching,

are already clearly seen in the way in which this teaching appeals to people of all religions, races and nationalities. When a soul becomes touched by the Bahai Spirit he becomes a citizen of the world, quite freed from the limitations of his former environment, while his social and religious prejudices inherited from forebears and environment are changed into a desire to do something toward world brotherhood through tangible service to his fellowmen. In the Bahai meetings—notably those in the East—one sees Christians, Jews, Moslems, Zoroastrians, Hindus and Buddhists mingling as brothers and eating at the same tables. It has been the writer's privilege to travel extensively and to attend many such reunions. He has spent much time in the Oriental countries and has seen the spiritual blending of the Orient and Occident, which process is being brought about by the love and devotion of the Bahais, one for another. These people are really demonstrating the power of divine love, for with them it is so powerful as to overcome all religious and racial antipathy and is producing real brotherhood and peace.

(To be continued)

The Great Convention of 1922

Chicago, April 22nd-26th

ONE of the most important Conventions in the Bahai history of America is to be held at the Auditorium Hotel, Chicago, April 22nd-26th. It is the first great assembling of the Master's American disciples since his ascension. May it be like the council on the mountain top which Abdul-Baha described so graphically when the disciples of old dedicated themselves to spread the Cause of Christ throughout the world. Now is the hour of a new dedication, a new severance. May it prove to be a new descent of the Holy Spirit.

This is also the first Convention which will see the foundations of the Mashreq Ul-Azkar, God's Universal Temple, actually arising at Wilmette. This is the first Convention to have a message from the beloved Guardian of the Cause, Shoghi Effendi. We hope it will be a great teaching Convention and will open a glorious epoch in spreading the Cause of God.

At the Feast of Rizwan, at the Auditorium Hotel, at 6 p. m., Saturday, April 22nd, the pilgrims just returned from Haifa, Mr. Mills, Mr. Wilhelm,

Mrs. True, Mr. Remey and Mrs. Randall, will bring the latest news from the family of the Master and the Guardian of the Cause. The Convention will hold its sessions morning and afternoon on Monday, Tuesday and Wednesday. The friends will visit the Temple grounds and see the splendid progress on the foundations Sunday morning. The ses-

sions of the Bahai Congress will be held Sunday at 3 p. m., Sunday, Monday, Tuesday and Wednesday evenings at 8 p. m., with addresses upon the new Bahai principles, the influence of BAHÁ 'ULLAH and Abdul-Baha and the spread of the Divine Teachings throughout the world.

Albert Vail.

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..	Kalimah (<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'il (<i>Questions</i>)	...Dec. 12
16th..	Sharaf (<i>Honor</i>)	.....Dec. 31
17th..	Sultan (<i>Sovereignty</i>)	...Jan. 19
18th..	Mulk (<i>Domnion</i>)	.....Feb. 7
19th..	Ola (<i>Loftiness</i>)	.....Mar. 2

(Month of Fasting.)

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 'ULLAH 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 BAH—May 23rd. (1844).

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

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

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

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

[It may be the 28th will be observed as it is the anniversary of ABDUL-BAHA'S ascension.—*The Editors.*]

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.

Star of the West

TABLETS 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.

O ye apostles of BAHÁ 'ULLÁH—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 West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Star of the West Committee—Convention of 1921

Chas. Mason Remy, Chairman

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NO. 1

Resurrection

Allaho' Abha!

The year seventy-eight of the Bahai era dawns.

A new phase of the Divine Springtime is at hand.

The rolling away of the stone of sadness from the tomb of last year's profound grief—because of the disappearance of the physical form of His Holiness Abdul-Baha from this material world—will come through the trumpet call sounded in his last Will and Testament—the *Book of the Covenant*.

And the arising of the united body of the Bahais with the chosen Head and Guardian of the Cause—Shoghi Effendi—to fulfill the commands of God in this great *Book of the Covenant*, will be this new Resurrection.

In this issue of the STAR OF THE WEST we publish the last Tablet revealed by Abdul-Baha, together with the first letter of Shoghi Effendi to the Bahais of America.

The trumpet of the Covenant is sounding!

—The Editors.

**“Now, in this world of being, the hand of Divine power
hath firmly laid the foundation of this all-highest
bounty and this wondrous gift”**

The First Letter from Shoghi Effendi to the Bahais of America

Dearly beloved brethren and sisters in Abdul-Baha :

At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of his loved ones across the seas, who now share with us all the agonies of his separation.

It is idle for me to emphasize how much the sorrowful ladies of the holy household look forward to the work that lies before the friends on the American continent, who, in the past, have rendered so glorious a service to his Cause and will now, faithful to his special love for them, carry on their mission still more gloriously than ever before. True, the shock has been too terrible and sudden for us all to recover from in so short a time, but whenever we recall his sayings and read his writings, hope springs in our hearts and gives us the peace that no other material comfort can give.

How well I remember when, more than two years ago, the beloved Master turning to a distinguished visitor of his, who was seated by him in his garden, suddenly broke the silence and said: “My work is now done upon this plane. It is time for me to pass on to the other world.”

Did he not on more than one occasion state clearly and emphatically: “Were ye to know what will come to pass after me, surely would ye pray that my end be hastened!”

In a Tablet sent to Persia, when the storm raised years ago by the Committee of Investigation was fiercely raging around him, when the days of his incarceration were at their blackest, he revealed the following:

“Now in this world of being, the hand of Divine Power hath firmly laid the foundations of this all-highest bounty and this wondrous gift. Gradually whatsoever is latent in the innermost of this holy cycle shall appear and be made manifest, for now is but the beginning of its growth and the day-spring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and manifest how wondrous was that springtide and how heavenly was that gift!”

With such assuring utterances and the unmistakable evidences of his sure and clear knowledge that his end was nigh, is there any reason why the followers of his Faith, the world over, should be perturbed? Are not the prayers he revealed for us sufficient source of inspiration to every worker in his Cause? Have not his instructions paved before us the broad and straight path of teaching? Will not his now doubly effective power of grace sustain us, strengthen us and confirm us in our work for him? Ours is the duty to strive, by day and night, to fulfill our own obligations and then trust in his guidance and never failing grace.

Unity amongst the friends, selflessness in our labors in his path, detachment from all worldly things, the greatest prudence and caution in every step we take, earnest endeavor to carry out only what is his holy will and pleasure, the constant awareness of his presence and of the example of his life, the absolute shunning of whomsoever we feel to be an enemy of the Cause; these—

and foremost among them is the need for UNITY—appear to me as our most vital duties should we dedicate our lives for his service. Should we, in this spirit, arise to serve him, what surer and greater promise have we than the one his glorious father, BAHÁ 'ULLAH, gives us in his Most Holy Book: “Verily, we behold you from our realm of effulgent glory, and shall graciously aid whomsoever ariseth for the triumph of our Cause, with the hosts of the Celestial Concurrence and a company of our chosen angels.”

How dearly the holy Leaves cherish that memory of the departed Master as he commented upon the fresh tidings that poured in from that continent, admiring the untiring activity of the friends, the complete subordination of their material interests to those of the Cause, the remarkable spread of the Movement in their midst and their staunch firmness in the Covenant of BAHÁ 'ULLAH.

It is these encouraging reflections of the Master about his loved ones in America and the tests intellectual rather than physical which he said he would send to them to purify them and make ever brighter than before—it is these comments and promises of his that make of the Movement in that land such a potential force in the world today. The beloved Master's cable to the friends in that region is a clear indication of the presence of those counteracting forces that may usher in those storms of tests that the Master himself has said will ultimately be for the good of the Cause in that land.

And finally, the ladies of the sacred household and we, the rest of his kindred and family, will pray at his hallowed shrine for every one of you, and he will surely watch over and enhance, in the course of time, that noble part of his heritage that he has bequeathed to his friends in the far west—friends from whom in return he expects so much and whom he has loved and still doth love so dearly.

Your sincere co-worker in his Cause,

(Signed) SHOGHI.

(Mailed from Haifa, Palestine, January 21, 1922. Received at 104 Wall Street, New York City, February 17, 1922.)

The Days of Divine Springtime

A talk by Abdul-Baha at the Shrine of the Bab, Mount Carmel, at a feast given by Aga Zeaollah of Ishkabad, Nov. 28, 1920.

A TABLET was chanted, then the Master said: “Springtime is the time of buds and blossoms and flowers, but the season of fruits is after the springtime. The days of the Manifestations of God are like the season of the spring.

“In the time of the Manifestation Moses, the buds and flowers which appeared were turned into fruits some time after Moses' departure. Similarly in the days of His Holiness Christ, his words

and utterances produced fruit afterwards. At the time of His Holiness the Prophet, (Mohammed) he planted the tree of Tooba with his own hand, but that tree also produced fruits afterward.

“Now we hope that the fruits of man's existence will appear in these days (or seasons). In the *Koran* it says: ‘Before long God will bring forth people whom He loves and who love Him.’ When they said to His Holiness Christ: ‘Your followers do not behave according to dis-

cipline and rules.' His Holiness Christ answered them: 'These are the days of marriage and not the days of discipline. The days of rules and discipline will come afterwards.' This means that the fruit of the trees will be gathered in summer and not in the spring. There were some people who appeared at Khorassan, and in reality revived the religion of His Holiness the Prophet, otherwise his religion would have been utterly destroyed. These people were souls who were severed from all desire save service.

"Now also our hope is that in these days the Holy Cause may yield its fruits.

That the friends of God may become so self-sacrificing that the Cause may bring forth much fruit. The days are passing, before long a whirlwind of dust will place everybody in their graves.

"As long as we are living we must be all the time thinking of the promotion of the Word of God, so that the heavenly life may illumine all the world and may change this world of dust into paradise and change this wilderness of thorns into a rose garden."

(Translated by Mirza Azizollah S. Bahadur. Copied by E. H. S., Teheran, Persia.)

"The Tree of Life is just beginning to grow . . . This Tree of Life is the *Book of the Covenant*"

The Last Tablet Revealed by Abdul-Baha for the Bahais in America

To all the friends of God in America—The Glory of God rest upon them!

He Is God!

O ye friends of God!

Abdul-Baha is day and night thinking of you and mentioning you, for the friends of God are dear to him. Every morning at dawn I supplicate the Kingdom of God and ask that you may be filled with the breath of the Holy Spirit, so that you may become brilliant candles, shine with the light of guidance and dispel the darkness of error. Rest assured that the confirmations of the Abha Kingdom will continuously reach you.

Through the power of the Divine springtime, the downpour of the celestial clouds and the heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits and cast its shade over the East and the West. This Tree of Life is the *Book of the Covenant*.

In America, in these days, severe winds have surrounded the lamp of the Covenant, hoping that this brilliant light may be extinguished and this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred, of animosity, have striven to efface the divine Covenant and Testament, and render the clear water muddy so that in it they might fish.* They have arisen against the Center of the Covenant like the people of the *Beyan* [The Book of the Bab] who attacked the Blessed Beauty (BAHA 'ULLAH) and every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of BAHA 'ULLAH may be completely annihilated in America.

O friends of God! Be awake, be awake, be vigilant, be vigilant! His Holiness the Bab made a Covenant for BAHA 'ULLAH with all the people of the *Beyan*,

*This is a saying in Persian meaning: "One creates trouble in order to profit by it."

so that on the day of the appearance of "Him-whom-God-shall-manifest"; and of the radiation of the light of BAHÁ 'ULLÁH, they might believe and be assured, arise in service and promulgate the Word of God. Later the people of the *Beyan*, like Mirza Yahya and many others, arose against the Blessed Beauty, invented every sort of calumny, aroused doubt in the minds of the people, and from the books of His Holiness the Bab, that were full of references to "Him-whom-God-shall-manifest," tried to prove BAHÁ 'ULLÁH false. Every day they wrote and spread a pamphlet opposing BAHÁ 'ULLÁH, caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness the Bab. However, when the light of the Covenant of His Holiness the Bab lighted the universe, then all the faithful and sincere souls were freed from the darkness of the violation of the people of the *Beyan* and shone like brilliant candles.

BAHÁ 'ULLÁH in all the Tablets and Epistles forbade the true and firm friends from associating with and meeting the violators of the Covenant of His Holiness the Bab, saying that no one should go near them because their breath is like the poison of the snake that kills instantly.

In the *Hidden Words* He says: "Esteem the friendship of the just, but withhold both mind and hand from the company of the wicked."

Addressing one of the friends He says: "It is clear to your honor that before long satan, in the garb of man, will reach that land and will try to mislead the friends of the Divine Beauty through temptations which arouse the desires of self, and will cause them to follow the footsteps of satan away from the right and glorious path, and prevent them from attaining the blessed shore of the King of Oneness. This is a hidden information of which we have informed the chosen ones lest they may be deprived of their praiseworthy station by associating with the embodiments of hatred. Therefore, it is incumbent upon all the friends of God to shun any person in whom they perceive the emanation of hatred for the glorious Beauty of Abha, though he may quote all the heavenly utterances and cling to all the Books." He continues, glorious be His Name: "Protect yourselves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the advice of the Pen of Destiny.

In another address He says: "Therefore, to avoid these people will be the nearest path by which to attain the Divine good-pleasure; because their breath is infectious, like unto poison." In another Tablet He says: "O Kazim, close thine eye to the people of the world; drink the water of knowledge from the heavenly Cup Bearers and listen not to the nonsensical utterances of the manifestations of satan, because the manifestations of satan are occupying today the observation posts in the glorious path of God and preventing the people by every means of deception and ruse (from following the path). Before long you will witness the turning away of the people of *Beyan* from the Manifestation of the Merciful."

In another Tablet He says: "Endeavor to your utmost to protect yourselves, because satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like unto him (satan), then he will leave him alone." In another Tablet He says: "Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety, of the former and later people, or may arise to the worship of the two worlds." In another Tablet He says: "O Mahdi! Be informed by these utterances and shun the manifestations of the people of hell, the rising-place of Nimrods (King who cast Abraham into the fire), the rising-place of Pharaohs,

the fountain of Tagut (satan, or any object worshipped except God), and the soothsayers."

Again He says: "Say, O my friend and my pure ones! Listen to the voice of this beloved prisoner in this Great Prison. If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of satan." In another Tablet He says: "And turn your faces to the Great Countenance for before long the foul odors of the wicked persons will pass over those regions. God willing you may remain protected during those days."

In the 18th chapter of the Gospel of Matthew, 6th to 9th verses, His Holiness Christ says: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee."

And in the 21st chapter and 38th verse of the Gospel of Matthew He says: "But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him." Also in the 22nd chapter and the 14th verse of the Gospel of Matthew He says: "For many are called, but few are chosen."

In the holy writings of His Holiness BAHÁ 'ULLÁH, in a thousand places at least, the violators of the Covenant are execrated and condemned. Some of the heavenly passages will be mentioned.

In short, all the friends in America know that the founders of this sedition, namely, violators of the Covenant, are people whose aims are known to all the friends. Yet, O glorious God, they are deceived by them!

Praise be to God, you know with perfect clearness that His Holiness Christ was extremely kind and loving, yet there were people like Judas Iscariot who, by their own deeds, separated themselves from Christ. Therefore, what fault of Christ's could that be? Now the Nakazene (violators) say that Abdul-Baha is despotic, drives some people out and excommunicates like the Pope. This is not so at all! Any person who has left (the Cause) did so because of his own actions, intrigues and evil plots. If this objection be raised against Abdul-Baha, they must also object to the Blessed Beauty who, with distinct and conclusive command, forbids the friends from companionship and familiarity with the violators of the people of *Beyan*.

Supplication:

O Lord of the Covenant! O luminous Star of the world! The persecuted Abdul-Baha has fallen into the hands of persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant, and claim to be Bahais. They strike at the root of the Tree of the Covenant, and count themselves persecuted, just as did the people of *Beyan* who broke the Covenant of His Holiness the Bab, and from six directions shot arrows of reproach and calumny at Thy blessed body. Notwithstanding this great oppression they call themselves oppressed. Now this servant of Thy threshold has also fallen into the hands of oppressors.

Every hour they contrive new intrigues and fraud, and bring forth new calumny.

O thou BAHA 'ULLAH! Protect the stronghold of Thy Cause from these thieves and safeguard the lamps of the Kingdom from these malevolent winds!

O thou BAHA 'ULLAH! Abdul-Baha did not rest a moment until he had raised Thy Cause and the Standard of the Kingdom of Abha waved over the world. Now some people have arisen with intrigues and evil aspirations to trample this flag in America, but my hope is in Thy confirmations. Leave me not single, alone and oppressed! As Thou didst promise, verbally and in writing, that Thou wouldst protect this gazelle of the pasture of Thy love from the attacks of the hounds of hatred and animosity, and that Thou wouldst safeguard this persecuted sheep from the claws and teeth of the ferocious wolves, now do I await the appearance of Thy bounties and the realization of Thy definite promise. Thou art the true Protector, and Thou art the Lord of the Covenant! Therefore, protect this Lamp which Thou hast lighted, from the severe winds.

O thou BAHA 'ULLAH! I have forsaken the world and its people, am heart-broken because of the unfaithful—and am weary. In the cage of this world I flutter like a frightened bird and long for the flight to Thy Kingdom.

O thou BAHA 'ULLAH! Make me to drink the cup of sacrifice, and free me! Relieve me from these difficulties, hardships, afflictions and troubles! Thou art the Assister, the Helper, the Protector and the Supporter! x

Now, some of the writings, prayers and verses of the Blessed Beauty will be mentioned in which association with the violators is forbidden:—

In the Persian Commune He says: "Protect this Servant from the doubts of the persons who have turned away from Thee and are deprived of the sea of Thy knowledge. O God, O God! Protect this Servant through Thy bounty and generosity from the evil of Thine enemies who have broken Thy Covenant and Testament."

In another place He says: "O my God, and the aim of my life! Protect this weak one with Thy mighty hand from the voice of the Na'ik."*

Also He says: "Ye have taken one whom I hate to be your beloved, and my enemy to be your friend."

Also He says: "The company of the wicked ones increaseth sorrow, and the association with the pious ones removes rust from the heart. The one who desires to associate with God, let him associate with His friends; the one who wishes to hear the words of God, let him hear the words of His chosen ones."

Also He says: "Do not associate with the wicked, because the company of the wicked changeth the light of life into the fire of remorse. If thou asketh for the bounties of the Holy Sprit, associate with the pure ones, because they have quaffed the eternal chalice from the hands of the Cupbearer of eternity."

Also He says: "The greatest of degradation is to leave the shadow of God and enter under the shadow of satan."

Also He says: "O ye servants! There is nothing in this heart save the effulgences of the splendor of the morn of meeting (with God), and it does not speak but the absolute truth from your Lord. Therefore, do not follow self; break not God's Covenant and violate not His Testament. Proceed with perfect

*Na'ik—Croaker. Also refers to the calf worshipped by some of the Israelites.

steadfastness and with heart, soul and tongue, turn unto Him, and be not of the thoughtless."

And still He says: "You have forgotten God's Covenant and violated His Testament."

And again He says: "If anyone comes to you with the book of the wicked, put him behind you."

Again: "Among the people are those who have broken the Covenant, and among them are those who have followed what was ordained by the All-knower, the All-wise. My affliction is not from my imprisonment and persecution, or from what comes to me from my rebellious servants, but from the actions of those who attribute themselves to this persecuted One and commit among the people that which is degrading to the honor of God. Verily, they are of the seditious!"

Likewise speaking for the violators He says: "Thou hast made the pulpits for Thy mention, the proclamation of Thy Word and the manifestation of Thy Cause, and we [the violators] have ascended them to proclaim the breaking of Thy Covenant and Testament."

Likewise He says: "Take what has been ordained for you and follow not those who have broken God's Covenant and Testament, for lo! They are the people of error."

Again He says: "Those who have broken the Covenant of God, notwithstanding His commands, and have turned away, they are the people of error before the Most Opulent, the Exalted."

And He says: "Those who have been faithful to God's Covenant are the highest ones in the sight of the exalted Lord. Those who have become negligent are of the people of fire in the sight of Thy Lord, the Beloved, the Independent."

Likewise He says: "Blessed is the servant or maid-servant who believes, and woe to the polytheists who have violated the Covenant of God and His Testament, and deviated from My right path."

Likewise He says: "I implore of Thee not to deprive me of what Thou possessest or what Thou hast ordained for Thy chosen ones who have not broken Thy Covenant and Testament. Say! Die with your hatred! Verily, He is come by whom the pillars of the world have been shaken, and because of whom the feet have stumbled, save those who have not broken the Covenant, but have followed what God revealed in His Book."

Likewise He says: "The Supreme Concourse will pray for the one who is adorned with the garment of faithfulness between heaven and earth; but he who breaks the Covenant is cursed by heaven and earth."

Likewise He says: "Take hold of what has been revealed unto you, with a power superior to that of the hands of the unbelievers who have violated the Covenant of God and His Testament, and have turned from the Face."

Also He says: "O Yahya! Verily, the Book has come! Take it with a power from us and do not follow those who have broken the Covenant of God and His Testament, and have denied what has been revealed from the Powerful, the All-knower."

Likewise He says: "I awoke this morning, O my God, under the shadow of Thy great bounty and have taken, with Thy power, the pen to mention Thee with such mention as shall be a light unto the pure and fire unto the wicked who have violated Thy Covenant, denied Thy verses and put aside the Kawther

of Life which appeared by Thy command and was revealed by the finger of Thy will.”

In a Tablet to Abdul-Baha He says also: “O God! This is a Branch which has sprung forth from the Tree of Oneness, the Sadrat of Thy unity. O God, Thou seest him (the Branch) looking to Thee and clinging to the rope of Thy bounties. Protect him in the shelter of Thy mercy! Thou knowest, O my God, that I do not desire him save for what Thou dost desire him, and I do not choose him save for what Thou dost choose him. Assist him with the hosts of Thy earth and Thy heaven. Assist, O God, those who assist him and choose those who choose him. Confirm those who draw nigh unto him and debase those who deny him and do not want him. O God, Thou seest that at this moment of revelation my pen shakes and my being trembles. I ask Thee, by my impatience in Thy love and my willingness to proclaim Thy Cause, to ordain for him and his friends what Thou hast ordained for Thy Messengers and the faithful ones of Thy revelation. Verily, Thou art the Powerful and the Omnipotent! By God, O people, my eye weeps, and the eye of Ali (the Fourth Caliph) weeps in the Supreme Concourse; my heart throbs, and the heart of Mohammed throbs in the Courts of Abha; my heart and the hearts of the prophets lament with the people of knowledge, if you are of those who are possessed with sight. My sorrow is not for myself, but for the one who comes after me in the shadow of the Cause with a clear, undeniable reign; because these will not acknowledge his manifestation and will deny his evidences and verses, will dispute his power, will antagonize him and will be traitors to his Cause, as they did to his person in those days, and ye were witnesses.”

Again in a Tablet to Abdul-Baha He says: “O Greatest Branch! Verily, thy illness caused me sorrow, but God will cure thee, and He is the most generous and best helper. Glory be upon thee and upon those who serve thee and encircle thee! Woe and torment be upon him who opposes and torments thee! Blessed is he who befriends thee, and hell be for him who opposes thee.”

Likewise He says: “Is it possible that after the dawning of the Sun of Thy Testament from the horizon of Thy greatest Tablet, that any foot shall slip away from the right path? We said, O my supreme pen, it behooves thee to do as thou hast been bidden by God, the Exalted and the Great. Do not ask about that which melts thy heart and those of the denizens of paradise who encompass Thy wonderful Cause. Thou shouldst not know what We have hidden from thee. Thy Lord is the Veiler and the Knower. Turn thy most luminous face to the greatest aspect and say: O my merciful God! Decorate the heaven of *Beyan* with the stars of steadfastness, trust and truth. Verily, Thou art the powerful over what Thou willest. There is no God save Thee, the Wise and the Generous!”

In short, from these holy utterances and those of His Holiness Christ it becomes clear, evident and proved, that man should associate with people who are firm in the Covenant and Testament, and befriend the pure ones; because bad associates bring about infection of bad qualities. It is like leprosy; it is impossible for a man to associate and befriend a leper and not be infected. This command is for the sake of protection and to safeguard.

Consider this text of the New Testament: the brothers of His Holiness Christ came to Him and it was said, “These are your brothers.” He answered that his brothers were those who believed in God, and refused to associate with his own brothers.

Likewise, Kurat-ul-Ain, who is celebrated in all the world, when she believed in God and was attracted to the divine breaths, forsook her two eldest sons; although they were her two eldest children, because they did not become believers, she thereafter did not meet them. She said, "All the friends of God are my children, but these two are not. I will have nothing to do with them."

Consider! The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it (the tree) a branch from another tree. He both separates and unites. This is that which His Holiness Christ says: that from all the world they come and enter the Kingdom, and the children of the Kingdom shall be cast out. (Matt. 8: 11, 12). Noah's grandson, Canaan, was detested in the sight of Noah, and others were accepted. The brothers of the Blessed Beauty detached themselves from Him, and the Blessed Beauty never met them. He said: "This is an eternal separation between you and me." All this was not because the Blessed Beauty was despotic, but because these persons, through their own actions and words, deprived themselves from the bounties and bestowals of the Blessed Beauty. His Holiness Christ did not exercise despotism in the case of Judas Iscariot and His own brothers, but they separated themselves.

In short the point is this: Abdul-Baha is extremely kind, but when the disease is leprosy, what am I to do? Just as in bodily diseases we must prevent intermingling and infection and put into effect sanitary laws, because the infectious physical diseases uproot the foundation of humanity; likewise one must protect and safeguard the blessed souls from the breaths and fatal spiritual diseases, otherwise violation, like the plague, will become a contagion and all will perish. In the early days, after the ascension of the Blessed Beauty, the center of violation was alone; little by little the infection spread, and this was due to companionship and association.

This has been translated after the dear Master's Ascension & the Three Seals affixed to the original text after Him. Shoghi 23/1, 22.

(Translated by Mrs. Hoagg, Ali Mohammed Bakir and Rouhi after the ascension.)

Letter accompanying above message.

Haifa, Palestine,
January 24, 1922.

My dear Corinne (True):

The enclosed Tablet is one that the beloved Master wrote shortly before his ascension, but did not sign. The original is being sent to Roy Wilhelm, but you will find that Shoghi Effendi has affixed the seals of the Master to the original in Persia and also put a note that explains itself.

. . . . It is to be hoped that this heart-breaking appeal of the Master will not have been in vain; that his call to the firm ones to protect the Cause for which he lived and suffered, will awaken

them to the realization of what "protection" means. Can any one longer feel that because the Master was loving and kind to his enemies, even the Nakazene, that anyone else can do as he did? It is very clear that our duty is to obey his commands regarding this and no longer play with fire. You who have been here know how strict the Master was concerning the association with the violators of the Covenant here. Yet I have seen Badi 'Ullah and his family in the house of the Master. He was the law-maker and could break his own law; but we are his flock that must be protected. I do pray that all the people

may become awakened to this duty through this saddest of appeals.

. . . . Before long the Will (and Testament) of the dear Master will be ready for America and elsewhere. Shoghi Effendi is translating it now. How wonderfully the Beloved provided for the protection of the Cause. This will be a happiness to the sincere and a test to the weak. Let us pray that

the friends in America will arise with strength and goodwill to obey and to serve. This is the least we can do now, that the beloved Master may be pleased with us, and forgive our many omissions as well as commissions. . . .

Much love to all the friends and to each one of your family.

Affectionately,

Emogene (Hoagg).

A glimpse of Abdul-Baha as the Gardener

See illustration page 8

Pasadena, Calif.

Nov. 15th, 1921.

My Dear Miss Buikema :

I have not forgotten that you accorded to me the great privilege of sending you some words regarding our recent visit to the Master, Abdul-Baha, that you might use them perhaps to advantage in the STAR OF THE WEST. I am so happy to be able to share with the friends the wonderful impressions which we received there and to send you, for publication, the accompanying photograph. This picture was taken in the garden surrounding the Shrine of BAHÁ'ULLÁH at Bahje on the morning of May 1st of this year for Mr. French and me.

We had spent two days in the presence of our Master in Bahje, accompanying him at morn and evening into the Shrine to pray and supplicate at the Holy Threshold. On this particular morning, Sunday, the first of May, as we passed through that beautiful garden brilliant with early spring flowers, I begged the Master to grant us the favor of pausing for a photograph in order that I might bring back to the friends in America this glimpse of him as he stood among his flowers. How near it brings him! To me, no picture which we have ever had is quite so typical. Truly, he is the Gardener, and in the hearts he is planting only seeds of Love.

During the three days which we passed in his presence at Bahje, the strongest impressions which I received all bore

upon the necessity of *Obedience* and *Reverence*. It may be too much to expect that all will be equally reverent, for that only comes with a deeper perception of the station of the Center of the Covenant. But even those who are attracted superficially to the Bahai teachings must recognize the justice of the commands of Abdul-Baha, and that all human and spiritual welfare must lie in obedience to those commands.

I asked one question which will be of interest to all the Assemblies and the answer an infallible guide. It had distressed me greatly that, in some places I had seen and known of, extraneous matter was being introduced into the regular Bahai meetings until these meetings had lost their spiritual illumination, growing thereby into intellectual pastimes rather than into an humble and reverent attitude toward the *Words* of the Messengers. When I mentioned these things to the Master he looked up with that inimitable smile and said: "*Ask them where in the teachings of BAHÁ'ULLÁH they find these things.*"

The answer was so sweet, so courteous and so final that I leave it with the friends to ponder upon, hoping that it may bind us more and more closely together in pursuance of the Light which is to be found only in the pure teachings.

Faithfully yours in the service of the Center of the Covenant of God.

Nellie S. French.

News from the Philippine Islands

Letter from Mirza Hossein Touty

To the STAR OF THE WEST:

. . . . By unexpected chance, I came to the Philippine Islands. Now it is about four months that I have been in Mindanao. As the island is American territory, I feel nearer to the American brothers than the Eastern brothers.

One month previous I ventured on an inland journey, beginning from Lianga (situated on the east coast of the Pacific), across northern Mindanao toward Butuan, which is situated on the bank of the Agusan River at the west coast of the Pacific Ocean. My journey was partly by trail and partly in a dug-out canoe on the above mentioned river.

Anywhere I find an interpreter for the local languages I deliver to them the new tidings of brotherhood. I am surprised to find these islands good and virgin field for the Bahai Movement. I think, up to the present time, none of the Bahai teachers have ventured to come to these places. The islanders are very kind hearted, simple and ready to embrace the Bahai teachings. But it is essential to speak the Spanish language and if possible Tagalog (the most important some fifteen dialects) the language of northern Philippine.

The population of Mindanao could be divided into three main groups:

First, the Visayan or the emigrants from the island of Cebu (a subdivision of Malayan and Chinese mixture). The Visayans are Christians, belonging to the Roman Catholic Church, and are the inhabitants of northern Mindanao.

Second, the Manobo tribe. These people are nearly the aboriginals. They live on the inland mountains in a semi-wild way. These people do not belong to any of the modern religions, but as far as I could investigate they believe in God. They are a kind of idolators of their own from ancient time. Prob-

ably it was introduced to them, but at present there is no mark of it. Although these tribesmen do not like settling down and farming, yet under the good office of the United States Government they are settling themselves in small towns and occupying farms from which they raise such products as hemp, indian corn, tobacco and sweet potatoes.

Third, the Moros, who are the inhabitants of southern Mindanao. These people by religion are Mohammedans and they are easily distinguished from the other Filipinos. They are the descendants of the Malayan army who were under the command of a certain prince named Kabungusuwan, the son of the King of Juhor. About two centuries before the Spaniards discovered the Archipelago they conquered western Mindanao and established therein an independent kingdom whereby Mohammedanism was introduced to their new subjects. Nearly all the population of western Mindanao belongs to this race, who are as fanatical as the other Mohammedan nations. But I prefer honoring a religious fanatic to a semi-ignorant, careless naturalist.

However, I had conversation with all these tribes and I liked them all. I hope that I will succeed in showing them the highway of brotherhood and conducting them to the high tent which is pitched by His Holiness BAHÁ' ULLÁH for the whole population of the earth.

I would greatly appreciate if you could supply me the STAR OF THE WEST, all bound in covers, from its beginning up to the present.

Allaho' Abha! to all beloved brothers and sisters.

Yours sincerely,

Mirza Hossein Touty.

Some of the Bahai Assemblies in America

Secretaries of Assemblies will please see notices are correct and notify the Bahai News Service of any change.

ASBURY PARK, N. J.

Bahai Study Class: Friday, 8 P. M.,
701 Third Ave.

Juliet D. Sherman

AUGUSTA, GA.

Meetings: Montgomery Bldg.
Secretary: (Miss) Margaret Klebs,
604 West Avenue, North Augusta, S. C.

BEVERLY-SALEM, MASS.

Secretary: Grace P. Lunt, 12 Lowell Street, Beverly, Mass.

BOSTON, MASS.

Meetings:

Sundays, 7:45 P. M., Chauncy Hall,
585 Boylston St.

Tuesdays, 8 P. M., home of Mr. and
Mrs. M. C. Oglesby, 68 Albion
St., Somerville.

Wednesdays, 8 P. M., home of Mrs.
Caroline Nelson, 149 Longwood
Ave., Brookline.

Fridays, 8 P. M., home of Mr. and
Mrs. L. R. Culver, 19 Willard
St., Cambridge.

Secretary: Roushan Wilkinson, 35
Congress Street.

BISBEE, ARIZ.

Meetings at home of Secretary.
Secretary: Viola Duckett, P. O. Box
1384.

BROOKLYN, N. Y.

Meetings: Sundays, 3:30 P. M., 935
Eastern Parkway, and Thursday,
8:30 P. M., 52 Ft. Green Place.
Secretary: F. E. Osborne, 935 East-
ern Parkway, Phone Decatur
9115.

BUFFALO, N. Y.

Headquarters: Thursdays, 8 P. M.,
Mrs. M. W. Tiftt, 171 Chapin
Parkway.

Secretary: (Miss) Maud M. Mickle,
98 Putnam St.

CHICAGO, ILL.

Meetings: Sundays, 3:30 P. M., Ma-
sonic Temple, Sts. John Hall.

Secretary: Carl Scheffler, 56 E. Con-
gress St.

CLEVELAND, OHIO

P. O. Box 36, Station B

Secretary: Dr. Pauline Barton-Peeke,
720 Rose Building.

Secy. of H. of S.: Mrs. Dale S. Cole,
1309 West Boulevard.

DENVER, COLO.

Meetings: Sundays, 3 P. M., 1548
California Street. Friday eve-
ning, Study Class, 4141 Xavier
Street.

Secretary: Mrs. Elizabeth C. Clark,
4141 Xavier Street.

DULUTH, MINN.

Meetings: Thursdays, 8 P. M., 605 E.
3rd St.

Secretary: Mrs. A. Berridge, General
Delivery.

FRUITPORT, MICH.

Meetings: Thursday afternoons, home
of Mrs. Julius Frazer; 19-day
feasts at home of Mrs. King.

Secretary: (Mrs.) Julius Frazer.

GRAND HAVEN, MICH.

Meetings: Wednesdays, 7:30 P. M.
Secretary: Mrs. Charles Richter, 626
Clinton Street.

ITHACA, N. Y.

Meetings: Friday, 8 P. M., 214 S.
Albany St.

Secretary: (Mrs.) Pauline Crandall,
316 Hector St.

JOHNSTOWN, N. Y.

Secretary: Margaret La Grange, 519 N. Market St.

KENOSHA, WIS.

Meetings: Sundays, 3 P. M., 259 Church St., Sunday School, 2 P. M.

Secretary: Walter Bohanan, R. 3, Box 135, Phone 326-R.

MILWAUKEE, WIS.

Meetings every 19 days.

Secretary: J. Duffield, 1159 Greenfield Ave.

MINNEAPOLIS, MINN.

Meetings: Friday, 8:15 P. M., 14 E. Franklin Ave.

Secretary: Mrs. M. A. Fox, 14 E. Franklin Ave.

MONTREAL, CANADA

Meetings: Fridays, 8:30 P. M., 716 Pine Avenue, West.

Secretary: (Mrs.) Lizzie V. Cowles, 14 Tower Avenue.

NEW HAVEN, CONN.

Meetings: Thursday evening following Esperanto Class, 270 Lenox St.

Secretary: (Miss) Louise N. Thompson.

OMAHA, NEB.

All visiting Bahais will receive a cordial welcome.

Meetings twice a month.

Secretary: Samuel H. Ackerman, 3259 Farnam St.

PEORIA, ILL.

Visiting friends and inquirers cordially welcomed.

Secretary: (Mrs.) Maye Harvey Gift, 1010 Glen Oak Ave.

RACINE, WIS.

Meetings: Sundays, 11 A. M., Sunday School, 10:30 A. M.

Secretary: A. J. Nelson, 2013 Carmel Ave., Phone 3252.

RIVERTON, N. J.

Secretary: Miss Zahra Bowen, P. O. Box 322.

SANTA BARBARA, CALIF.

Meetings at home of Mrs. M. F. Berkey, 733 State St.

Secretary: Mrs. Flora M. Clark, P. O. Box 369.

SANTA PAULA, CALIF.

Bahai Literature and Circulating Library.

Hearty welcome to all interested in "The Oneness of the World of Humanity."

Meetings: Fridays, 8 P. M., 514 Sixth Street.

Secretary: Mrs. A. Elizabeth Carpenter, P. O. Box 656.

SPRINGFIELD, ILL.

Meetings: Home of Mr. and Mrs. Jurgens, 420 W. Reynolds St.

Secretary: Mrs. Rieke Jurgens, 420 W. Reynolds St., Phone Main 3693.

ST. LOUIS, MO.

Secretary: (Mrs.) Caroline M. Barbee, 5606A Delmar Blvd.

ST. JOHN, N. B.

Secretary: Jean E. Nixon, 182 Queen Street.

URBANA, ILL.

Meetings: Home of Mrs. E. B. Paine, 606 W. Pennsylvania Ave., Monday evenings.

Secretary: (Mrs.) Esther G. Harding, 704 W. Nevada St.

في ذاكري عباس اقواله اذكروا
ويا ذاكري عباس اذكروه افهموا
سلاماً سلاماً بنيت الحرب بعده
نحواً سلاماً والسلام عليكم
جيفا في ٦ كانون ثاني سنة ١٩٢٢
وربع البستاني

٢٥ جلد اول سنة ٢٤٠

يوم الاربعين لاتصال عبد المهاء عباس

وقال حضرة الكاتب الاديب يوسف
ازدي الخطيب :
عباس .. عباس
يعجل اليّ باني معا اجلت الفكر فان
اجد سبيلا الى التعبير عما يكنه الضمير
كما وانه معا تمد القول اي شاعر او
خطيب فهيات هيات ان ينصح عا
ينطق به سكونكم ونشوعكم لعبري كل
هذا يجملني اعتقد اعتقاداً جازماً بان
صاحب الذكرى بعد ان اقم في ذا العالم
ثمانين عاماً واحطاً بلسانه مرشداً قلبه
قدرة سالمة في جليل اعماله قد اختار
اخيراً الوظ والارشاد بالسكون والسكوت
ولهذا يجب تأنيبه اليوم بالتأمل والتفكير
ولاكني ابيكم بالاس امام منزله الكريم
قد وجب علي الان ان ادهمكم الي تاني
الاحزان واسئلكم ان تعطفوا من ذفات
الضلوع وتكفكفوا تلك الدموع ثم ان
السير عباس قد بعد هنا بحسه واسكنه
حي يآمره الخالد واعماله اجدده ان رحل
قد ترك لنا من بنات اذكراه السامية
عظمت بنات ومن تعالجه القوية آيات
واعظمت ومن حسناته الراقرة احسن
البراث ومن حياته النسبية امثلة عالية في
دلو المنة وقوة الإرادة والصبر والنيات الي
غير ذلك من مكارم الاخلاق واسى
الصفات ...

من الناس لها السادة من يجوبن
بين ذلتهم ومنهم من يعيشون في قنوس
اسرهم وموطنهم وبني جنسهم اوابنائه
دينهم اما فقيد فلسطين قده عاش وسيمش
في قنوس الشرفيين والفريرين في العالم
القديم والجديد . اجل سيردد اسمه على
مر اقبالي وكر الايام ملايين من بني
الانسان لافرق في ذلك بين هري ومعجمي
فان كان ثمة من يجهد فضل القيدوي ينكر
مكانته ويتناسى وجهه فايدكر ان عباس

هذا العالم الظالم اعده ضرب من الخيال ضد
وجب على الناسك في دينه والوطنى في
وطنه والفنرى في ننته ان يقول وارحنا
عباس واتقاء الانسان الضعيف من احبه
القوي الهى الرحمة تنسب فذلك اعظم
المرء والهنا نمرلهذا لعبد البهاء
يوسف الخطيب
في ٢٦ سنة ١٩٢٢

نجوى العباس

مرفوعة الى اسرة عبد البهاء خاصة والمهاجرين عامة

يا روح عباس البهاء سلام
حوي علينا من علائك واسطعي
او فاهلي من حلق وترأسي
فيعاد عباس فراغ هائل
لك في الخلود مكانة علوية
ومزارك الزاهي يضي نوره
ومحلك الاعلى بجمله البها

عباس نغر الشرق في جبل به
بلنت به العلياء ارفع منزل
وهلاله في فق فارس قد بدا
وتدذدت ابراجه حتى انتهى
خرت له الاقوام صافرة كا

ومشى تحف به الهابة والتقى
واقم بين ريوينا فيلادنا

بالسرة العباس لا تبكي على
من كلت كالمباني في اينه
واذا بكى الاصحاب عباس البها
فتبكيه وليبكيه ابناؤنا
عباس كلت ابا الجميع فكانا
لك في لتشارق والتغارب منزل
وبرأس حيفا الجيلة مضجع

الكورثو فيسر موسى

اتية لا انتشر في المالمين وسرى فيها
سريان الكبرياء .
وما افضل في بث هذه التعاليم ونشرها
بين المالمين الا لاصحاب هذا البيت
الشريف الذي يجتهد بتأنيبه هذا الجع
الحزين .
ليس الموقف بالمساعد للبحث في
مذهب التقيد وتعاليمه لاننا اجتمعنا هنا
لتعداد مناقب المحتفل به وذكر مزاياه

وقال حضرة الكاتب الاديب احمد افندي
الامام :
صوت لفتته طهران فردده العراق
ودوي في بلاد الروم وحنت اليه فلسطين
فتنحت له صدرها فها وكبر وامتد صداه
الى مصرغيا والبيمار الى الغرب فالعالم الجديد .
صوت خرج ليدهو العالم الى الهبة
والاتحاد والسلام .
صوت لوم يكن مصدره حسن

خبيدة
ومنى ذكرنا العباس فاما تذكر علو
علمته ومضاء العزيمة ، تذكر سلامة قلب
وحسن السيرة ، تذكر الذكاء النظارص
والتيوع الشرف .
اجل ، اذا ذكرنا عبد البهاء فتمسا
تذكر الاخلاق العاضلة وللبادئ السامية
والمواطف الشريفة ؛ نذكره لانه كان
محباً للفقير كحبهه للاير؛ نذكره لانه كان
يوانس الكبير والصغير ، نذكره لانه كان
يعطف على اليتيم ويواسي اليتيم والغريب
الاوان من كانت هذه مناقبه الفرو .
لجدير بان يحتفل بتأنيبه وراه
افلاحيق للارون ان يتدفق حزناً ،
بوليردي والتبل ان يسيل دماً ، ولديجة
والفرات انت تجورا نسي ، وليني السين
والتاينز ان تشق جوبهم ولايند سيسي
والامازون ان تمزق قلوبهم حالماً واسمناً
على فقد من قدم يدعو الناس الى التماهل
والتأخي والوثام ، يعيش هذا العالم في
راحة وامان وسلام .

واين بكه بني الانسان فيها وراه
الجبار وفيها وراه الانهار فما ذلك الا يوقوه
قسطه من ثنبات الحسنه والاعمال الصالحة
واين راه المشرقان واتحب عليه
المفران تليس ذلك الا اعتراقاً بفضل
نايبة العصر الذي عاش عزيزاً ومات
كرباً شريفاً .

به يمرى بنو الشرفيين في حزن
له جميع بني الغريين مكشبت
وانت يا روح عبد البهاء
نحن لا نظن ان فقيدنا الكبيرخشي
الموت اوهابه ، فليس والله الموت من
ضعبه اذا كانت الحياة فضلة .

وان من كانت هذه مناقبه وتلك
اثاره وفاضله لا يموت ذكره بين المالمين
بل يجهد اسمه الى يوم الدين .
فتسلام عليك يا روح التقيد الزكية
ورحمة الله تعال على جثمانك
وعزاء بني الانسان وصبراً على هذا
المطبل الجسم ونشها بمجابه الراحل الكريم
الذي قضى وهو يقول :

انما المرء حديث بسنده
فكن حديثاً حسناً لن روى
اجد الامام

تجد صعوبة في قولها والتسك بها ولكن في كل مكان رجال من ام مختلفة ومذاهب مختلفة يصرون بشدة لزوم العلم . ان شياور وتصورات الناس قد اضطرت غيران هناك رجاه عما بان الصالح المضاربه واسباب سوء التاديم توجد التزاحم بين الامم جميعها علائق افضل وحسن تقام في الاديان وبين الجماعات وبين الاولاد

فحينما تأتي تلك الازمنة الفضل تؤكد بان اسم هذا الشيخ الافضل الذي عاش بيننا هنا في حيفا سيذكر بالناش والتهدير المقرون بالوردة

والعلم مئات الالف من اهالي الشرق والغرب ان تلاميذه يمكن النظر اليهم من جهات متعددة فلبعض يمتدحونها مجرد آيات للمعاند التي بنيت عليها كل التعاليم الدينية والبعض يقولون انها كانت سابقة لاولها وما لا يمكن العمل به ولكن الكل يمتدحون تقدير جمال منتهدده السامي ويسلمون انه اذا تم السير على عقيدة الاخاء العالم فان هذا العالم يكون افضل واسعد مما هو اما نحن الذين خرجنا حديثاً من انحرس الحروب في تاريخ البشر وعقولنا وحياتنا ما زلت مضطربة فان كانت السلام وحسن النية تكاد تكون غير علية سامنا

also a great teacher and that his writings and his conversations have been a solace and an inspiration to hundreds and thousands of people in the east and in the west.

It is possible to regard his teaching in many lights. Some may say that it did merely reassert truths which form the basis of all religious teaching. Some may declare that it was premature and unpractical: but everyone can appreciate the beauty of his ideal and agree that if the doctrine of universal brotherhood was carried out, this world would be a better and a happier place.

To us who just passed through the throes of one of the fiercest wars in the history of mankind — and whose minds and lives are still disturbed — words of peace and good-will sound almost strange upon our ears. We find it difficult to credit them but everywhere — men of diverse nations and of diverse creeds — proclaim the imperative need for peace. The conscience and the imagination of mankind have been stirred and there is a widespread hope that one by one the conflicting interests and misunderstandings that promote hate and hatred will be removed, and that better and more friendly relations will prevail between the nations, between creeds, between communities and between individuals.

Whenever these better times come we may be sure that the name of this good old man who lived amongst us here at Haifa will be remembered with gratitude and affectionate esteem.

ان إقامة للمذوب السامي كائني بان اصبر عن اسمه الشديد لعدم تمكنه من الحضور معنا في هذا النهار لسبب تنبيه الوقفي عن فلسطين كذلك السكرتير المدني السيد ريدس قد عبر عن اسمه لكون ضغط النشل اضطره الى البقاء في القدس وقد كلفني الشانان الساميان المذكوران ان اهديك تحياتها واغير عن شعورها العميق مع اقرب الرجل الذي اجتمعتا لآكرامه في رأي ان اكثرنا المجتمعين هنا يعرفون السير عبد البهاء عباس معرفة جلية ويتصورون شخصه الجليل سابقاً سير مكر في شوارعنا ويتصورون رفته ودماثة اخلاقه وعلوه وعفته الاولا والصغار والزهور ويتصورون ايضاً كرمه وعنايته بالفقراء والمساكين وقد كان من اللطيف والبساطة على قدر انساني جليته انه كان ايضاً ممداعظماً وان كتاباته واحاديثه كانت موضوع تعزية

في حياضه تصور

5 - احمد الامام خطاب عربي

6 - الدكتور يوفي في لوزي

7 - حاكم مقاطعة في انكليزي

8 - المرحوم جمال الدين بيوت عربي

9 - منري حياض عكا خطاب عربي

10 - سليمان يراكو حيفا في لوزي

11 - ابراهيم نصار في لوزي

12 - ابراهيم الخطيب في لوزي

13 - الدكتور محمد خوري لبلان حياض عربية

14 - وديع البستاني لبنان قصيدة عربية

15 - عبد السلام من لسان حبيب القويد شوقي اندي تالها جين بوبي ممتش المعارف العالم فلسطين بالهدايا خطاب

وقصيدة عربية

ولقد قدم امثال القويد خطاب الجموع

عديدياً هنرياً على بعضا من حضرات الادباء

محمد الصديدي حكا قصيدة عربية

موسى ايوب هبلون خطاب عربي

ليب عبد حكا خطاب عربي

سليمان طريف عكا خطاب عربي

خضر الفجارى جين قصيدة عربية

ولا كان سعادة حاكم المقاطعة سيكون في مقدمة الخطباء الا ان دواعي ضرورة استسحت حسبه عند النداء وعودته متأخرأ من وقت بدء الحفلة فكان السابع فلم نجد بدا من نشر خطابي اولاً وسأني على نشر بقية خطب وقصائد الخطباء في هذا العدد والأعداد التالية حتى لا يوت قراء الغير من هذه الحفلة كما وها هو بنته وسليبه التعريف

BAHA'I MEMORIAL SERVICE

6th January 1922.

His Excellency the High Commissioner has desired me to express his great regret that, owing to his temporary absence from Palestine, he could not be present with us to-day.

The Civil Secretary — Sir W. H. Deedes — has similarly expressed his regrets that pressure of work has detained him at Jerusalem

Both these high officials asked me to convey their greetings to you and their deep sympathy with the relations of the man in whose honour we are gathered together

Most of us here have, I think, a clear picture of Sir Abdul Baha Abbas — of his dignified figure walking thoughtfully in our streets — of his courtesy and gracious manner, — of his kindness — of his love for little children and for flowers — of generosity and care for the poor and suffering.

So gentle was he — and so simple — that, in his presence one almost forgot that he was

وقدمه حضرة لطبيب المنزه والشاعر الاديب السيد وديع البستاني بالقصيدة الاتية:

فلسطين تدمري ما دهاها وتعلم ولكن بها هي فا تكلم كأنها الغشاء من بعد سخرها كائني بها قلب كائني لها فم وقد أهدتني ارضها وسماؤها وما الشعر الا ما احس والملم وبالي ونثر الدمع درأ على الثرى وعيناي في أفق البها يتدبم احب ذويه ما بكوا وفتحوها وقاربوا بيوم الزابيين واولوا كائني بهم والفجر لاح تسعروا فاصابوا وصابوا بد هذا وسلموا

وقالوا جهاتنا وسالتنا بعضنا بعضا سلوا الغرب عنه فهو في الشرق سيد سلوا عنه غلبوا سلوا عنه قيعرأ وابن اساميين اليرسه ودعاهه سلوم لماذا قامت الحرب عندكم اشاق نساء من ببول تحمل وما بالك والعلم الحين بيتي اناكم غواصاتكم ام الماس وتلك طياراتكم لم عفاتر وتقتل بني الانسان لحرقت مأكلا وهل لتصليب ام هلال مقاتلة ضرائب تجبي المدمات بعدها تبتدي لكم وجه السلام فلم يرق قائم عليكم قد جيتهم جياية وقد مات عباس ولم ير ما جرى وقلوا صوبع السيف والرحم منجلا وتلك خلايا النمل لا عسل بها اجباس من يهديم من ضلالم اجناس من لئاس والظلم شيمة لنا الله قديم اليه اموزنا وما عر ارض خيل فيها كائنا على انها ام السلام وانها نحب بنينا الخلس الحب كله وبها حيفا ذكرى في السلم بيننا وبها حيفا الانصاف والعدل سنة ونسير عليها علينا تنسدم

وقدمت عليهم في عيوني وسلتم علي عظمي وهو من الرب اعظم سلوا عروضا بالوك تهتمم سلوم يجاروا في الجواب ويفضحوا وطسك سلسا فلم تتسلوا وشاق بنات او بنين تيم بغيرهم به شرأ ام الجبل السلم تسيرها في البحر وهو جهنم نحات في الافلاك بالنار ترجم والقلوب قوت في الفلاة وطعم مطفوظ افواه البنادق دمدم اعانات جرحى — بس سيف ومرم وراقم للحرب وجه مأمم واتم هلينا قد جيتهم انتم ويا ليت كل الناس عما جرى عمو وما صدقوا والنمل اليوم يهضم ولكن رصاص في الخلالا مكهم وقد خطوا الشوفا والليل آدم ومن لضوف بينهم يتظلم يرد قبض ما يشا ويحك تفرج عيني ان يحضنها الم لا منها — ام تحب وترأم وفيهم تشق ما تشا وتتم وبها حيفا عهد بذكراه بيوم نسير عليها علينا تنسدم

مجلة الغرب

مدير ومحرر : البرت ويندست - كرتود بركا - كورتونيا بندا
عنوان ادارته : نمرة صندوق ٢٨٣ شيكاغو - امريكا

جلد ١٣ شماره ١ مالا بهاء ٢١ مارچ سنه ١٩٢٢ مالا رجب سنه ١٣٤٢ : سنه ١٩٢٢

لقد خیرناه وبلدنه کل هذه المدة فلم تر فيه الا اللذل لدنيا باداره فيها المعز الآخرة باقبله عليها الحامل واية العلم الناقل آيات التوحيد الداعي لمعرفة الله الآمر بالمعروف الناهي عن المنكر المريد لاركان السلام الساعي لادامة الزوام مقام الحصام

قال النبي صلى الله عليه وسلم لو كان العلم في التريا لتناوله رجال من فارس وقد صدق فيها قاله فان الاسلام اكثر من دون فرضه وسنة وقفه وحديثه بل والله وآدابه هم رجال فارس الذين كان قدينا العزيز خاتمهم على التحقيق

ولذلك يشترك اليوم في حفلة تأييده العربي والاصمعي والشرقي والغربي والمسلم والمسيحي والاسرائيلي لان قدده كان رزق المللين فكذلك اهل الشرقيين والمغربيين ومع ان معينتنا من اجل للمساب فان فيها ما يجعلنا على الصبر واتاسي فان ربع القيد لله الحد لم يصغر وفي بقاء أسرته اعظم عرض لنا

عبد الله غصان
ولقد تلاه الخطيب الانابي اسماعيل بالترتيب الاتي مع حفظ الاقتاب :

١ - محمد مراد مقي حيفا خطاب عربي -
٢ - الشيخ محمود القلاوي عكا >>
٣ - القس روهاد حيفا خطاب انكليزي

لقد تناونا الطعام غير مرة على هذه المائدة الخاتمة فكما نأكل طعامنا سائفاً ونشرب كأسها دهقة فما بنا نقصن اليوم ؛ بكل نمة وشرف بكل جرعة .

لقد غننا هذا السنن تحت في جنة بجائس علم وحب كانت تحني الانس والعرب تعاطى فيها الاصوات ويكثر فيها اللجاج والحجاج فما ياتنا لا تنبس اليوم بيت شفة كان على وروسا الطير وقد انقلب ذلك الفرح تحملاً والسرور كدراً والحوار كحراً وسكراً
ألا لانه الدهر اناج ككلكه وداهما الويل يحيله ورجله او احاملت بها الارزاه من كل جانب ؟

لا هذا ولا ذاك بل لان رب هذه الدار وسرها الساري وروحها وريحانها العباس قد فارق هذا العالم العاقلي فوقفت حركتها وتغيرت سحنها

لقد عاصرناه وعاشرناه عشرات من الاعدام دون ان يتصورنا ناسم او يتولانا اللال بل كنا نضن بالحملة تقضها دون ان يكون لنا من ارشاده نصيب فلم ندر كيف تصمرت السنون فما بال اباؤنا تقولون وصبرنا بقصر وسننا يزداد واحساننا يقل في حين انه لم يصب على نقتله اربوبون يوماً خمنت بهذا اليوم الاظهر وليته الفراء

ومدير على اختلاف العناصر والذلل والنحل حتى كان الانجذاب حافلاً ميباً لم يسبق في حيفا بل في اى بلدة كانت من بلادنا الشرقية ان صادف مثله قط وبعد مناولة طعام الغذاء الذي كان بالتمام منقوش الذوق والترتيب وكان عدد الذين ضمنهم الموائد يزيد عن الـ ٦٠٠ شخصاً وعدد الفقراء الذين اجتمعوا بمجلس خاص بهم اكثر من مئة وخمسين شخصاً اكلوا همومهم من الخبز الاطعمة والذها اجتمع الجمهور في قاعة فسبحه نصب في صدرها منبر يعلوه رسم القيد وفي الساعة الثانية تماماً اعتلى المنبر حضرة المرسي الفاضل هدا الله فتقدي مخلص وانفتح الحفلة قاتلا

لقد غشنا هذه الدار التي كانت محج الفضلاء ومصدر الفضائل اكثر من مدة فكنا نجدها زاهية زاهرة تملطر ارجلها بما يرضوع من اريج ازهارها وتفرود اطيارها على بسقات اشجارها ويتفرق في وجوه احياها ما الحياة ونضرة العيش فما باننا نلقاها اليوم ؛ خلوقة العروش كاسية الببال غاية الوجه اكدت ازهارها وتناثرت ازرتها وسكنت اطيارها وششها من العلم ما غشها تقساوسه في الجهاد والنبات والاحياء

النفير

جريدة سياسية تجارية لصاحبه



ومديرا سيل زكا

تصدر يوم الاربعاء من كل الاثني عشر

في حيفا ١٠٠ غرماً سابقاً في الخارج ١٢٥ >>

عمره التيفون ٢٧٧ صندوق البوستة

حيفا الثلاثا في ٢٤ كانون ثاني (يناير)

يوم

الاربعين

لاتنتال

عيد الهاء عباس

يوم الجمعة الواقع في ٦ الجاري صادف يوم الاربعين لاتنتال رجل الانسانية والعالم والحنان عبد الهاء عباس وفي الساعة الواحدة بعد الظهر توافد على بيت القيد اهالي حيفا وسكا والبلاد المجاورة وفي مقدسهم حاكم المقاطعة وكبار موظفي الحكومة والدوائر وقناصل الدول الاجنبية والرؤساء الروحيين وكل من له مكانة عند قومه من علم وشاعر وشاعر

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 the day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

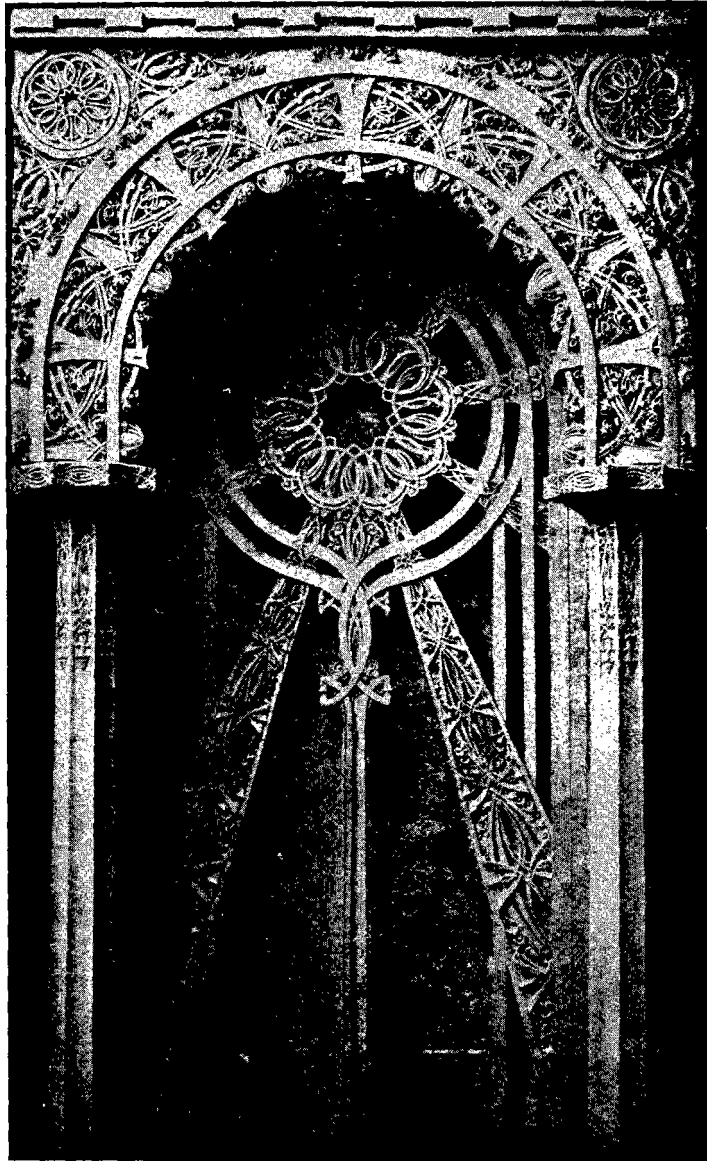
From "Unveiling of the Divine Plan."

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DETAIL OF WINDOW OF THE MASHREQ 'UL-AZKAR

Photograph from full-size modeling of the lower part of the windows for the first story of the building. Thirty-six of these windows are to be used. They are arranged in groups on each side of the entrances. Louis Bourgeois, Architect

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' ULLÁH.

VOL. 13

JALAL 1, 78 (April 9, 1922)

NO. 2

At Rest

Selection from Poem "The Dream of God"

(Copyright)

BY ALBERT DURRANT WATSON

FOUR leagues from Nazareth. Hush, here he lies,
Carmel his cenotaph, his home the skies.
Who, in his name, would dare to speak of death?
Abdul-Baha, the blessèd, never dies.

* * * * *

Farewell to Haifa! Yonder crescent moon
Tells of a land where it is always June.
Our white-sailed ships, far-speeding, bear away
Into a life where is no afternoon.

We have not lost our gifted prophet sage;
He has become the Spirit of the age;
A sea of love and purpose, power and thought
O'er which we reach our promised heritage.

It is not meet that we should grieve or weep.
The restless billows swell and heave and heap,
Then rise in vapor to the sun to fall
In tears of rain where parchèd meadows sleep.

Now all our fetters—warnings from the past,
With forward urging, far away we cast;
We burn our ships and climb along the stars,
Facing our steadfast future calm and vast.

See pages 40 and 45

The Bahai Revelation—The Religious Need of the Time

BY CHARLES MASON REMEY

(Continued from page 14)

THE BAHAI WRITINGS

THE collective writings of the Bab are known as *The Beyan*. These treat chiefly of the coming of BAHÁ'ULLÁH, containing exhortations to the people calling them to purify themselves and prepare to meet the Promised One that they might be fitted to serve him.

BAHÁ'ULLÁH wrote many treatises in the form of books and epistles in which He demonstrates the oneness of the spirit of all of the former religious teachings; also treating of the present teachings in its relation to the religions of the past. A number of these writings were in reply to special questions asked by men of learning and were therefore written from various points of thought, Moslem, Jewish, Christian, etc.

The writings of Abdul-Baha are many and are chiefly in the form of letters or Tablets, explanatory of the spirit and the teachings of BAHÁ'ULLÁH. In Abdul-Baha's life of service to humanity is his method of teaching, through which means he gives life, vigor and a penetrative force to his words. His verbal teaching, much of which is reported and circulated in manuscript and in printed form, consists of explanations, given to various inquirers, regarding the Cause and its doctrines, together with exhortations to the followers and certain principles and truths, the pursuance of which is conducive to the best secular as well as spiritual welfare of mankind.

ETERNAL LIFE

Eternal life is the state of soul of spiritually quickened man. All souls exist as entities after the separation from the material body. However, from the spiritual standpoint, this mere existence is not "life." Only those souls who are awake to the glory of God can

be said to be divinely awake and alive and of the life eternal. This spiritual awakening is from God. It is His gift and greatest bounty to man. By virtue of the truth and spirit revealed to humanity through the Prophets and Manifestations, man's soul is awakened from slumber, and, though in the world, yet he lives in a higher realm from which he receives divine strength and force.

According to the Bahai teaching heaven and hell are conditions of the soul. The soul which lives in God is in that divine state called heaven, while one not yet awakened to the glory of God is in a state of darkness, or hell. The coming of the Kingdom of Heaven on earth has been the one theme of Christ and the Prophets. All have spoken of this epoch in different terminology, but in reality they all spoke of the one great age of divine enlightenment—a time when faith should replace unbelief, and when divine knowledge should replace ignorance and superstition, and the Bahai Cause teaches that the world is now in the early dawn of that new day and age.

SOCIAL REFORMS, LAWS AND ORDINANCES

In addition to the purely spiritual teachings of BAHÁ'ULLÁH, he ordered certain changes in the manners and customs of people, through the observance of which the world in general will be helped both materially and spiritually. He exhorts the Bahais to be tolerant, and in no way to separate themselves from other people, nor denounce those of other beliefs. All men are free to believe as they wish, but all are advised to unite in faith and to lay aside the prejudices and superstitions of past ages.

Warfare should be abolished and international questions settled by arbitration. A universal language is favored as a means of bringing people together in unity. Legislation should be representative. The Bahais should be peaceful and law-abiding citizens. Their thought should be humanitarian before all else. Faith without works is not acceptable. One's worship should be supplemented by a pure and useful life in the world. Men and women should marry. Asceticism is discouraged. Monogamy is taught. Harshness and hatred are to be overcome by gentleness and love. Man should not use intoxicants as a beverage. Opium and kindred drug habits are denounced as is also gambling.

BAHA 'ULLAH forbade mendicancy, slavery, cruelty to animals and many other abuses which our western civilization has already remedied, so it is hardly necessary here to mention them. The following of these ordinances is already producing its good effect in the many Bahai centers throughout the world, and good fruits are coming therefrom.

MASHREQ 'UL-AZKAR

Prayer supplemented by a pure and useful life in this world form the elements of true worship. Faith without works is not acceptable. Every man should have an occupation which conduces to the welfare of humanity, the diligent pursuance of which is in itself an act of worship.

In this Cause there is no priesthood nor clergy. Each soul approaches God in prayer without sacred rite nor ceremony. Temples open to all people of all religions are to be provided for reading, meditation and prayer. These are to be surrounded by hospices, hospitals, asylums, schools, universities, etc., the whole group of buildings to be known as a "Mashreq 'Ul-Azkar," which translated from the Arabic literally means "The dawning point of the mentions (of God)." In these institutions is symbolized both the spiritual worship and the

humanitarian service as taught by BAHU 'ULLAH.

A few years ago in the city of Eshkabad in Russian Turkistan a Mashreq 'Ul-Azkar was built. At present the Bahais throughout the world are uniting in the work of building the first Mashreq 'Ul-Azkar in America, which is to be erected upon the shore of Lake Michigan near the city of Chicago.

Of the Mashreq 'Ul-Azkar to be built in Chicago, Abdul-Baha has spoken as follows:

"Now the day has arrived in which the edifice of God, the divine sanctuary, the spiritual temple, shall be erected in America.

"The accessories of the Mashreq 'Ul-Azkar are numerous. Among them are the school for orphans, the great college for the higher arts, hospital, home for the cripples and hospice. The doors of these places are to be opened to all sects—no differentiations. When these accessories are completed, and, by God's help and aid, the departments fully systematized, it will be proved that the Mashreq 'Ul-Azkar is to human society a great bounty and a great blessing.

"In brief, through the unlimited bounties of God, I am hopeful that the beloved ones of God in America may be aided and confirmed in founding this mighty and solid foundation and gradually annex thereto its accessories.

"When these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and giving post-graduate courses, and other philanthropic buildings are built, its doors will be opened to all the nations and religions. There will be absolutely no line of demarcation drawn. Its charities will be dispensed irrespective of color or race. Its gates will be flung wide open to mankind; prejudice toward none, love for all. The central building will be devoted to the purpose of prayer and worship. Thus, for the first time, religion will become harmonized with science, and

science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

EDUCATION

Through a broad and liberal education along scientific, material and intellectual lines, balanced by a knowledge of man's moral and spiritual duties and relation to God, the Bahais believe that the superstitions of the past will disappear and with them the prejudice and ignorance which have always made for man's limitation. The Bahai Movement stands strongly for the freedom and education of women, even going so far as to teach that it is more necessary for parents to educate their girls than their boys. Women being the mothers and the early teachers of the children of the race, it is more necessary that they be educated than men. In the Orient, where the condition of ignorance and general degradation among the women is so widespread, the condition of the Bahai women is so far superior to that of the women in general in the countries in which they live as to be one of the clear demonstrations of the awakening of these peoples and their freedom from their former religious institutions which denied educational advantages to women. Particularly in the Moslem countries are the women denied culture and education by the established rule of theology, but now through the dawn of this new day and age all these limitations of the past are disappearing before the light of Truth.

PEACE

Religious differences have been the chief cause of warfare, while religious sympathy and understanding have always made for peace and prosperity. Prior to the beginning of the Bahai Movement, little or nothing was being taught or written about peace, arbitration, universal language, suffrage nor other universal institutions. During the past three-quarters of a century, how-

ever, the world has awakened to the necessity for all of these institutions for which the Bahai Cause stands; and now the most enlightened people are realizing that the lack of spiritual or religious understanding, with the accompanying lack of moral perception, is the real cause of our human ills and the cataclysmic conditions through which the world is now passing.

While BAHÁ'ULLAH'S teaching was ahead of the world of his day, the world of today is realizing more and more the value of that teaching. The supply and the demand are now meeting, from which better conditions will result.

The Bahais believe in a federation of all the nations, both large and small, and the establishment of a world parliament for the judicial settlement of international disputes. In treating of this matter of peace between the nations, Abdul-Baha says:

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

"About fifty years ago in the *Book of Akdas*, BAHÁ'ULLAH commanded the people to establish the Universal Peace and summoned all the nations to the Divine Banquet of international arbitration so that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

"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 BAHÁ'ULLAH 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."

SCIENCE AND RELIGION

The imaginations and superstitions of the religious systems of the past, are against common sense and science, for these are but the thoughts of men of the

ages. The universal basic spiritual truths of religion, upon the contrary, accord with science. When men understand the true principles of religion no conflict will be found between them and the material sciences.

EVOLUTION OF MAN

According to the Bahai teaching, spirit or life force is of five kinds: vegetable, animal, human, and divinely spiritual life of the soul, and the Infinite unknowable Spirit of God. Man was created man, a species apart and above the vegetable and animal conditions. Through the spiritual influences of the Manifestations of God's Word, or the Prophets, man becomes characterized by the divinely spiritual qualities, and adds to his human nature the spiritual nature, or the life eternal.

The Bahais see true religion itself as a scientific fact, for to them the true philosophy of religion is the statement or the science of the higher spiritual laws of that plain of being known as The Kingdom of God. Through the working of these divine laws and a knowledge thereof, humanity arises from the state of spiritual ignorance which characterizes the so-called "natural" or savage man, and becomes quickened by the process of the higher life. Thus, through a knowledge of the basic principles of religion, and through the wisdom which the living spirit of religion instills into the soul, the true religious man is freed from the thralldom of ignorance and superstition, which imprisons the soul, and he finds ample opportunity and scope for the development of the highest and noblest virtues peculiar to that plane of being known as The Kingdom of God.

ORIENTAL-OCCIDENTAL UNITY

One of the greatest obstacles to overcome before universal brotherhood and peace can come is the natural lack of confidence and understanding between the Oriental and Occidental peoples. The Orient has always been the source of the

world's spiritual inspiration, while in the Occident has appeared the fruition of this inspiration in the form of a highly evolved civilization. Through the Bahai teachings this chasm between the East and the West is bridged, and for the first time in history Oriental and Occidental are meeting on a common ground of sympathy and understanding.

ECONOMIC QUESTIONS

Co-operation is the basic principle upon which all institutions should be founded. The co-operation of all for the good of all. Laws should be so regulated that it will be impossible for one man to enrich himself at the expense of another. Through the proper adjustment of political and commercial relations between individuals and nations all will live in harmony, happiness and in plenty.

THE HOUSE OF JUSTICE

BAHA'ULLAH arranged for the guidance and the welfare of his cause by appointing Abdul-Baha "The Center of His Covenant," to whom the people turned for guidance. And Abdul-Baha arranged that after him the people should turn to Shoghi Effendi, whom he appointed "The Guardian of the Cause and Head of the House of Justice"—a body of men chosen from the believers because of their spiritual qualifications for wisdom and divine knowledge.

The business affairs of the Bahai Movement will then be conducted by these assemblies of consultation. In addition to the local Houses of Justice, there will be a general assembly of consultation composed of representatives from all parts of the world. This will be known as "The Universal House of Justice."

THE METHOD OF TEACHING

The teaching is given without money and without price. Teachers are usually self-supporting, giving their time and services, the recompense for which is the joy and satisfaction of serving in the cause of Truth, but in rare instances

(Continued on page 45)

Star of the West

TABLETS 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.

O ye apostles of BAHÁ'ULLAH—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 West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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MEMORIAL SERVICE HELD ON THE FORTIETH DAY AFTER THE ASCENSION OF ABDUL-BAHA

Friday (January 6th, 1922) was the Fortieth Day after the Ascension of the Great Humanitarian, the man of learning and mercy, Abdul-Baha Abbas.

AT one o'clock in the afternoon people from Haifa, Acca and the neighboring towns, headed by the High Commissioner of Palestine, government officials, foreign consuls, religious leaders, prominent poets and scholars of all nations, race and creeds, assembled at the house of the late Abdul-Baha Abbas. Neither in Haifa nor in any other Oriental city has there ever been such an impressive service. A well arranged and perfectly prepared dinner was served to more than six hundred guests. Besides these, one hundred and fifty of the poor gathered in a special place prepared for them. After all had partaken of the delicious food, they assembled in the large hall. On the platform was a photograph of the departed.

At exactly two o'clock, Abdullah Efendi Mukhlis, ascended the platform and opened the service, and spoke as follows:*

"Many a time have we assembled in this home, which was the place of pilgrimage for scholars and the fountain-head of virtues. Then we used to find it budding and blossoming, the fragrance of its flowers pervading everywhere, the birds singing on its tall trees, the Water of Life overflowing and beauty of happiness on the faces of those who lived herein.

"But today, why do we see its pillars

*Secretary of the National Mohammedan Society.

fallen in ruins, everything sad and sorrowful, its face beclouded, its flowers wilted, its leaves fallen and scattered, its birds silent, everything completely submerged with grief and anxiety—the mineral, vegetable and human sharing alike in this desolation?

“We have more than once partaken of the food from this Hatimic table. (Hatim Tai was known to be the most generous man according to Arabian history.) We used to partake of its food with the utmost ease and drink its water copiously; today—why are we so choked with every mouthful and strangle with every drop?

“This roof has covered us at many scientific and educational meetings—gatherings that were full of happiness and joy, wherein voices sounded, and argument and discussion continued—today, why do we not utter even a word? It is as if birds were perched upon our heads (so silent are we). That happiness has changed to sorrow, that joy into grief and those discussions to quietness and silence. Is it because this home was confronted by circumstances and overpowered by the hosts of torture, or surrounded by calamities from all sides? No. It is neither this or that; nay rather, it is because the Lord of this home, its departed mystery, its spirit and its joy, Abdul-Baha Abbas, has ascended from this mortal world.

“Therefore, it has become lifeless and its appearance changed. We have lived in his time, and we have associated with him for tens of years without any fatigue or weariness; nay rather, we could hardly pass a moment without receiving a portion of his guidance. We know not how the years have passed! Why is it that our days have become long, our patience deficient, our sorrow increased, our endurance decreased?—and it is only forty days since his departure!

“During this sad period we have found only degradation for the world

because of his departure, and glory for the spiritual realm because of his presence. He was the standard-bearer of knowledge, the proclaimer of the verses of unity, the herald of the knowledge of God, the exhorter of good, the prohibitor of evil, the confirmer of the pillars of peace, and the promoter of harmony instead of strife.

“The Prophet (Mohammed) — upon him be peace—said: ‘If knowledge were to be found in the stars, Persian men would reach it.’ Verily, he spoke the truth. Islam and all it includes of ordinances, traditions, even language and ethics were classified and systematized by men of Persia. Unquestionably, our departed one was the seal thereof.

“Today, the Arab, the Persian, the Oriental, the Occidental, the Mohammedan, the Christian, and the Jew have equal share in this memorial service. Since his departure is a calamity for the whole world, therefore the people of the East and the West weep for him. Even though our calamity be most great, yet, praise be to God, his family has been spared for us. This is our great recompense.”

The talk given by the Governor of Phoenicia was as follows:

“His Excellency, the High Commissioner has desired me to express his great regret that, owing to his temporary absence from Palestine, he could not be present with us today. The Civil Secretary, Sir W. H. Deedes, has similarly expressed his regrets because of pressure of work which has detained him at Jerusalem. Both these high officials asked me to convey their greetings to you, and their deep sympathy with the relatives of the man in whose honor we are gathered together.

“Most of us here have a clear picture of Sir Abdul-Baha Abbas, of his dignified figure walking thoughtfully in our streets, of his courtesy and gracious manner, of his kindness, of his love for

the little children and for the flowers and of his generosity and care for the poor and suffering. So gentle was he, and so simple, that in his presence one almost forgot that he was also a great teacher, and that his writings and his conversations have been a solace and an inspiration to hundreds and thousands of people in the East and West.

“It is possible to regard his teaching in many lights. Some may say that it did merely reassert truths which form the basis of all religious teachings. Some may declare that it was premature and impractical, but everybody can appreciate the beauty of his ideals and agree that if the doctrine of universal brotherhood was carried out this world would be a better and a happier place.

“To us who have just passed through the throes of one of the fiercest wars in the history of mankind, and whose minds and lives are still disturbed—words of peace and goodwill sound almost strange upon our ears. We find it difficult to credit them, but everywhere men of many nations and of diverse creeds proclaim the imperative needs of peace. The conscience and imagination of mankind have been stirred and there is a widespread hope that one by one the conflicting interests and misunderstandings that promote strife and hatred will be removed, and that better and more friendly relations will prevail between the nations, between communities and between individuals. Whenever these better times come we may be sure that the name of Abdul-Baha who lived among us here in Haifa, will be remembered with gratitude and affectionate esteem.”

The poet, Wadie Effendi Bestani, gave the following recitation:

“Palestine knows what has befallen her;

But she is so stricken that she is unable to speak.

I am her heart and her tongue;
Her earth and heaven inspire me.
Why should I scatter pearls of tears
on the earth

When the stars are perfectly set in
the sky?

Death has not beclouded the light
of Abdul-Baha!

He is smiling in the Most Glorious
(Abha) horizon.

They called him a Bahai—
Christians and Moslems fall in love
with him.

You may ask the Occident about him,
For though he is the Master in the
Orient,

Supreme and great is he in the great
West.

You may question the Kaiser and the
crumbling thrones and crowns—

Where are the pillars and the
geniuses of the people?

All will fail to answer—

Oh, Abdul-Baha!

Who will guide the astray who are
groping in the dark?

Oh, ye who are commemorating
Abdul-Baha,

Mention ye His words!

Oh, ye who are commemorating
Abdul-Baha,

Comprehend ye His ideals!”

Youssif Effendi El-Kahtib spoke as follows:

“It seems to me no matter how deeply I try to think, I cannot find a way to express what is concealed in my mind. Poets and orators, even if they speak, are far from it, far from it. Can they utter words to be compared with the eloquence of your silence and acquiescence?

“I declare by my life, this makes me firmly believe that Abdul-Baha, after remaining four scores of years in this world, teaching with his thought, guiding with his pen, giving the best example in his glorious deeds, at last has chosen to teach and guide by his silence. Therefore, deep reflections and

meditations are necessary in this memorial service to day.

“As I caused you to weep yesterday in his beautiful home, now it is my duty to cause you to try and forget your grief. I ask you to lessen your heart sorrows and dry your tears. Yea, Sir Abdul-Baha took his body away from us, but he is living in his eternal qualities and benevolence. Even if he has departed, he has left for us from the ‘daughters’ of his sublime ideas, clear lessons; from his wonderful teachings, instructive principles; from his abundant bestowals, the grand heritage; from his precious life, great examples of zeal, will power, patience, firmness and the highest and noblest of all virtues.

“O Gentlemen! There are some people that live in their own pleasures; others live in the soul of their own kindred, nationality, race and creed;—but the one whom Palestine has lost, has lived and will ever live in the souls of the Orientals and Occidentals, in the old world and in the new world. Yea, his name will be remembered throughout ages and centuries, by millions of human beings both Persians and Arabs.

“If there is anyone who might doubt, deny or forget the grace and station of Abdul-Baha, let him recall that Abdul-Baha was a lover of mankind, strongly attached to all and the greatest worker to vivify the world of humanity. This is the foundation of all national, racial and religious unity.

“He was the one who endured until he changed the prison places into scientific and art institutions, and the battle fields into rooms of industries and righteousness. On his departure we have learned that the realization of his sublime aim is almost impossible at present in this unjust world. Therefore, it behooves the religious in their religion, the nations in their countries, and the scholars in their schools, to say: ‘Mercy, all the mercy, belong to Abdul-Baha and all the misery to the feeble human-

ity.’ O my God! We beg for mercy, which is the greatest comfort. Joy, and joy be unto Abdul-Baha!”

Dr. Kaiser Khoury recited his poem in Arabic:

“O spirit of Abdul-Baha, peace be unto thee!

Hover above us from thy lofty station and shine!

Illumine this place because herein is darkness;

Or descend from above and lead this memorial service of the fortieth day.

In the departure of Abdul-Baha there is a dreadful vacancy.

Far from it can any leader fill this vacancy!

O Abdul-Baha, thou hast a supreme place in eternity

And in thy sublime house (Shrine of the Bab) there is a shrine!

The effulgent shrine is shining here, And its light, in the world, is eagerly sought by the people.

Abdul-Baha, the glory of the Orient, Appeared in an age wherein science flourished and superstitions vanished.

Through him, nobility reached the loftiest place;

Towards him the scholars raced;

His new moon appeared in the horizon of Persia,

And thereby the minds became illumined.

The signs of his zodiac multiplied until he reached our horizon,

Wherein he stopped as a full moon.

While he walked, majesty followed and virtue accompanied him;

Even skulls and bones bowed to him.

He lived among us in the Holy Land; Therefore, souls and bodies are sacrificed for the Holy Land.

O family of Abdul-Baha! weep not for him—

Because weeping is unlawful.

Whosoever has lived the life of Abdul-Baha,

Unquestionably the days will revive his name.

But if the friends of Abdul-Baha weep, it is befitting—

Because their weeping is reverence.

Let them weep for him, and let their children weep.

Let Haifa and the orphans weep.

Abdul-Baha, thou wert the father of all,

Therefore, we weep for thee, O Abdul-Baha! O thou hero!

In the East and in the West, thou hast a lofty station.

In all the hearts, thou hast a supreme place,

And on the head of beautiful Haifa, Thou hast a shrine.”

Ahmad Effendi El-Imam spoke:

“A voice was raised by Persia (Teheran), repeated by Mesopotamia (Bagdad) and roared in Romelia (Adrianople). Palestine sympathized with it and opened her breast for it. Its echo grew and expanded to Egypt, and crossed the seas to the New World (America). A voice arose to call the world to love, unity and peace. The voice would never have been spread among the people as electric currents, if its source were not purity of purpose. It is through the grace of the owner of this sacred home for whom this sorrowful memorial service is held, that these Bahai teachings have been spread broadcast among the people.

“This meeting is not for the purpose of discussing the religion and the teaching of the one whom we have lost. We have assembled here in order to enumerate his qualities and to recall his adorable attributes. When we mention Abdul-Baha, we recall sublimity of character and firmness of determination; we recall purity of the heart and the nobility of personality; we recall unexcelled intelligence and Oriental genius. Yea, when we mention Abdul-Baha, we recall the excellence of morals, the exalted principles, and the noble

susceptibilities. We mention him, because he loved the poor equally with the prince; we mention him because he used to entertain both adults and children; we mention him because he was merciful to the orphans and gave freely to the helpless and the stranger.

“One with such glorious qualities is certainly deserving of more than a commemoration. Is it not befitting for the Jordan river to gush forth with grief; the Bardi and the Nile to flow with blood; the Tigris and Euphrates to boil with sorrow; the sons of the Seine and the Thames to tear their breasts; the children of the Mississippi and Amazon to rend their hearts in grief and mourning for the departure of the one who arose to call the people to tolerance, brotherhood and unity so that this world might live in happiness, composure and peace?

“If mankind across the seas and beyond the rivers have wept for him, it was only repaying him in part for what they gained of his good aims and pure deeds. If the Orient has paid its tributes and the Occident has mourned, that was only an acknowledgment of the perfections of this Genius of the Age, who lived gloriously and departed graciously.

“O thou spirit of Abdul-Baha! We do not think our great one whom we have lost had any fear of death. I declare before God, that for whomsoever lives such a perfect life, death is not frightful. Whosoever has such characteristics and virtues, his name will never die. Nay rather, in the minds of the people he will live forever.

“Peace be unto thee, O thou pure spirit of the one whom we have lost and the mercy of God descend upon thy body. May mankind receive comfort and patience in this supreme calamity and may all live the life of the benevolent one who has departed. ‘After death, man is only a theme. Be thou a good theme for a narrative.’”

The Bahai Revelation—The Religious Need of the Time

(Continued from page 39)

persons of means have been known to provide traveling and living expenses enabling certain speakers and teachers for a time to extend the field of their labors. Teaching consists of first living the principles of the Cause in one's inner life and then speaking to others. Unless a teacher lives the life of which he preaches his words will have no effect upon the hearts of others.

All Bahais are servants of the Cause and are supposed to promulgate the teachings, each in his own sphere—each working according to his ability. Some are able to go about through the world teaching and preaching, while others carry on their religious work in conjunction with their material affairs. The Bahais in no way form a close sect or cult. They do not separate themselves from other people. Their work is ever

outward and in the world where they are diffusing spiritual knowledge and serving humanity.

In the following words of Abdul-Baha he instructs teachers how they should teach:

“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?”

A Bahai Poem

DR. ALBERT DURRANT WATSON of Toronto, Canada, has written a long poem of epic nature on the lives and teachings of the three prophets who constitute the Bahai Manifestation. The poem is being printed in a small book about the size of *Hidden Words*. The book will be ready on April 1st and is to be sold at cost, for 25 cents a copy, from the office of the author, 10 Euclid Avenue, Toronto.

Of this poem, Miss Martha Root, who saw the manuscript, has written: “The poem is wonderful. I never read anything so exquisite about the Bahai Cause. I feel so happy to read it and to know it will go down the ages.”

And Mr. W. H. Randall, of Boston, writes: “I truly think the beautiful and wonderful poem will do a great deal for the Cause and is most significant. I believe it will cause many people to ask of the Bahai Revelation and to have a desire to read the words of BAHÁ'ULLAH and Abdul-Baha. It is undoubtedly the first great English poem that has

been written in the Bahai Cause, relating its history and revelation.”

Bahais interested in the appearance of the Bahai essence in all forms of human activity will welcome this first presentation of the thrilling narrative and spiritual teaching in our western verse, and will rejoice that the Master has so inspired a poet of our time that he has laid his poetic gift upon the altar of the Universal Love. To the many souls, unsatisfied with the stones of the various orthodoxies, who have been searching restlessly for the perfect religion, trying in turn all the churches and societies which emphasize but one or, at most, few phases of truth, this poem from a writer widely recognized as a sincere seeker for Light, will serve as a torch leading and calling to that Perfect Manifestation which is the full cup of religious inspiration for our age.

Truly, in this Bahai poem we see art in its highest function, turning the soul of the reader to the beauty of the Supreme One.

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قصیده حضرت آوار

براسنی و هو المعزنی

باز گردن سگسز باری دار
این جهان سوز سیر شعده سازی دار
این جفا پیشه وگر پای نهادی
رسران باز سر دست دلاری دار
آه کاین عالم اهلان تنزل کردید
کلام ارباب سخوت بر حاصل کردید
باز دل خون شد و لاله دیده بر آن
سیر لایب خرد از سر و سامان آقا
بیغمان با بود نشانی ز شرف
ترکان شان شرف این حق عثمان آقا
سهر گشت از این حادثه طهارت شرف
شکر گشت از این فاجعه تمام شرف
ای تک آن قد و آن قامت و سلیم چینه
ماید بچیش و آلاش ایتام چیر شد
آن مطا و کم و دالافت خاص کماست
آن سخا و ایتام و مرحمت عام چیر شد
آه کاین جلا شد از دیده اجاب نهان
گشت تا یک پیشم دل محاسب جهان
تا یکی ای انگسارین گسره در بی تو گشت
مقع و قبح شیره نفس در اندیشه تو گشت
گاه بر ریش زنی تیره و گاه بر شرافع
این چه بیاد و جفا شست که در تیره تو گشت
خون دیده گشته رخ جواهر ثقات
کز زشم زرد شد از در جلال و زفات
دود آهست که بر گنبد سناست بلند
آستین نالین از سینه سناست بلند
بانگ یاسینه ناسته کز جسد جویان
بظلم و بر زیا و بد تیاست بلند
گشت غمی که بر عهد و حق نامور
کعبه شریفش با رفت ز کعبه
ای صد انوس که شد فالیه عالم جویان
قلب اهلان تنزل شد در دستان جویان
روح چون رفت نطق لاجم افتد نامور
دست و پا در سوتن چشم و دل و کوسن نامور
مگرش خورش کوه شود از لطف غم
که تواند بدی زنده کند عظم ز غم
ای در عا که فور بخت بر حق وجود
عده کیست ز شیشه اوراق وجود
ترسم از هم گسره رشته نظم ایام
کش فزوست ز کف نامم اطاق وجود
آن وجود که بود نامش در باطن
زدهم دختر و خاوش شکر خاوش
مردان نامان چه آن شاه شایان
در دل دیده جانست شد در خویش نهان
مختم می نشود تا بدین رشته مهر
یک ز غمغه بهیل عده کتبی در جهان
که زبان دلم و ناطقه ماکر و غموش
آه کی صحت و عمر بر سر بارگوش
یایب اجاب تو را دیده دل بر خونت
خود از انوفه دل و رخ علیا چون است
کوه آن فرغ با کوه و داهت کوهان
لیک سوز دلش از دهن و بیان پرست
تلیت در خود آن سده ایها نیست
بمرا اجاب ستره زان کسبانی نیست

بید بشتا دست غصه در اندوه دارم
بیدری سال که از سخن کسان بدیستم
نقد ده سال فراغ از اشرف سفر
ناکام که در سفر تا بر سلطان قدم
مردی از دست خلق فرغی طلبید
مهری بکله بر زخمی و دروغی طلبید
ای صبا در بره اقطار جهان کن گزینی
بزن و درو آجای بهمان کن نظری
نزد هر یک بنشین یکدم و دلجوی کن
که ایما ثابت بر عهد چرخون بگری
خوش فرموده که چون بوم راه ملک
همراهم بگریزه راه صبر و سکوت
عوض ناله و اندوه بر کل صیقل
بمخیزند بر سطح و بدین شرفات
تا که انوار بها تا به بر کل جهان
تا که آثار بها کسود بر کل جهات
من بم از عالم امر را شوم یار
باشم از قیاب بهر کار مدکار
بمرد از بدی که آرزو جواری باشند
همه در کوه هواداری و یاری باشند
بمرد از سره زبانی و بدنی گردند
همه از آوده زهر قوت و جزوی باشند
تا بر خلق جهان سنجیده می نشوند
بمخنی حق که بر کار موقوف نشوند
حالی ای اهل با وقت قیام دهم است
بمردم دعوت از هر بصلای اتم است
چهل کیسه جیست و یکدل و یک رنگ شویم
بمهر کسبند بخدمت که نه بهنگام غم است
تا بسازد اگر چه آدینه سر افکنه شویم
زیر بکاری بد رفته بترسند و شویم
رفت از در فاحش و اقیام
بسته شد بربح اجاب در کربلایا
دیده بودم شد از طلعت زبانی حق
جز دل و دیده و توفیق ارباب حق
که بهر حالش بیاد و نایان بینند
بمهر جاهر حالش را تا ان بسته
ای عجب خامه زخمی که گشود سوی سرور
که در جگمه که سر بوش جدا گشته نوز
ابر که دید بر آنته و خورشید و بید
شد نور دیده و نوز یک سر آه زده
زین سپس جلا آفاق متور گردد
روشن افکار از آن طلعت آه گردد
ششم شایق تقدس ز دلال است و اذیل
که ز حق رست حلول و ز فرج دزدی
وین سعودی که رسد در نظر اهل جهان
این بان قوس سعود است همان قوس
گر بک و آید و با خلق مساعد کرد
گردد در ملکوت و مساعد کرد
غصن عظم که نهین یار جلال قدم است
خود بر کانه و دلا جلال قدم است
رفت تا طبع نوی ریزد در خست امر
حاضر این غلظه بر در جلال قدم است
زود باشد که زمین جنت اهل گردد
زود باشد که جهان رو فرخ علیا گردد
خسروی که زنی آزادی هر برنجری
بمهر ببرد در این دهر بر کسره زری
سند چشمش آفاق و بلاغ ملکوت
دوره بغمش از تک کون شد بری
در کستان هر چه زمین و آفاق چنان گشته
دیده ام هر چه زمین حادثه شایسته گشته

نجم سراج

قیمت اشتراك سالانه ۳۰ دالراست بتوسط محفل مقدس روحانی طهران یا یکسره با اداره ارسال دارند

شماره ۲ مالا جلال سنه ۷۱ مالا اپریل سنه ۱۹۲۲ شمسی شعبان سنه ۱۳۰۱

-۹-

فَدَا حَرِّ نَارٍ وَبُحْبُوحِ الْجَنَّةِ يَا قَوْلَ الرَّبِّ
سَيَصْنَعُ مِنْ لَكَ الْإِنْفِجَانُ الْغَرِيبُ

در فتنه درگاه بزم این بحر مغر (شعشعای خورشید) بندر سینه نوز

اوقات است که به نطفه نری آن موجود است بقیه را در درختی ای ای، این خود معذب است، دره ای است بی عیب شادمان ده نین غیرت مصلح خود
 است و بعد - دی تو بر شست سخی بن روز سیه خراج خود صوفی به شربت - روی کجرا غسل سالم در تو حق نشستی و هم سیه کند می بین زین فرخواد
 و این تری سبب سوجی که به نفا و وحشت سل عیون کیش را که ای در در شمشیر و تو می درخت کمال در غیر وقت در شرق دوی در غب مجب است که نفس
 مصروف زود و با انفسه بر در کترین معنی که بکن از اول آتش لا انما به استنبه مثل از زایده بود از دوست و او بی دخی که از نفس این
 شمس دشمن چون شمع تابن بودم فسر این شب نیکت کورد چون غرق در بودم بر روی نرسفت از فتنه دور و در شت که شتند که کفست غلبت به نیت بر
 حق نشستی را به هم کمال رسانیده نیز که در زود خوان فتنه چشش بودم . آیام در بطوریکه و قی او بود مصروف به ششم کله ای جسم در اطلاق با برهان هر دترای ز
 آدوی بطرفش بآب بگردیم - این است که اراده قوی او و در اینها ذاتی بی چهار بجاری در عالم کمان دعوت زور انگت برای میان و قهی و بی گمان
 خجسته که هر دست نخر زردان بن وجود بدی که دست ن عظمت در نیش بکلمه منطوق حوله الا انما . سخن است و در فتنه کلمات بی کرات است این کلام
 بطرفش از حق تحقیق است و پس از آن برهان رشید و مشام قوی که در حق تعالی کیش نوزده بنده است و در ترغیب شکسته از این دایج ابدی که در
 سیه و کشت بی مخفی نسکین خود به نیت که شام بکنم امیرن بوجه جز مناصب موش شده در راه امزش در تنبیل سخن نوزده است این کلام
 سخات ذاکری بیف - در حق تو بودیم ، در در این صفت غلظت شکست خود دانسته و در ناداری در یک و نیت و کجا در دستن کلمه به رسم نوزده -



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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**CONVENTION FOR AMITY BETWEEN THE WHITE AND COLORED PEOPLE
BASED ON HEAVENLY TEACHINGS**

**AUDITORIUM OF CENTRAL HIGH SCHOOL BUILDING, SPRINGFIELD, MISSOURI
December 5th and 6th, 1921**

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 'ULLÁH.

VOL. 13

JAMAL 1, 78 (April 28, 1922)

NO. 3

Convention for Amity Between the White and Colored Races

Springfield, Massachusetts, December 5 and 6, 1921

BY ROY WILLIAMS

IN the early part of November the Bahais of Springfield, Massachusetts, decided to hold a Second Race Amity Congress. After due thought and consultation a cable was sent to His Holiness Abdul-Baha, asking his approval and confirmation. Three days later the answer arrived, "Approved; God confirms. ABBAS." This cable was, we believe, his last words affirming a public service by the Bahais of America.

It was then found that many spiritually advanced souls in Springfield desired to assist and be one with the Bahais in accomplishing this service. Notable among them were Rev. A. L. Bouldin, colored, of Loring St. Methodist Church, whose heart was ablaze with the fire of love and service; also Rev. G. R. Waller, Third Baptist Church, and Rev. H. D. Denson, colored, of another branch of Methodism. With these three clergymen were several citizens, among whom were Mrs. Ella Stewart, an ardent worker for humanity and also an attracted soul to the beauty of El Abha, and Mrs. H. S. Green, colored, both enlightened and advanced women of universal perception. With

these souls the revered friends of God, Mrs. Olive E. Kretz and Mrs. Grace Decker, took the foremost part in organizing and bringing to a successful termination this great convention—all in perfect accord with the Bahais of Springfield.

The musical program was especially fine, being put in shape by the masterful hand of a real artist in the person of Mr. Troy P. Gordum, who is known throughout New England as the director of many great musical events. The negro spirituals and soloists were with one exception furnished by or through him.

The opening night, Monday, December 5, 1921, found the large auditorium of the Central High School, which seats 1,200, with nearly every seat filled and the audience composed almost of equal number of both races. The program began without formality by the singing of 125 voices from the balcony of a series of negro spirituals rendered without accompaniment. This was most effective in stilling the incoming audience and creating an atmosphere most heavenly.

After the spirituals, the formal opening was made by the chairman of the evening, Rev. A. L. Bouldin, who voiced the need of economic equality, and introduced the Rev. G. R. Waller, who led in the invocation, asking divine blessing upon the world and unification of the nations and peoples.

The first speaker, Mayor E. F. Leonard of Springfield, spoke most impressively and feelingly of the blot, on America's escutcheon, of lawlessness, dissension and riotous outbreaks. He called on true men to rally to the banner of the oneness of humanity and announced his denunciation of the ill treatment of the black man in America and pledged his aid to the remedy of the same. He said: "I think every man and woman, white or black, desires to bring about better relations between the white and black people. In Springfield I know that good feeling exists between them. From the remotest times there has been hatred and prejudice between races and the feeling is a relic of barbarism. We are all members of one great family, and there are no superior races. President Harding expressed the same sentiment when he said, 'The negro must be educated and have economic justice.' It is foolhardy to raise race prejudice when it was shown in the war that we needed every man of whatever sort. As mayor of a great city in which I know the hearts of the people are right, I protest against the murder and lynching of the negroes in the South, and it is revolting to me as a Christian and a citizen."

After the mayor's address, the state senator, Mr. Chamberlain, was to have spoken. The acquirement of a heavy cold, however, forced him to send his message by letter with a note of regret. His message was a forceful plea for economic justice for the negro and equal opportunity in economic affairs.

Mrs. Sarah Bronson, an accomplished singer, gave two musical numbers that were exquisite and appealing.

There was another element introduced

in the person of Rabbi Price of the modern Jewish faith. This illumined soul most dramatically and convincingly demonstrated that prejudice of any kind should not exist in America by showing how prejudice is fostered in other countries. His comparisons were vivid and truthful and moved all to frequent applause. Rabbi Price wanted to know where he came in, for the Jew is generally considered neither white nor black, and he said that the colored people had a big task to bring about equality for the Jews. He declared, "No question more vital to the safety of America can be discussed. There is no justification for race prejudice. It arises from the traditional distrust of the stranger. In America there should not be religious prejudice, since there is not a union between the church and the state. There should be no distinction between man and man in America where all are subject to the law and to taxes. It is foolish that any political prejudice should exist in America where we have no reason to fear other nations. No reason exists for prejudice of any sort in America."

Rev. W. N. DeBerry—an illumined soul who for many years has known, studied and accepted the Great Message, received the light through Louis G. Gregory many years ago and has always been a staunch friend and supporter of the Cause—spoke powerfully on the need for a better understanding. He outlined the pathway through which it could be attained: sympathy for defects of others, patience in not expecting a hasty solution, faith in the Great Seer to see the problem as a whole—and that Abdul Baha was such an one. All that he said was warmly received and long applauded.

A delightful instrumental solo on the piano was rendered by Miss Hazel Farrar, a coming concert artist.

The chairman introduced Mr. W. H. Randall, who spoke with great power and attraction on the contributing ele-

ments to peace as taught by BAHÁ 'ULLAH, and referred several times to the Center of the Covenant, Abdul-Baha, to show the assembled audience the connection between the Light and its Source. His utterances moved every heart and kindled a new fire of love in every breast. The atmosphere of unity and love present during the evening was as refreshing as a spring morning and without a doubt great results will come from those meetings. Truly the Beloved was present and radiant in the hearts of that gathering.

The meeting closed with songs rendered by the Choral Society, of another composition by a negro composer, calling every heart to sing praise to the Giver of all bounties.

The Tuesday evening session of the Amity Congress opened with a piano selection rendered by Miss Edith Taliaferro and a vocal solo by Mrs. Rose Bogardus. There was a larger crowd than on the previous night and the spirit was stronger and the people more radiant and expectant.

Mr. Alfred E. Lunt, of Boston, acted as chairman and introduced the speaker, Mr. Roy Williams, of Washington, D. C., who spoke on the subject of the "Oneness of Mankind." Rev. Neil McPherson, of the Congregational Church, spoke powerfully on the saving of America, saying: "America will never become what it should until it acknowledges that each nation or man has a different and superior quality that must be recognized by each. Brotherhood means a family of nations with good-will. America must be as the good Samaritan to the stricken nations of Europe." He waxed eloquent and warm in his appeal for good-will and love and moved the audience to ecstasy.

Then Col. Charles L. Young, whose subject was "One God, One Law," broke into a great outburst of eloquence, showing the black man's fitness and equality, his advancement in economic holdings and in serving his country, and

that one law and one God is necessary for both races.

Mrs. Hall sang two beautiful numbers and also Mr. Gordum, the director of music, gave a song, followed by three numbers from the Springfield Glee Club.

Mr. Lunt, the chairman, made remarks and the notable speaker, Dr. Zia M. Bagdadi, addressed the people with "The Heavenly Teachings" of BAHÁ 'ULLAH, which are the cure for humanity. With eagerness the huge gathering drank in every word of the power of the great proclamation of the great BAHÁ 'ULLAH, and the speaker showered every soul with its mighty vibrations. Dr. Bagdadi emphasized the message of Abdul-Baha in regard to the danger of the devastation of America if the heavenly teachings of BAHÁ 'ULLAH are not heeded and enforced, and outlined in detail what Abdul-Baha said about the racial outbreaks and their real consequences.

SOME OF THE WORDS OF THE SPEAKERS:

Among other things, Mr. William H. Randall said: "The Kingdom of God is standing at the door. It is necessary that the household should be at peace. This problem of the races—and I want to make it larger than the white and black, for there are many races and all are the children of God and He smiles on all—is not a problem that we can solve in the usual way, because it is spiritual. . . .

"Peace results from a cause. We think sometimes we can legislate peace, but we cannot. It is the result of certain conditions that bring it into effect. . . . One of the conditions which I think constitute the foundation of peace is political unity. We cannot have peace when we have discord entering into the political harmony of a nation. The world has been prepared as though by the Word of God so that barriers holding nations apart should be torn down. . . .

“Second, the Unity of Nations. To think we can live alone is idle. No part of the world is strong enough to live alone. Nation after nation has tried it. All the great empires of the past have tried it and have fallen because they were self-centered. We cannot afford to be self-centered. We must have the unity of nations.

“Third, Religious Unity. The world is tired of religious struggles. We must come together, based on the religious aspect of the oneness of humanity, so we shall clearly understand each other in the world of religion.

“Unity of the Races. The most natural thing in the world is the thing we have made unnatural. That we should all live together in peace, leaving out the question of reaching to heaven and getting fire from there to do it with. Animals live in peace, flowers live in peace, everything lives in peace except mankind.

“One other means of perfect equality of man and woman. Women have been kept down and not educated. Who would have thought twenty years ago that we would have suffrage for women? It was almost an unknown idea at that time. But look! Today woman has taken her place in the arena of life on an equal standing with man. Motherhood is greatest of all. She is not going to let her children in the future be destroyed by war. She will demand arbitration.

“The fundamental fact is to establish greater peace in the world. Abdul-Baha is in reality the great Prophet of Peace. He is seventy-eight years old. From childhood, or from the age of eight, he was exiled from his country for forty years, and for twenty-five persecuted, but he was born a servant of God and lover of humanity and struggled through it all for the great principle of the greatest peace in the world, based on heavenly teachings—oneness of the human family, oneness of religion, one-

ness of men and women. All these great ideals came sixty to seventy years ago, and today are the great topic for the advancement of mankind. We are in a new age. A great light is burning in the world of humanity. This great light is bringing to us a message. It constitutes the great ideals we hear of today.”

Mr. Roy Williams in his address said: “Nineteen hundred years ago there appeared upon the arena of mankind a remarkable being, a unique personality, a spiritual genius, a Divine Emancipator, who spoke a word which meant really the absolute freedom of all mankind. Now it appears that many changes have come, many outward changes, but inwardly there has been no change. We are still the children of God. We are still the family of God. But outwardly there has come a distinct change. Why? There has crept upon the world an insanity that we are not brothers, that we are not the creation of God. The world of humanity is sick. Jesus Christ was a capable physician. He said, ‘Thou shalt love thy neighbor as thyself.’ Take this into your soul and heart. You will find you will be cured of this disease by the Divine Physician.”

The Rev. Neil McPherson said in part: “Society is an organism. Humanity is an organism. If so, no part can be in conflict with any other part. It makes no difference whether a man is black, white or brown, if he is a human being he has a part to play in working out the distinctions of the human race. There must be co-operation between the different parts. They must function well. The hand is not the same as the eye. Each has a part to perform. And the ear must not find fault with the nose because it is different. God made them different in order that the functions co-operating may reach a good end. The camel is not like the horse, and yet the hump on the camel’s back shows that its difference is an asset. It is because of the hump that it has the power of endurance.

"The white man must acknowledge that the brown man is superior in some respects. The yellow man must acknowledge that the white man is superior in some ways. The white race must admit that every race upon which the sun shines has an asset that is its wealth. A day is coming that shall surprise the prejudiced man. Civilization has but moved westward; it is going into China and Japan. A man of color may be president of the League of Nations. I am not sure the white man has succeeded. I know his danger, and it may be that God is moving civilization by way of America eastward.

"The thing that is uppermost in the family is good-will. Good-will is love in action; good-will is the willing of good for other men. . . . Would that the brotherhood of humanity, the Kingdom of God, were upon the earth. Do whatever lies in your power to destroy forever the thought that one nation because of its color is better than another. We were made not for ourselves but to further God's purpose on the earth."

Hon. Colonel Young said: "We are backed by old glory. The flag that floats over us all and does not ask what color you are or what church you belong to. Whether in the mountains of Tennessee, or in the cotton fields of Alabama or Louisiana, or out on the prairies of Nebraska, on the Pacific Coast, wherever you are—the same God. Whether you are in the humblest home in Springfield or in the White House at Washington, the same God. Wherever you may be—one God, one law.

"Booker Washington left a record to be proud of. Has the negro made good? At the close of the Civil War he owned 12,000 homes; today they possess over 600,000 homes; then 20,000 farms, today 1,000,000; then they possessed wealth of \$20,000,000, now \$1,000,000,000; at the close of the war 90 per cent

could not read or write, today only 20 per cent; then there were 100,000 colored pupils in the schools, now nearly 2,000,000; money for education \$80,000, now over \$1,700,000; then they had 700 churches, now 43,000; then 1,000 Sunday schools, now 46,000; then 50,000 schools, now 250,000,000.

"We are to increase the opportunity of the negro just as fast as his ability develops. Give him more privileges. One law, the law of God. Love thy God with all thy soul, with all thy heart, and thy neighbor as thyself."

Dr. Bagdadi said: "The heavenly teachings are the only solution for the world's racial, political, religious and economical problems. Mankind has become inhuman—even worse than the beasts. Consider the carnivorous animals. They kill because that is the only way for them to get food. But they never kill their own species. For instance, the wolf kills the sheep, but man kills his own kind not for food but for greed. Thus it is evident that man has become more ferocious than the beast. The heavenly teachings are the only solution and remedy to change the brutal characteristics of man into merciful human beings.

"The great prophets are the teachers of the heavenly teachings whereby the ideal and spiritual civilization is established in the world. For example, it was through the divine teachings that Moses delivered the Jews from slavery in Egypt and founded the Solomonic sovereignty in the Holy Land. It was through the heavenly teachings that Christ established the great western civilization. It was through the heavenly teachings that Mohammed stopped the wild Arabs from killing thousands of their children to please their idols and from burning their daughters alive to get rid of them. He abolished their vicious custom of marriage. One Arab was entitled to a thousand wives and after his death his son might choose one

(Continued on page 60)

Star of the West

TABLETS 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.

O ye apostles of BAHA 'ULLAH—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 West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Star of the West Committee—Convention of 1921

Chas. Mason Remy, Chairman

Dr. Wm. F. Slater

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ABDUL-BAHA.

In more normal times than the present the death of Abdul-Baha, which was sorrowfully referred to at the Bahai Conference in Bombay, would have stirred the feelings of many who, without belonging to the Bahai brotherhood, sympathize with its tenets and admire the life work of those who founded it. As it is, we have learned almost by chance of this great religious leader's death, but that fact need not prevent us from turning aside from politics and the turmoil of current events to consider what this man did and what he aimed at. Most of our readers have, we imagine, some knowledge of the Bahai Movement and of how it has grown from the teaching of Mirza Ali Mohammed, the Bab or "Door," who in the early part of the 19th century aroused the fury of orthodox Islam by proclaiming himself as a divine messenger sent to warn the world of the coming of the promised Mahdi foretold by the Prophet. He was shot at Tabriz in 1850 and later buried on Mt. Carmel. His followers went undaunted to a martyr's death, and a Persian nobieman, Mirza Hussein Ali Nuri—later known as

BAHA' ULLAH or the Glory of God—appeared to give fresh life and a new designation to the Movement which aimed at the union of the religions of the world and the abolition of all warfare and discord. As an exile in Acca this successor of the Bab compiled those spiritual treatises which were to guide his followers, and delivered teaching which spread his fame throughout the world. He died in 1892 after appointing his son Abdul-Baha to carry the Bahai teaching to the West and to America.

The behest was obeyed. Abdul-Baha visited England, gave the blessing in an English Church and preached in the City Temple, and on the Continent and in the United States proclaimed the message of universal peace and brotherhood, offering spiritual unity as the greatest human ideal to be attained by using economic and political factors merely as means to that end. Many travellers have written accounts of the patriarchal dignity of Abdul-Baha and of the manner in which inquirers flocked to him at Haifa or Acca, and the religion of which he was the recognized head and which claimed thousands of adherents in Persia

and other countries, has been the subject of learned works by many writers. At his funeral last month on Mt. Carmel, which was attended by the British governor of Jerusalem, many nations paid a last tribute to the man whom all had honored and respected. It is not for us now to judge whether the purity, the mysticism, and the exalted ideals of the Bahai Movement will continue unchanged after the loss of the great leader, or to speculate on whether the Bahai Movement will some day become a force in

the world as great as or greater than Christianity or Islam. But we would pay a tribute to the memory of a man who was a great teacher and a great missionary, who wielded a vast influence for good, and who, if he was destined to see many of his ideals seemingly shattered in the world war, remained true to his convictions and to his belief in the possibility of a reign of peace and love and who far more effectively than Tolstoy showed the West that religion is a vital force that can never be disregarded.



PRESIDENT AND LEADERS OF THE SECOND ALL-INDIA BAHAI CONVENTION
Illustration from *The Bombay Chronicle*, January 1, 1922

The Second All-India Bahai Convention

Held at Bombay, India

Bombay, India,
January 13, 1922.

From *The Times of India*, December 31,
1921.

To the STAR OF THE WEST:

MISSIONARIES FOR INDIA.

I have the pleasure to send you copies of dailies of Bombay which mention something about the Second All-India Bahai Convention and I request you to kindly publish them.

The sessions of the Second All-India Bahai Convention commenced its sittings on Thursday morning in the Bahai Hall, Forbes Street, when delegates from Rangoon, Madras, Surat and Persia attended. The President-elect, Mr. F. Banan of Shiraz, who had specially come to attend the Convention, occupied the chair.

With love and greetings, I remain,

The chairman of the reception committee in welcoming the delegates said that the sad news of the passing of the great Master

Yours in El-Baha,

Merwan Khosrove,

Hon. Secretary.

Abdul-Baha came just at the time they had been arranging for the Convention. He said that it was impossible for him to express the sorrow the Bahais of the whole world felt because of this sad event, but he was sure that all the Bahais were at the moment watching the Bahais of India in this convention. He felt the presence of the Master there and was sure that the Bahais would rise equal to the hour and serve the high teachings the Master taught.

The President said that as in Russia the Bahais did not enjoy such liberty of thought and expression as the Bahais of India enjoyed under the British government, therefore, he was not a public speaker and that it was the first time he had spoken in public. Their Convention of the last year had very great results. It greatly strengthened the hands of the Bahais of Persia. The *Bahai News*, which they started last year, was regularly read by the Bahais of Persia and infused a fresh life of service in them. They were probably aware of this and knew how the Bahais of Persia envied them and how they yearned to come and work in their midst. Some of them had already made up their minds to come and serve the Bahai Cause in India.

A resolution was passed in which it was stated that the Bahais of India should send a resolution, signed by all centres, to the bereaved family of the Master and publish a brief biography of him with his photograph to be sent to all the Bahais of the world in this the hour of sad affliction, as a token of condolence.

Another resolution passed stated that at least four Bahai missionaries should be traveling in India for the whole of the year.

Mr. H. R. Vakil proposed the above resolution. Prof. M. R. Shirazi in seconding it said that Persia was full of learned and capable Bahais and they could come to teach the Cause in India where the Bahai Movement was badly needed. Over four million men in India, he said, had heard of the Cause and had studied it but they needed Bahai teachers to confirm them. Besides, in a continent like India, where all races and religions and languages abound, they must work for racial, linguistic and religious unity. He then proposed the following resolution which was carried:

"That every Bahai in India must educate his sons and daughters in higher arts and sciences and if unable to do so must inform the Executive Committee of the Convention which shall arrange for their education from voluntary subscriptions."

Mr. Syed Mustafa Roumi then delivered an address on the "Bahai Movement and its Past Achievements" in the course of which he said that the Bahai Movement stood for the unity of all races and that this unity was to come through the spiritual teachings of His Holiness BAHÁ' ULLÁH.

The proceedings terminated by a prayer recited by Mr. Nash, a Persian Zoroastrian Bahai.

THE LECTURES.

In the evening two lectures were delivered under the auspices of the Convention in the Sir Cowasji Jehangir Hall, Museum, amidst a large gathering of ladies and gentlemen. Principal A. L. Covernton presided. The first lecture was delivered by Prof. M. R. Shirazi on "The Bahai Movement" while the second was delivered by Mr. A. Rangaswami Ayer on "The Fundamental Unity of all Religions."

Principal Covernton said that he had great pleasure to be present at the opening of the Convention and listen to the opening lecture of Prof. Shirazi. He had been personally acquainted with the Bahai Movement and was of the opinion that it could do nothing but good to every one. Mr. Shirazi was a pupil of his in former years and he found him a keen advocate of the Bahai Movement and he used to interview him on the subject and invite discussion on it. From the principles on which the Movement had been based and from what he had read, it seemed to him that it could do nothing but good throughout the world.

Prof. Shirazi in the course of his lecture said that the Movement was not a local one, nor was it sectarian, and aimed at the unity of mankind. At one time no two men were united and each and every man was against his own brother. But this Movement was to unite them all and it had already begun to do so. This was the civilization that the Movement taught. The people knew there was something wrong because of the distress in the world and that they should investigate the disease in order to cure it and remove the cause. That cause was the hatred in the different nationalities. The cure lay in the removal of this hatred. Mankind and the whole world should be one. He said there was no universal language. The removal of religious prejudices would enable the nations of the earth to have one common language and that one language should be taught in schools. He then dilated on the unity of religions, nations, and the unity of the whole work. He then explained the teachings of BAHÁ' ULLÁH at length.

Mr. A. Rangaswami Ayer then delivered his lecture on "The Fundamental Unity of all Religions" in the course of which he said that the followers of different religions tried to thrust their own particular system into the unwilling mouth of others by destroying their brothers' faith. And this created discord and disunion instead of concord and union. Thus one saw the followers of each religion arrayed in battle and ready to pounce upon one's brother at the slightest pretext. Therefore the world needed to have a religious faith which recognized the merits of all faiths, which would recognize the naturalness of all systems and which would have the grandeur, beauty and truth of all the world prophets. He then commented on the different religions at length and said that India was the fatherland of philosophies and had bred many systems but that the Bahai Movement was the crown of all systems. No superstitious beliefs, no unscientific theories, no fabulous accounts were to be found in the Bahai teachings.

After a vote of thanks to the President, the assemblage adjourned.

From *The Times of India*, January 2, 1922.

PRINCIPLES OF BAHAIISM.

The series of lectures in connection with the Bahai convention were continued yesterday evening in the Sir Cowasji Jehangir Hall, Museum. Three lectures were delivered, the first by Mr. N. R. Vakil on "The Twelve Basic Principles of the Bahai Movement," the second on "The Oneness of Mankind" by Mr. Syed Mustafa Rouni and the third on the "Unity of the East and West through the Bahai Teachings" by Mr. A. Rangswami Ayer. Mr. V. G. Bhandarkar presided.

The president in introducing the lecturer to the audience said that they were living at a time when the air was thick with differences and that it required some courage in organizing the hearts of men to study the problem. To the real solution they must know how Providence had sent down His agency to unite them in one religion. They must know that all differences were accidental and that the ideas and sufferings that troubled them would be remedied through a thorough understanding. He had therefore no doubt that they would listen to the lectures with patience.

Mr. Vakil in his lecture then said that he desired to discuss the possibilities and necessity of a universal religion. They were living in an era when all the five continents of the world had become one. Different

parts of the world were naturally united and the whole world had become as one home. At such a time what but a universal religion could appease the hunger of the soul. Of the fundamental principles of the Bahai Movement the foremost, His Holiness BAHAI' ULLAH declared, was the Oneness of Humanity. He then explained the principles of the Bahai Movement at length, emphasizing that they were the fruits of one tree, that all the nations of the world were united, that in the event of any part of the world being affected, the rest of the world would be affected. They could not be happy unless they were all united and looked not upon the good of themselves but of the whole world. The principles of the Bahai Movement were given out sixty years ago. Referring to the world parliament he said it could not be established unless there is a compact between all the nations of the world and unless there is unity of religions which he hoped would be in the near future.

Mr. Syed Mustafa in his lecture in Urdu on the "Oneness of Mankind" said the theory underlying it was an old one and could be found in every religion. He said God had ordained no difference in the people of the world and nature recognized no caste system. God knew of no differences in religion but it was man's selfishness, hatred and obstinacy that led them to such different systems. He then commented on the views the people held amongst those who tried to overthrow others of their own race. But, he said, all were a single nation. God had created man with love and this could be achieved by following the principles of BAHAI' ULLAH.

Mr. Rangswami then spoke on the "Unity of the East and West through the Bahai Teachings" and dwelt on the history of mankind and emphasized that until all religions were united, disease that corroded humanity would never be cured and the unity of the East and West could be achieved only by co-operating with other countries and not by saying, "India for Indians."

From *Advocate of India*, January 3, 1922.

RESOLUTIONS ADOPTED

The Second All-India Bahai Convention passed the following resolutions unanimously:

To start a Bahai Sunday School to teach Bahai lessons to children with a view to prepare them to work for the cause of international and inter-racial amity and concord.

To propose to all the Bahais in the world to hold a world convention, wherein every great religion of the present day might be united, so as to create a parliament of religions to work for religions' reconciliation, without which international peace seems impossible.

The *Bahai News*, which is being published in Bombay, is to be further improved, and the annual subscription raised from Rs. 3 to Rs. 5.

An executive committee was appointed to carry out the resolutions of the Convention aided by the Central Bahai Fund.

A constitution was framed for convening the Convention and its objects were clearly defined.

The next Bahai Convention will be held in Karachi.

A LECTURE

At the third day's meeting of the Second All-India Bahai Convention, presided over by Diwan Bahadur, G. S. Rao, M.A., LL.B., the president, said the mission of Abdul-Baha had been to remove prejudice and to respect light from whatsoever lamp it was burning.

Professor Shirazi then delivered an interesting lecture. He said, "Abdul-Baha is the product of all the philosophies, teachings and spirits of all the ages past." Born in the year 1844, Abdul-Baha from the age of nine had been an exile, and finally a prisoner in the Turkish fortress of Acca in Palestine. For full forty years he had been a

servant of humanity, though a prisoner. His teachings went out of the prison walls and established circles of Bahais throughout every country of the world, in Berlin, Paris, London, New York, Chicago, Teheran, Calcutta, Rangoon, Tokyo, Bagdad and Shanghai. Bahai spiritual centres were established even in small towns. In the year 1908, by the change of the Turkish Government, Sultan Abdul Hamid, who had imprisoned him, entered prison and Abdul-Baha was released. When asked by press representatives of his experience in prison, he declared, "Freedom is a condition. I was in prison, yet real freedom is in being free from the fetters of the self." In the year 1911, he made a trip to England and France, and for the first time in his life he stood before public audiences and lectured in Christian churches and modern societies and offered solutions of philosophic and economic problems of the day. The next year he made a very extensive trip throughout the United States and Canada, where his followers most abound and like a bird accustomed to his old nest returned to Haifa, and lived there till November 28, 1921, when at the advanced age of 77, he passed away.

During all these years Abdul-Baha's life had been one of the busiest. Bahais visited him from all parts of the world, and various other people sought his advice on other matters. Abdul-Baha was married and has left behind four daughters, all of whom are married.

Convention for Amity Between the White and Colored Races

(Continued from page 55)

of the thousand and kill the rest if he so desired. He illumined the dark Arabian peninsula with the light of science and art.

"About seventy-eight years ago Persia was in utter darkness. At such a time the herald of the Bahai religion, the Bab, appeared in the city of Shiraz and with an irresistible power he faced the Oriental countries and made a challenge to the corrupted civilization of the whole world. He was persecuted by the clergy and suffered six years in exile and prison and finally was martyred by order of the Persian government.

"After his martyrdom some forty or fifty thousand people accepted his message. But all Persia turned against

them and about thirty thousand were martyred. The horrors they suffered are unspeakable. Enough to say that at the hands of mobs many babies met death by having their little mouths forced open and boiling water poured into them in the presence of their mothers and hundreds of women were burned to death with oil. All gave their lives and property for the cause of the Bab and the Prince of Peace, BAHÁ 'ULLÁH, whom they were expecting to appear as promised by the Bab. Nineteen years afterward the horizon of the East became illumined by the appearance of BAHÁ 'ULLÁH. But the Persian government and clergy arose against him and banished him to Bagdad.

There BAHÁ 'ULLÁH and his family remained prisoners for twelve years until they were banished by the Turkish government to Constantinople, Adrianople, and finally they were sent to the prison of Acca in the Holy Land.

BAHÁ 'ULLÁH sent his message to all the rulers of the world and showed them the way that leads to the peace and happiness of the world. The substance of His message is as follows: The oneness of the world of humanity and the independent investigation of reality; the abandonment of racial, religious and patriotic prejudices; the world's religious unity; harmony between science and religion; equal rights and justice between men and women; universal peace and the establishment of an international tribunal; universal compulsory education and the adoption of an international auxiliary language; solution of the economic problem and voluntary sharing and distribution of wealth.

"In short, with such heavenly teachings BAHÁ 'ULLÁH laid the foundation of universal peace and established the Kingdom of God on earth, attracted the hearts of the sincere and opened the minds of the wise throughout the world. In 1892, when he completed his work, he left this world, entrusting the affairs of the Cause to his beloved son, the greatest Branch, Abdul-Baha. From 1892 until this year Abdul-Baha himself carried the banner of the teachings of BAHÁ 'ULLÁH to the great capitals of the nations of the world—to Egypt, France, Austria, Germany, Switzerland, England, America and Canada. His writings and tablets were spread by his faithful friends throughout the world, and today in every country, state and city there are Baháís living up to these heavenly teachings and ideals; their problems solved, their hearts rejoicing with the glad tidings of the Kingdom, their necks become free from the chains of prejudices, blind imitations and superstitions.

"The Baháís in the East adore those

in the West. Those of the North embrace those of the South. The German, French, English, Arabian, Persian, Turk and others who are Baháís love and associate with one another with the utmost joy and fragrance. Such is the power of the heavenly teachings.

"Before closing, I beg of this illumined audience to listen carefully to a most important and thrilling message from my Master, Abdul-Baha. I was favored by being in his sacred presence just a year ago in the Holy Land. He said: 'If the white and colored races do not come to an agreement, there can be no question or doubt of bloodshed. When I was in America I told the white and colored people that it was incumbent upon them to be united or else there would be the shedding of blood. I did not say more than this, so that they might not be saddened. But, indeed, there is a greater danger than only the shedding of blood, it is the destruction of America. Because, aside from the racial prejudice, there is another agitating factor. It is the hostility of America's enemies. These enemies are agitating both sides; that is, they are stirring up the white race against the colored race and the colored race against the white race. But of this the Americans are submerged in the sea of ignorance. They shall regret it. But of what use will their regret be after the destruction of America? Will it be any use then? I mention things before they happen and I write about them before they occur. The bombing of two or three houses is of no importance, but the importance lies in what is coming, which is the destruction of America. The Arabs have many proverbs. For instance, 'Heavy rain begins with drops before the downpour,' and 'The dancer starts with shaking the shoulder, then the whole body.' Now is the time for Americans to take up this matter and unite both the white and the colored races. Otherwise, hasten ye towards destruction! Hasten ye towards devastation!'"

انحاء المود يرحي بقرية النوس وبهم
بتهذيب الاخلاق ضربتان كانتا دعامته
دعوته وغاية امانيه وانى لي انت آتى
على ذكر مناقبه السامية وفضائله الروحانية
وبرقيات تهازي الملوك والامراء والاشرف
والنظام لاسرة الهائلة الفاضلة اثر تقدم هذا
الذي احسث في الكون رة اسف شديد
لاحظم برهان واصدق شاهد على ما ليسير
عبد البهاء عباس من الاجلال والاحترام
في عيون ام المصور . فلا بدع اذا ندب
العالم رجل مصر ومؤيد النظام الاثني
السامي

فسلام عليك يا روح جليل البها محبت
انت الان سواء كنت حاضرة بيننا ام
انت مقبلة في فرايدس الجنان في عالم
النور الاعلى حيث تتلقى الارواح خالدة
بعد الانتقال من عالم الفناء . بل سلام
عليك يا مولاي ابا المقترء والباشرين بل
الف سلام عليك يا من
هيهات ان ياتي الزمان بمثله
ان الزمان يتسلسل بهتيل
ديجيري حيايب

وذليل الكل دفتيا ينسا
واجملوا الطلم بيديه وثنا
هو الا قلة من هاهنا
خبيثة الموت تطير نوسنا
لحياة هي غايات المني
تبصروا الحق جباراً بيننا
تشكروا السمي وتأتوا امانا
واعتداسه انتم انتم انا
وكذا الجسم جيباً عننا
ومنى ما كلف شرأ فينا
لست ارضى داركم لي وطنا
ليس بالمائل منا من وفى
ونى لي في المال ركبتنا
وارسيه الحق جباراً علنا
على ما كلف وياتى ودنا
وهو رمز فاهموه حسنا
لا ولا ماء ولكن اينسا
كان يسري فطره مع فطرنا
اي معنى تحت لفظ كسا
رحم الله حديثاً اننا
وسلام الله يده وثنا
محمد محمد الجبال

فاهدوا البيت^١ ورضوا قضى
وتقيمي مزقوه رمياً
لا ترعك حجة الموت فما
ثغائى وسن في مقلي
لا نظنوا الموت موتاً انه
فانعموا الاجساد عن انفسكم
حسنا الظن برب راحم
ما ارى نفسي الا انتم
عنصر الانفس شي واحد
ففى ما كلف خيراً قلنا
قد ترحلت وخلفتكم
نغذوا في الزاد جهداً لا تنو
اشكر الله النسيه خلصني
فانا اليوم اتاجي ملاه
عاصك في الفرح اقرأ وارى
وطماس وشرايى واحد
ليس خيراً سائناً او هلا
فهو مشروب رسول الله اذ
فاهمو السر فيه نبأ
اسأل الله لتضي رحمة
وعطكم من ملاي صيب

الذي أنس بزكيره القاهي والداني وما
زكيره الاحكم وفضائل عرفنا الملائك
السامي الذي قدم حياته الارضية قرباناً
على مذبح الانسانية بل الكبير القسيه
طابت به نفوس ذوي البأساء والمساكين
بل الزاهد الذي انحنت له الجباه اجلالاً
واحتراماً وخطبت مرده اكابر البلاد
وعظاؤها وعرقة العالم الجديد بشير انطير
ورسول السلام فاكرموا شأنه ودهشوا
بمحكمة السامية وانصاعوا لارائه السديده
واقروا بانه ملاك بصوره بشرانما جاء دار
الشفاء ليهدي الناس سبل الهداية والفضيلة
ولا هجب فهو صورة البهاء ووجه البير
وشمس الاحسان مثال الوداعة والحكمة
كانت حياته على الارض كلها طهارة وانكار
الذات بأس بانظير ويومير القلوب المنكسرة
فضائل تزد بها لا يدانيه فيها احد . اما
عظاته انشاقة وخطبه الرثانة فقد طامأت
لسامعها اجلالاً رؤوس العلماء والفلاسفة
وفى مقدماتهم فلاسفة الاهوركان وعظاؤها
فالوا اليه وقبلوا دعوته حتى اصبحت آتباعه
هناك تمد الأوف المولمة وكفى بها وصفاً
انها كانت نوراً للجاهل يوجهه لباتس
وتعزية للسكين . هذه ابها الجمهور صفات
هذا المنتقل العظيم الذي تحتفل اليوم الأسرة
البهائية الشريفة بتذكر اربيه الهيد .
انه لحري بنا والحق وضاح بان تترن
هذه الذكرى بذكرى حياته الطاهرة التي
صوف يبق صدى تأثيرها السعيد برن في

وقال حضرة الاديب ديمترس .
انندي حيايب :

لا ادري ما اقول ولا بدع اذا
أرتج على الكلام في مثل هذا المقام
المليب الحاصل بوفود الامراء والوزراء
واشراف القوم وعليتهم ذلك المقام الذي
انشرق الإن بانوار فيه مؤبناً احتفالاً
بالاربعين لانتقال مولاي عبدالبهاء عباس
الى رفته الاثلي

وماذا عساي ان اقول بي تعداد
مناقب يتبته هذا الدهر وشمس هذا
العصر من استظهر بمحكمة الباهزة على جور
الايام واعلى منار قومه بحسن تدابير
السامية فارضى الملوك والامراء وابعدت
محبة واحترام الجميع لاقومه الشريف دون
ان يتسائل بشيء من واجب الغاية التي
اتى لاجلها . اجل سادتي وهل يقف
احمر . على تاريخ حياة هذا الرجل العظيم
علم المحبة والسلام عنوان الفضيلة والقوى
بل رب الرحمة والاحسان امام البهائين
ورئيسهم ولا يقول ان قدده يمد خسارة
عامة للانسانية والهيبة والاجتماعية
طراً .

اي ممشر هذا الجمهور الكرام انأ
بعصوة صاحب هذه الحفلة الربيه عبد
البهاء عباس ذلك الفصن الاحظم للهدرة
البهائية العليا من تحتفل اليوم بانتقاله الى
دار الخلود حيث ينضم النفس الى فرعه
والفرع الى جذعه عرفنا الاسد العظيم

ذلك الحسن الكبير إلا أنه اعطاه من التقود كفاية وصار يتفق على حاله مدة طويلاً وخيراً
ارسله الى الاستانة على فتنه مرتين مزينين مكرهين وله حسنات كثيرة امثال هذه
وما هيذنا الاحسن من حسنات والده بهاء الله فتمدهما الله برحمته واعمل منزلتهما في
عليين : هذا

وقد تانت نفوس الفضلاء للاطلاع على تعاليم الطريقة البهائية التي انتشرت في
مشارق الارض ومنها بها بسرعة انتشار النور في الافاق وصار عدد الداخلين فيها يمد
بالملايين وهم في بلاد فارس وفي الهند والصين واليابان وروسيا واوروپا واميركا وغيرها
وما سبب ذلك الامواتة للقل والنقل والذوق السليم . اشرفها لكم هنا شرحا
وجيزاً وهي مختصر باثني عشرة مادة

١ الاولي - وحدة المجلس البشري .
ان هذه المادة مأخوذة من قوله تعالى
« يا ايها الناس انما خلقناكم من ذكر وانثى وجعلناكم شعوباً وقبائل ليعرفوا ان اكرمكم
عند الله اتقاكم »

وهي داخلة لمن يتعصب بجنسيات والقبليات ويشترها الحديث الشريف
« ليس لعربي على عجمي فضل الا بالتقوى »
٢ الثانية - التحري عن الحقيقة .

وهذا المعنى قد اشار اليه القرآن الكريم بقوله تعالى في وصف المؤمنين « قولوا لا نعبد
شعباً » وقد ورد في الحديث الشريف

« الحكمة ضالة المؤمن حيث وجدها والتقياها » وورد ايضاً « اطابوا العلم ولو بالعين »
٣ الثالثة - لاديان كلها اساس واحد :

وهو الاستدلال على انفاق عز وجل وتقدم واجبات التعظيم والعبودية له كما يليق
بجلته وجلاله اذ ان جميع اهل الاديان يقرنونه ويعترفون بوجوده حتى ان عبدة الالهة
يقولون - ما نعبدهم الا نعبدهم لا نقربنا الى الله ذنبي » وقال الله تعالى
« وما تخذت لمن والانس الا ليطردون »

٤ الرابعة - الذين سبب الاخاء والانهاد :
أي كل دين من الاديان يتكون سبباً لاخاء ولصعاد ابائهم وقد ثبت عقلاً وتقاليد ان
رابطة الدين القوي من رابطة لغة ومن سائر الروابط الجنسية والعنصرية وغيرها .
أحكمت عراها :

٥ الخامسة - اتفانى الدين مع العقل والعلم :
بعدما علم ضرورة وجود الدين لبي البشر للاحكام روابط الاخاء والانهاد اشترط بان يكون
الدين متفاهم للعقل والعلم أي العقل السليم والعلم الصحيح والافليس بدين مقبول وهذا مفهوم بايداعه
٦ السادسة - المساواة بين الرجال والنساء .

أي يلقوق الإنسانية الطبيعية ضمن دائرة الشرع والعقل بحسب استدراك كل من
الجنسين بموجب قابلية وفطرته وعدم تجاوز احد الطرفين على الآخر واساس ذلك
احكام روابط الحجة واستدانتها بين الطرفين بالعدل والانصاف :

٧ السابعة - ترك التعصب على اختلاف انواعها دينية كانت او مدنية او اقتصادية
او سياسية او غير ذلك .

هذه المادة فيها تعني عن حجة المجاهدة وشارة الى قوله تعالى
ولا تجادلوا اهل الكتاب الا بالتي هي احسن الا الذين ظلموا منهم وقلوا انا بالذي
انزل البنا وانزل الكتاب والكتاب واحد ونحن له مسلمون » والى قوله تعالى
« يا ايها الذين آمنوا عليكم انفسكم لا يفرح من ضل اذا اهديتهم »
أي على الانسان ان يسعى لاصلاح نفسه اولاً فاذا صار اهلاً لان يهدي غيره فليكن
ذلك بالحكمة والمروءة الحسنة مجرداً عن التعصب قال تعالى :

« قل كل يعمل على شاكلته فربك اعلم من هو اهدى سبيلاً »
وقال عز شأنه « فان تنازعتم في شئ فردوه الى الله والرسول » اي فاجتنبوا به
الى حكم الله وحكم رسوله :

٨ الثامنة - ايجاد السلم العام :
والرأى بذلك ان يكون السبي مجرد واجتهاد لوصول العالم بأسره الى السلم العام وقد
ورد في القرآن الكريم « يا ايها الذين آمنوا ادخلوا في السلم كافة »

وهذا متروك على طهارة الاخلاق وأجراء العدل بين البشر وازالة سوء الظن من
بينهم ونشر الروح الطاهرة بين السموم وأدخال المرأة الى قلوبهم ولا يحصل ذلك الا
بالاصلاح طرق التعليم والتهديب والروطف والإرشاد الصحيح بكل اخلاص والشانف
للادي والادي وقد أمر الله سبحانه بقوله تعالى « وتعاونوا على البر والتقوى ولا تناوزوا

على الاتم والادوان ومعصية الرسول »
وقال تعالى « ولا تمدنوا ان الله لا يحب الممتدين »
وقال « وان تقنوا هو اقرب للتقوى »

ولو اردنا ان نستقصي جميع الآيات التي تحث للبشر للسلم والسلام العالم بالنا الجمل
٩ التاسعة - التهذيب العام :

أي تميم التربية والتهذيب نحو الجمل والتعصبات الائمة الذكر ولتعليم الانسان ما
له وما عليه .

وذلك لان الادب وسيله الى كل فضيلة وذريعة الى خير ذريعة ومعلم بالبداعة ان
هذه المادة مقدمة على التي قبلها لان السلم العام لا يحصل الا بيد التهذيب العام . وفيها
حث على التهذيب والتعلم معاً ولان التهذيب الصحيح لا يحصل الا بالعلم الصحيح قال
الله تعالى

« قل هل يستوي الذين يعلمون والذين لا يعلمون »
هل يستوي الاعمي والبصير ام هل تستوي الظلمات والنور - هل يستوي الاحياء
والاموات »

ونتيجة هذا انما هو الوصول الى حسن الخلق لان الله قد مدح رسوله الكريم بقوله تعالى
« وانك لعلى خلق عظيم » ولو كان يوجد شذح ابائهم من حسن الخلق لمدح الله به
رسوله صلى الله عليه وسلم وقد ورد في الحديث الشريف « البر حسن الخلق »

١٠ العاشرة - ترتيب ابي تحليل المسائل الاقتصادية
أي تقدم الامم على العلم مع مراعاة الحالة الاقتصادية العمومية يتبع الاضطرار وحفظ
حقوق العمال وعدم يخص الناس الشرايط واعطاء كل ذي حق حقه ونحو ذلك

وهذه المعنى مشار اليه ببدء آيات قرآنية منها قوله تعالى
- ولا تبغوا الناس اشياءهم - ومنها « ويل للمطغنين الذين اذا اتوا بالمال على
الناس يستوفون واذا كانوا هم اوزونهم ينجسون - ومنها « وامشوا في مناكبها - ومنها
- ولا تنس نصيبك من الدنيا - ومنها « ولا تجعل يدك مغلقة الى عنقك ولا تبسطها
كاملها البسط فتقند ملوماً محسوراً - ومنها « ولا تبذر بذرهم كأنهم اخوان
الشياطين وكان الشيطان لربه كفوراً - ومنها « وآتوا كل ذي حق حقه والمسكين
وابين السبيل - ومنها « لا تظنون ولا تظننن -

ويوجد آيات كثيرة في هذا المعنى وقد اشار اليه الحديث الشريف بقوله « ما عال
من اقتصد » وقوله التديبر نصف اللبشة واحاديث كثيرة في هذا المعنى وحسنات هذه
المادة واضحة لا تحتاج الى برهان .

١١ - العاشرة عشرة - ايجاد لغة عمومية ففهام تقوم مقام اللغات الكثيرة المنتشرة :
وهذا الموضوع يفكر فيه جميع بلاد العالم قديماً وحديثاً لشدة الحاجة اليه .
وقيل من جد في امر يحاوله وانتمسك الصبر الا تفر بالظفر
ولكن الامر مرهونة بايقانها .

١٢ - الثانية عشرة - ايجاد محكمة دولية :

وهذه المادة الاخيرة ضرورية للعالم الانساني كما هي قديماً لانه متى وجدت محكمة
دولية عليا اي محكمة من رعايا جميع الدول العظمى والار القوية والمثل المختلفة بانتخابات
قانونية كالمجالس النيابية وأطالقت لها الحرية في السياسة اعمالية فلها مستضطر الى وضع
قانون عام وتوحيد النظام ولا يتسررها ذلك الا اتباع سنن العدل المبينة في الاوامر الالهية
والشرائع السارية لتكفلة تخير البشر عاجلاً وآجلاً دنيا وأخرى .

ومن هنا يعلم ان البهائية ليست بديانة جديدة كما توهم البعض بل هي طريقة جليلة
من جملة طرق اهل التوحيد غايتها تهذيب الاخلاق العمومية ونشر الفضيلة بين جميع
البشر وتوحيد المبدأ والغاية الإنسانية كما تقدم بديانة ثانية

البهائية انما هي طريقة اخوية عمومية سلمية تهذيبية اخلاقية وهذا ما يجتهد كل ابيد
ويجتهد للوصول اليه كل عاقل اوجب والله الموفق لما يشاء - هذا - وقد كنت
اسمعت قديماً الاظم وهو حي قصيدة لادد اكابر ائمة الصوفية في وصف حالة الاموات
السعداء قلها الشيخ الاكبر في بعض مؤلفاته ورائي على ناظمها كل الشاء فأعجب بها

فقدتكم العظيم وكاني الان بروحه العالمة الطاهرة تغاطبنا بها من اهل عليين وهي :
قل لاخوتنا راؤني ميتاً فيسكنوني إذ راؤني سحرنا
اتظنون بانى ميتك لست ذلك الميت والله انا
انا مصغور وهذا قصصي كان جيسى وقيمي زمنا
انا في الصور وهذا جديسي كان سحبي اذ الفت السجنا
انا سكينز وحجابي طلمس من تراب قد نخل هفتنا

مجلد ۱۳

الحججہ باختر شادباش وشادباش کہ اگر بیانات و دروایم بنیادی اختصار و نیز گزینی و مستشرق و هرکس مشروری اول روزنامه به آبیانی که در قطعہ امریکہ تأسیس شد هر چند حال طالبان قلیل و محنت صغیر و صوت متضعیف و لگاتر استقامت کنی و منظور نظریاران گزینی و مشمول تبرکواران تا بنان برپیمان در دستگیر طالبان فوج فوج زند و محنت زیاد و میدانت واسع و صوت وصیت ترغیب و جہاں گیر گردد و عاقبت اول جریده عالم گزینی و لوط استقامت استقامت استقامت ع ع

« كان اوفى من السؤل »

وبيان ذلك هو انه من مدة الثلاثين سنة تقريباً أبدأ الى عكاه احد اشرف صنعاه
انجين واسمه

(عبدالله باشا الضاهي البهني)

وبعد مدة مرض ولما ينس من حياه استمدعى اليه السيد عباس افندي وسله مبلغاً
جسماً من القرد قدومه سبعين الف قرش ووصاه بأنه ان أبل من مرضه ان يرده اليه
وان هو مات فليبقى مائة خمسة آلاف قرش على تجهيزه ودفنه و يرسل الباقي الي ابنته
خلوج صنعاه انجين وذكر له اسمها وحمل اقدتها ولم يكن له وارث غيرها . فقا كان من
السيد عباس افندي الا انه امتنع من تسليم ذلك المبلغ بصورة سرية كما احب صاحبه
فخرج من عنده ثم عاد اليه فوراً وبمه شاهدان وتسلم المبلغ بحضورها وحرر به سنداً على
نفسه واشهد على ذلك . وبعدها توفى صاحب تلك الامانة بخيرته فقيدها الحسن السكبير
ودفنه واتفق عليه من ماله الخاص ما بنا أكثر مما اوصى به وايضاً كلف المترقي عند
الحكومة عشرة آلاف قرش . ماشه شهرين فقبضها السيد عباس افندي بيد مشقة عظيمة
واضافها على تلك الامانة فبلغت ثمانين الفاً وارسلها باجمعها الى ابنة المترقي مع رسول
مخصوص استأجره مع ماله الخاص بما بين وخمسين ليرة عثمانية ذهباً فوصلها الرسول الى
صاحبيتها بيد مشقة كبيرة ثم عاد الى عكاه وتسلم فقيدها من المحكمة الشرعية في صنعاه
انجين ومضبطة من جلسي ادارتها وبلديتها ناطقة بوصول ذلك المبلغ الي وارثه الشرعي
وهذه من بعض صفات فقيدها ذلك الحسن الكبير والوفى الذي ليس له نظير فلا بدعماً
قلناً انه كان اوفى من السؤل

ومن جملة صفاته الجمالية واخلاقه الرشيدة انه كان يحسن ان اساء اليه وهم كثيرون
ومن جملةهم احد كبار مأموري حكومة عكاً قديماً فانه كان يسي الى قيدها كل
الاسماء ظلاً وعدواناً وكان يحسن اليه كل الاحسان لا ملاماً بخبره ولا خوفاً من شره
بل بجمارة خلقته العظيم وطيبه الكريم .

وبعد مدة عزل ذلك المأمور من وظيفته وخرج من عكاه وهو في حالة يرثى لها لا
يملك قوت يومه فضلاً عن ان يصحب معه ماله فقا كان من جملة مكارم اخلاق قيدها

شماره ۳ جلد ۱۳ ماه جمال ۱۳۷۸ ۲۸ آبريل ۱۹۱۲ ماه شعبان ۱۳۷۸

يوم

الاربعين

لاشغال

عيد الهباء عيسى

وقال حضرة الكاتب محمود افندي الجبال - ۳ -

ايها الساده

لكم تملكون ما كان عليه قيدها الاظلم من طهارة الاخلاق والصفات الكريمة وحسن
السيرة التي قل ان يضارعه بها من خارج الا وهو :

السيد عباس افندي البهائي

اعلى الله منزلته في فراديس الجنان

لانه قد عاش بينك نصف قرن وهي مدة كافية لحسن الاختيار وبما اثبت له من
صدقة صديقية قديمة تمتد زمنها أكثر من ثلاثين سنة لويد ان اذكر عنه جملة صالحه في
هذا الحقل المريب على سبيل الذكر والتأسي فاقول :

'كانت صفاته قيدها الكريمة أكثر من ان تحصى ولو فر من ان تستعصى كيف لا وقد
كان شمس عصره ووحيد دهره فضله ظاهر واحسانه متظاهر لا يتعالى بنفسه ولا يتعالى
على ابناء جنسه واهل انسه : كان يستدل بأسرار الوجوه على أسرار القلوب يرى بآول رايه
آخر الاور ويبتك عن مهابتها علم السؤر : يستنبط دفتن القلوب . ويستخرج ودائع
الغيبوب : وكان ماله متبرعا وعن مال غيره ورعا : وكانت يده فوق السكف الفقراء .
وتجت شفاة الاغنياء : فاضترف الاهداء بنفسه . واقترب الاولياء من بجره : وما يذسك
له بيزيد الفخر انه

Star of the West

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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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Star of the West

BY WILLARD P. HATCH

Shine on, O brilliant STAR, Shine on!	Reflecting God's own beam
Shine on, Shine on!	From out His late Epiphany
In the darkness of the night	Shine on!
Be a light!	
From the rolling ocean of despair	Shine on, Shine on!
Let us look,	A ship is setting forth
Where God has set a sign from out	To the land of a race that is forming,
Creation's book!	Thy light upon the Way,
Shine on!	Could ever seem to say:
	"Crest the Waves,
Shine on! Shine on!	Brave the storming,
O'er the pure ones where they walk,	In the troubles of the world man is
through the world,	born."
Shine on.	Shine on!
To their clean hearts aflame	
From the altar of <i>The Name</i>	Shine on, Shine on, Shine on!
Gem the night	O'er the gardens of the world, shine on.
With thy light—	"The seed is in the fruit
Shine on!	The fruit is on the tree"
	The gardener is the One of Blessed
Shine on, O brilliant STAR, Shine on	Mystery.
Thy ray of love will seem	Shine on!

Even as Joaquin Miller in his beautiful poem to Columbus, "Sail On and On and On," depicted the unthwartable determination of the great explorer to find a new material world, so has the STAR OF THE WEST displayed upon its pages the unquenchable eternal light of those mighty mariners of the Spirit—the Blessed Perfection, BAHÁ'ULLAH and the Center of the Covenant, Abdul-Baha—from whose fluent pens the beauty of the Ancient Ones has been refreshed and renewed. How they have made Jesus, the Son, as if again living on the earth; how they have set aside the black clouds of prejudice that kept us from appreciation of the wonderful prophethood of Mohammed; how Moses has arisen and talked to us—all through the power of these Brilliant Lights. Truly have they made human brotherhood understandable, by pointing out that God is One and His Creation one!

So Shine on, O STAR—thy pages are sacred with Eternal writings—whose brilliant jewels are treasured in the hearts of men!

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'ULLAH.

VOL. 13

AZAMAT 1, 78 (May 17, 1922)

NO. 4

The Bahai Congress for Teaching and the Fourteenth Annual Convention

BY LOUIS G. GREGORY.

THE FEAST OF RIZWAN.

THE delegates, alternates and visiting friends, hundreds in number, met in the banquet hall of the Auditorium Hotel, Chicago, Saturday evening, April 22nd, in celebration of the Feast of El-Rizwan. The signs of Paradise marked this historic occasion and the wonderful joy of kindred and strangers was an evident sign. Following an hour spent in social communion and getting acquainted, the friends were seated around many tables and the musical voice of Mr. Albert R. Vail was heard, reading with attractive heart the heavenly words:

"O my God! Make Thy Beauty to be my food, and let Thy Presence be my drink: Let my trust be in Thy Will and my deeds according to Thy Command: Let my service be acceptable to Thee and my action a praise to Thee: Let my help come only from Thee and ordain my home to be Thy Mansion, boundless and holy. Thou art the Precious, the Ever-present, the Loving.

"Glad Tidings! Glad Tidings! That the banquet of the Lord is spread in the assemblages of the friends!

"Glad Tidings! Glad Tidings! That the period of bloodshed and carnage hath passed away and the century of Universal Peace and the gathering together of the nations of the earth hath dawned upon us!

"The cup of giving, overflowing with the Wine of Fulfillment, is passing around!"

Mr. Edwin Klein played a piano solo, and responded to an encore.

Mr. Albert R. Windust, presiding, said: "Chicago is happy to welcome you all, delegates, alternates, guests and visiting friends, and especially those who have just returned from the pilgrimage to Haifa." He concluded his brief but cordial remarks by reading from the Revealed Word:

"O ye friends of the Blessed Beauty! Today is the day of attraction and enkindlement! This day is the day of unity and nobility. This century is the century of the reaching of the Cause of God and summoning the people to the Kingdom of God! This call is the call of ecstasy and bliss!" etc. (See *Divine Plan*, page 78.)

Mr. Mountfort Mills, of New York, was the first of the returned pilgrims to speak. He said in part, referring to himself and Mr. Wilhelm: "Our visit was at the summons of Shoghi Effendi. At Haifa we met Bahais from Persia, India, Burma, Egypt, Italy, England and France. Janabi Fazel was on his way there and it was the depth of our disappointment that, owing to the delay caused by his long journey, we did not meet him. On arrival the impression that came strongly over me was that God is in His Heaven and all is well with the world. Outwardly during our journey we turned toward Acca and Haifa, but inwardly to the Spirit of Abdul-Baha. Hyppolyte Dreyfus-Barney met us at the station and made us welcome. We met Shoghi Effendi, dressed entirely in black, a touching figure. Think of what he stands for today! All the complex problems of the great statesmen of the world are as child's play in comparison with the great problems of this youth, before whom are the problems of the entire world. He is a youth of twenty-six, left by the will of the Master as the Guardian of the Cause. No one can form any conception of his difficulties, which are overwhelming.

"We received his joyous, hearty hand grasp and our meeting was short. A bouquet was sent to our room in the form of a young tree filled with nectarines or tangerines. It was brought by Mr. Fugeta. We awoke without any sense of sadness. That feeling was entirely gone. The Master is not gone. His Spirit is present with greater intensity and power, freed from bodily limitations. We can take it into our own hearts and reflect it in greater degrees. In the center of this radiation stands this youth, Shoghi Effendi. The Spirit streams forth from this young man. He is indeed young in face, form and manner, yet his heart is the center of the world today. The character and spirit divine scintillate from him today. He

alone can today save the world and make true civilization. So humble, meek, selfless is he that it is touching to see him. His letters are a marvel. It is the great wisdom of God in granting us the countenance of this great central point of guidance to meet difficult problems. These problems, much like ours, come to him from all parts of the world. They are met and solved by him in the most informal way. Again it came to us with great force that the powers of the Universal House of Justice, when organized, would be limitless. Its sole purpose would be to solve all human problems.

"The great principles laid down by BAHÁ'ULLÁH and Abdul-Baha now have their foundation in the external world of God's Kingdom on earth. This foundation is being laid, sure and certain, by Shoghi Effendi in Haifa today. Yet it is all futile unless throughout the world each one will make this foundation safe in his own heart and life. The House of Justice and the Hands of the Cause are given that his hands may be upheld and the Cause of God may be selflessly established. He wishes us to sense the largeness of these great things, avoid sectarianism and work for the deepening of the Cause of God before its expansion. Largeness of heart and spirit is his wish and will. As the will of Abdul-Baha says, 'Universality is of God and limitations are of the earth.'

"The spirit is here. But going there was an immense bounty. As we move higher and higher up the mountains things of the lower reaches disappear. Our privilege is mighty and beyond description! Each is doing a work no one else in the world can do to build upon the earth the Kingdom of God."

Zeenat Khanum chanted.

Mr. Roy C. Wilhelm, of New York, was the next speaker. "It is interesting," said he, "as one crosses the boundaries of different countries, to witness the workings of what we may, if permitted to coin a word, call the 'bound-

aries mind.' The Syrian thinks the greatest problems and difficulties are those of his country. The Egyptian raises the same complaint about his own land. The Italian laments the difficulties following the war. The Swiss stresses the economic trials of his land. The German feels that some misfortunes have befallen him. France thinks the Frenchman, has great troubles indeed; while the Englishman is plaintive on account of the labor troubles and lack of employment.

"Abdul-Baha says: 'God created the world; man worked out the boundaries.' No one in the world today, except the Bahai who has the universal, selfless mind, can see without prejudice. He has no interest save the happiness of all.

"When one reaches Haifa and meets Shoghi Effendi and sees the workings of his mind and heart, his wonderful spirit and grasp of things, it is truly marvelous. Our world boundaries must fade!

"Rouhi Effendi, brought up with Shoghi Effendi, says of him: 'Shoghi is wonderful. He retired at 3 a. m. and arose at six. Once he worked forty-eight hours without food or drink. His effort is to overcome differences between races and nations. There is the greatest responsibility on each one in laying out one's own actions. First of all must we straighten ourselves out. This is true of nations as well as individuals. Thus we can be effective in guiding others.'

The speaker reported that Hyppolyte Dreyfus-Barney, who has passed a year and a half teaching in China, has expressed high praise of the Chinese civilization and good morals.

Mrs. Florian Krug, of New York, was the last speaker: "This is a supreme moment, when the heart is so full of love that words cannot express. I was a guest at the home of Abdul-Baha at the hour of his ascension. He so veiled the knowledge of his passing that we did not know it until the very hour.

Abdul-Baha toward the end looked so very tired, but Rouhi said he was well. He sometimes walked in his own garden and gave to the Krugs his own room. There was a sweetness about him beyond expression. His power of love was overwhelming. To Mirza Hadi, the father of Shoghi Effendi, he gave instructions to have Shoghi Effendi return from a journey in time for the funeral. This afterward explained why Mirza Hadi, who felt the responsibility of keeping the secret, appeared so dejected. Delegations in their trappings of gold and blue were continually calling upon Abdul-Baha. He was teaching and joking with them. But one day he told the gardener at the Holy Shrine of the Bab that he felt very tired. He bestowed great love upon the Greatest Holy Leaf and upon Khosro, who in childhood and youth has served the Cause of God in the holy household. At the time of the ascension the house was full of guests for the wedding of Khosro.

"At the time of the ascension, Dr. Krug, hastily summoned to the bedside, said: '*Pray! Our beloved Master has ascended!*' Agonized women surrounded the body. The earthly temple was as beautiful as ever except that those luminous eyes were dark. He had ascended to the Realms of Light. Who, that ever loved him, would want him to return? The Greatest Holy Leaf did not think of her own grief, but comforted others. The shock was terrible. Yet through it all was the deep consciousness that there is no such thing as death. Now we must take up our responsibilities. We must be selfless channels so that his glorified spirit can use us."

Mrs. Krug, in conclusion, gave a graphic and powerful description of the funeral of Abdul-Baha, the officials and dignitaries that took part in honoring him, the eloquent eulogies that were delivered by the representatives of various religions and the mass of weeping and moaning humanity, to the number

of ten thousand, who followed his body, borne aloft by loving hands to its resting place in the Sacred Shrine on Mount Carmel.

"All are bereft of the merciful melody and divine call!"

The chairman said: "All of us in spirit were among that throng of ten thousand."

Singing of the benediction closed the meeting.

TEMPLE GROUNDS.

On Sunday morning hundreds of the friends found their way to the village of Wilmette, viewing with interest and pleasure the progress of the construction of the Mashreq 'Ul-Azkar.

SUNDAY AFTERNOON.

The afternoon meeting was again at the Auditorium Hotel. Mr. Mountfort Mills, who presided, spoke of Palestine in the days of reconstruction. He said: "During my stay of a month in Palestine there were certain high spots, outstanding, that could be readily seen. The British government, now dominant in that land through a mandate, has a very difficult and complex situation to direct. This is owing to the various religious sects and their intense zeal in their various beliefs. We of the western world think ourselves tolerant in religious matters. Perhaps our tolerance is only indifference. The people of the Orient take their religion very seriously.

"There is the Zionist movement and a well-defined effort, supported by the Allies, to colonize seventy thousand Jews in Palestine. On the other hand, considerable friction arises on account of feelings of intense opposition among the Arabs. Among the English there appears a strong conviction that the Jews are the most progressive element in Palestine, through their knowledge of commerce and reforms and their acquaintance with minerals, oils and other undeveloped resources.

"But the foundation of difficulties in

the adjustment of affairs is religious prejudice, and this is particularly strong against the old orthodox type of Jews. In Palestine today are the Jew, Christian and Mohammedan. These successive civilizations, in the opinion of the ruling powers, cannot be normally operated side by side, but must be regulated by outside forces, superimposed.

The Bahai Movement is now coming powerfully to the aid of those who would bring harmony, in that its solution is not temporary, but permanent and final. Its central point is Haifa in Phoenecia, on the slopes of Mount Carmel. It does not appear as a new religion, challenging competition, but as a new light and a quickening of the spiritual consciousness of the world. It affords a marvelous solution of world problems, coming at a time when men are wandering in the wilderness for lack of a panacea. It began with the revelation of *The Beyan* in Persia, swept through exile and prison to Bagdad, Constantinople and Acca. It is now known in all parts of the world and what it teaches is seen in its practical results.

"On one occasion during my recent stay in Palestine a tea was given by Shoghi Effendi in honor of the Governor of Palestine and other friends, including a few from the West. The company included Mohammedans, among whom were Mullahs, Jews from the East and West and several Christians. Outwardly alien, all were united in thought, spirit and action. Afterward there was another meeting with the governor, and therein was a cross section of all races and religions. This was due solely to the influence of the Bahai spirit which is back of the teachings to make them real. This spirit has already changed conditions among races, nations and individuals, making them dependent upon one another and mutually helpful."

Mrs. Scheffler and Mr. Windust sang a duet.

Mr. William H. Randall, of Boston, spoke on the Investigation of Reality,

universal truth that shall make all men free. He said: "Mr. Lloyd George, the statesman who opened the Genoa Conference, was quoted as saying, 'God is in His Heaven; man is in his earth. If they could only get together!'"

"The reflection of the image of God in humanity is Heaven. This means the passing of nationalism and materialism and the establishment of reality. It is

tude of truth is the universal vision. That of bigotry is 'We have the light and all else is darkness.'"

Here he related a story of the American tour of Jenabi Fazel. After one of his interesting and wise addresses a lady came forward and asked, if he lived in America what church would he join? That ideal sage answered, "The one that Christ belonged to."



Some of the Delegates and Friends attending the Fourteenth Annual Convention of Bahai Temple Unity assembled on the Mashreq 'Ul-Azkar grounds, Chicago

not the purpose of God that man should remain with self. The outer man must conform his way to the inner light and guidance. Reality is the knowledge of God. Truth never conflicts with truth. Following forms and imitations makes men able to talk like angels, yet they live like men. But following reality makes words and actions agree. Thus both are angelic.

"The greatest phenomenon in the material world is the rising of the sun, which makes all things visible. So the ideal Sun of Truth today shines so as to change the ideas of men, for it reveals the ideals of the Kingdom. The atti-

"There!" she said, addressing her companion, "I told you he was an Episcopalian!"

The speaker dwelt upon the absurdity of color prejudice, showing that it helped neither ourselves nor the other fellow. The organs of the body have a variety of color, yet they are united in action. So must all the peoples of the earth be of one mind. And this will be when they have one religion, which is the seed planted by God. It is now more difficult to lose one's soul, for the light universally shines. In reality the Bahai and Christian are one. It is the same tree and branch of the Lord. But

Note—We would be unjust to the reader were we to allow this excellent account of the Congress to be published without mentioning the splendid address delivered by the writer, Mr. Louis G. Gregory, who, through his modesty, does not mention himself as a speaker.—*The Editors.*

this is a new epoch and cycle, another springtime of God. It brings to us a knowledge of the oneness of God and humanity and removes conflict between religion and science. All truth, as light, shines out from the great central sun of reality which reveals perfect standards of life. In the great waterfall of Niagara, because all drops move in the same direction, they make a vast combination of forces. Now that the Kingdom of Heaven is here, we should all be drawn together in its establishment. How wonderful! How powerful!

CHILDREN'S MEETING.

On Sunday evening the Bahai children of Chicago and its environs, under the direction of Mrs. Grace Foster, their teacher, entertained the assembled friends with a varied program. This included music, recitations of the Holy Utterances, the universal principles of the Cause, life stories of the Bab, BAHÁ 'ULLÁH and Abdul-Baha, and important dates in the Bahai calendar. The message was delivered with especial purity and intelligence. The audience was much pleased with the numbers on the program and much praise belongs to these children of the Kingdom. But the first prize should go to their teacher.

MEETING FOR TEACHING.

A special meeting to stimulate the work of teaching and seed-sowing was planned for Sunday evening. An unexpectedly large audience appeared so that those who expected to deliver special messages to the friends found themselves confronted by many inquirers who were attracted by the spiritual fragrance of the convention.

Mrs. Ella G. Cooper, of San Francisco, presided and read from the prayers and Holy Verses.

Mr. Hooper Harris, of New York, told some of the requirements of the teacher, as emphasized by Abdul-Baha, earnestness, sincerity and complete surrender on the part of the teacher. Mirza Abul

Fazl had also emphasized the necessity of follow-up work. His injunction was, "Do not leave the people until they enter the Kingdom of God." Mr. Harris also related some of his experiences in India and elsewhere, showing that the real preparation was dependence upon God and His guidance to overcome difficulties. There being many schools of religion and philosophy, one can meet their various viewpoints, whether simple or complex, who has a thorough knowledge of such Bahai books as *The Ighan*, the *Seven Valleys* and *Some Answered Questions*. He urged constructive and harmonious methods which would confirm and broaden the reality of each faith, as the point of contact and key to success.

Mrs. May Maxwell, of Montreal, Canada, spoke on the new springtime of the oneness of humanity. She took as the foundation of her address the well-known words: "The Sun of Truth is the Word of God, upon which depends the training of the people of the country of thought," etc.

"When these wonderful words were revealed in Persia the Light of God was under thick veils. The Bab, BAHÁ 'ULLÁH and Abdul-Baha came in succession and the progress of the Cause shows the diffusion of the divine consciousness in the realm of humanity. In the early days of the knowledge of the Cause in the West, people had small capacity for Truth. This lack of capacity was a cause of grief to Abdul-Baha. The message was given in a simple, direct way. People used to be told about Abdul-Baha, the one who had sacrificed all for them. The wonderful light of infinite ideals in BAHÁ 'ULLÁH poured down upon all the people. The early pilgrims could not carry that light, but were as open channels. The early period was one of difficulty and confusion.

"But now the great principles have been evolved which are the consciousness of the world. It is hard to find anyone on earth today not conscious of

the spread of these principles. Now there is a new page in the book of the Divine Cause. Abdul-Baha has ascended, the Divine Heart broken over the griefs of the world. But he has left behind exquisite Tablets, calling upon us to arise, illumine and quicken the world. Sing songs of love, life and light! Encircle the globe! Teach the Cause!

"When Abdul-Baha ascended, he left the door open that we may follow him. We can find him now in each other. 'The reality of the Cause has not yet appeared in America,' said Abdul-Baha. 'When I come a second time, my coming will be very different!'

"We are invited to become his temples; not as units, but in our unity, we become his people. One drop of his love will make us forget the self, forget the whole world! How many people are aware that they are one with their fellow man?

"'O children of men! Do you know why we have created you all from one clay? That no one should glory over his fellow men.' 'In the union of hearts there am I,' said Abdul-Baha. When we love any soul more than self we have attained to a degree of unity. Truly, 'The darkness of this gloomy night shall pass away!'

MONDAY EVENING.

Mrs. A. S. Parsons, presiding, read: "O people, the doors of the Kingdom are opened. The Sun of Truth is shining upon the world. The fountains of life are flowing. The day springs of Mercy have appeared. The greatest and most glorious Light is now manifest to illumine the hearts of men. . . ."

Mr. Harlan F. Ober, of Boston, said: "We are gathered here in the spirit of the investigation of Truth. All are sharers in this effort and search. All differences thus disappear as though the whole world were under one tent. We are emerging from a chrysalis. A new language and capacity are neces-

sary. In the past we have thought in terms of contrast and conflict. This attitude is an inheritance from deviation and imitations. But those abreast of truth keep in motion, acquiring a new spirit and a new consciousness. One religionist, thinking his own faith the only one that contained truth, has accused others of being imitators and forgers. Yet it is the same light of truth that shines in all. Even as when a wireless telegraph sends code messages, they are received everywhere by instruments of the same vibration, so uniformity of teachings in various religions are a sign of divine oneness.

"All the great teachers and all religions have been universal. Their aim has been to lead men away from the limited: Each of the peoples of the earth must become conscious of reality. This is the age of the annihilation of dogma and of the diffusion of liberal thoughts. The world's differences are being plowed up in order to get results in new seed-sowing. Judaism, renewed, will have universal love for Christian and Christian for Jew. So will the Mohammedan, his religion now all broken up and divided, struggle for spiritual freedom. A new spirit sways them all, and a new urge toward the Spirit of Truth. People of every clime, race and creed find themselves in the utmost love and attraction. In the cities poverty will give way to real affluence. Crime will be a thing of the past. These are fruits on the tree of perfect unity. Poets, philosophers and seers have caught this vision in the past. But whereas in the past one here and one there saw these things foreshadowed, now there are millions of hearts in which these things are expressed.

"Carmel, the Mountain of God, is budding forth with a new civilization. It is the plowing up of the new spiritual earth and new shoots appear. A great and universal consciousness will transform the earth. When Abdul-Baha was freed, a spiritual fire swept over Turkey.

It forced into coöperation Jews, Christians and Moslems. Then, after a few years, the old antagonism revived. But ere long another great wave of spiritual consciousness will come, affecting the whole world."

Flora Bohmann Ernst sang a solo.

Miss Martha Root, of Cambridge Springs, Pennsylvania, responded to the subject: "Apostles of the New Day and Their World Journeys." "Abdul-Baha says it is the fragrance of the rose which draws people to the garden. So it is the severance from self which attracts people to the Divine Paradise. People are now advancing so far in the path that we are soon to realize the millenium.

"Kurrat-ul-Aine was the first martyr to the cause of women's freedom. She was well educated and trained in spiritual ideals and went forth as a teacher. She visited the Shah of Persia and took, as the gift of a king to him, the principles of the new faith. She advocated the removal of all prejudices.

"Mirza Haydar Ali, the revered Bahai teacher, went to Egypt to urge the Khedive to take a stand for universal peace. With Seyed Assad 'Ullah he was forced to spend eleven years in prison. BAHÁ 'ULLAH, during the years of his cruel imprisonment, revealed a Tablet to him in which were found these eloquent words: 'I have heard thy cries and am conscious of thy tears. Remember in all times and in all places that God is faithful and do not doubt this. Be patient, even though great calamities come upon thee. Fear not! Be firm in the path of the Lord, as a mountain unmoved, unchanging in thy steadfastness. God has made afflictions as a morning shower to His green pastures and as a wick for His lamp, whereby earth and heaven are illumined.' When a very old man, this heroic character started out to journey from the Holy Land to Persia without even the equipment of a donkey. Through faith, ways and means were

provided for his journey. He returned and was until the end of his life called the Angel of the believers. Seyed Assad 'Ullah, his companion in prison, after his tour of America with Abdul-Baha, went to the most dangerous part of Southern Russia to teach. With such heroic lives soon the problems of the world will be solved.

"Miss Agnes Alexander learned the beauty of the Bahai teachings. She was a resident of the Hawaiian Islands. Then she went to Japan and lighted the torch of guidance, bringing illumination to many souls. More recently her efforts have been extended to Korea, opening that country to the Heavenly teachings."

A very touching tribute was also paid by Miss Root to the venerable teacher, Dr. H. S. Harper, who for many years has served the Cause night and day. When others are asleep, his prayers ascend in the night for all the world. Dr. Harper made a brief but feeling response.

In conclusion, Miss Root referred to the instructions of Abdul-Baha for the opening of China to the Cause. His words refer to the virtues and capacity of the Chinese people and the qualifications of the Bahai teachers who must go to them. She exhorted all to know what God wills and to carry His message. If you arise, in whatever enterprise you engage, the might of God will assist.

TUESDAY EVENING.

The chairman was Mrs. Keith Ransom Kehler, of Chicago. She read with spiritual attraction a prayer of BAHÁ 'ULLAH. Mrs. Kehler, it is understood, has become a flame of Guidance among her large and influential circle of friends. She spoke of the Bahai teachings on the economic situation and how reciprocity between the elements was needed. One family under just rule

Song of the Holy Mariner

Revealed by His Holiness BAHA 'ULLAH

(Note the following instructions given by Shoghi Effendi: "Where the asterisks (***) are placed the following chorus or burden of the song is every time repeated: '*Glorified be my Lord, the All-Glorious!*' After the last three verses of the song the chorus is as follows: '*Glorified be our Lord, the Most High!*'")

He is the Gracious, the Well-beloved!

O Holy Mariner!

Bid thine ark of eternity appear before the Celestial Concourse, ***

Launch it upon the ancient sea, in His Name, the Most Wondrous, ***

And let the angelic spirits enter, in the Name of God, the Most High. ***

Unmoor it, then, that it may sail upon the ocean of glory, ***

Haply the dwellers therein may attain the retreats of nearness in the everlasting realm. ***

Having reached the sacred strand, the shore of the crimson seas, ***

Bid them issue forth and attain this ethereal invisible station, ***

A station wherein the Lord hath in the Flame of His Bounty appeared within the deathless tree; ***

Wherein the embodiments of His Cause cleansed themselves of self and passion; ***

Around which the Glory of Moses doth circle with the everlasting hosts; ***

Wherein the Hand of God was drawn forth from His bosom of Grandeur; ***

Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes. ***

O Mariner!

Teach them that are within the ark that which we have taught thee behind the mystic veil, ***

Perchance they may not tarry in the sacred snow-white spot, ***

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below, ***

May wing through space even as the favored birds in the realm of eternal reunion; ***

May know the mysteries hidden in the seas of light. ***

They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance. ***

They have desired to ascend unto that state which the Lord hath ordained to be above their stations. ***

Whereupon the burning meteor cast them out from them that abide in the Kingdom of His Presence, ***

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory: ***

“O guardian angels! Return them to their abode in the world below, ***

“Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained; ***

“Whereon the ship of fancy standeth still which the minds of them that comprehend cannot grasp.” ***

Whereupon the maid of heaven looked out from her exalted chamber, ***

And with her brow signed to the Celestial Concourse, ***

Flooding with the light of her countenance the heaven and the earth, ***

And all beings were shaken in their mortal graves. ***

She then raised the call which no ear through all eternity hath ever heard, ***

And thus proclaimed: “By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth, ***

“Can in no wise ascend unto the glory of the highest heaven.” ***

Thereupon she summoned unto herself one maiden from her handmaidens, ***

And commanded her: “Descend into space from the mansions of eternity, ***

“And turn thou unto that which they have concealed in the inmost of their hearts. ***

“Shouldst thou inhale the perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought, ***

“Raise a cry within thyself, that all the inmates of the chambers of Paradise, that are the embodiments of the eternal wealth, may understand and hearken, ***

“That they may all come down from their everlasting chambers and tremble, ***

“And kiss their hands and feet for having soared to the heights of faithfulness; ***

“Perchance they may find from their robes the fragrance of the beloved One.” ***

Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above his mortal temple. ***

She then descended with such an adorning as to illumine the heavens and all that is therein. ***

She bestirred herself and perfumed all things in the land of holiness and grandeur. ***

When she reached that plane she rose to her full height in the midmost of creation, ***

And sought to inhale their fragrance at a time that knoweth neither beginning nor end. ***

She found not in them that which she did desire, and this verily is but one of His wondrous tales. ***

She then cried aloud, wailed and repaired to her own station within her most lofty mansion, ***

And then gave utterance to one mystic word, whispered privily by her honied tongue, ***

And raised the call amidst the Celestial Concourse and the immortal maids of heaven: ***

“By the Lord! I found not from these idle claimants the breeze of Faithfulness. ***

“By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly.” ***

She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble, ***

And she fell upon the dust and gave up the spirit. It seemeth she was called and hearkened unto Him that summoned her unto the Realm on High. ***

Glorified be He that created her out of the essence of love in the midmost heart of His exalted paradise!—

Glorified be my Lord, the All-Glorious!

Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the highest paradise had ever gazed. ***

They all gathered around her, and lo! they found her body fallen upon the dust; ***

And as they beheld her state and comprehended a word of the tales of the Youth, they bared their heads, rent their garments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions—

Glorified be our Lord, the Most High!

Report of the Bahai Library Committee

*Rendered to January, 1921.**

AT the eighth Annual Convention of Bahais held in Chicago in 1916, a Bahai Publicity Committee was formed, the object of which was to further the knowledge of the Bahai Revelation through the diffusion of the written teachings as approved by the Center of the Covenant, Abdul-Baha.

Prior to this time attempts had been made by various Bahais to place our literature in libraries here and there throughout the country, particularly in public libraries in those cities in which there were centers of Bahai teaching. At the earnest solicitation of one of the friends concerned in this library movement, the Bahai Publicity Committee interested itself in the work, and the result was that the Bahai Library Committee was formed.

Since its organization this Committee has sent out circular letters to over twenty-five hundred public libraries throughout this country, enclosing printed lists of Bahai publications on standard catalogue cards for filing, asking the librarians to apply to the Committee for the desired Bahai literature to place on their shelves, and, if they already had any of our books, requesting them kindly to let us know which volumes they possessed.

Responses from over four hundred and thirty Public Libraries in America have been received. This includes many university, town, and institutional libraries, and in turn our Committee has already been able to place in all, up to date, 4,929 volumes in these institutions, while in the future we hope to add more to this number of books already sent out. With the exception of 200 copies of *The*

Brilliant Proof, by Mirza Abul Fazl, recently purchased by this Library Fund, all these books have been donated to us for this purpose, the only expense of the Committee being that of handling and placing, and in some cases of binding the books. Our most recent gift was one hundred copies of the latest edition of *Divine Philosophy*, made by Mr. Wm. H. Randall. These books in paper covers were bound by us in substantial board covers, at the expense of the Library Fund, and now are shelved in libraries throughout this country.

The Secretary of our committee keeps a very careful record index of all books which we place, as well as those reported to us, which are placed by others in public libraries. Furthermore she is in correspondence with librarians all over the country, from whom we are constantly receiving appreciative testimonials. The work is being systematically done, and we have every hope that many good results will follow.

The Bahai Library Committee transacts all of its business directly with libraries. Books are not sent to libraries through friends, but only direct to those libraries from which written application for Bahai Books are received, addressed to the Bahai Library Committee. In this service the Library Committee needs the help and co-operation of the friends in all parts of the country. We request that the Bahais in each Assembly help us in our work, *first* by interesting their local public libraries in having our literature upon their shelves and *second*, by referring inquirers to those libraries for Bahai reading matter and *third*, by asking the librarians of their public libraries to apply to the Library Committee for such books as we are able to send out. We send out with all books Library

*Report received from the Committee, January 25, 1922.—*The Editors.*

of Congress catalog cards for the same, thus minimizing the effort, and standardizing the work of cataloging the books, which is not a small service

rendered to those libraries who receive our gifts. You are asked to request librarians to apply directly to the committee for books.

All communications should be addressed to

Charles Mason Remey, Chairman.
Elizabeth G. Hopper, Secretary.

THE SECRETARY,
Bahai Library Committee,
P. O. Box 1319, Washington, D. C.

Note: We will be happy to receive as donations copies of any of the standard and approved books of the Cause and in turn we will place these gifts in libraries.

“Unto this I Call You”

Words of Abdul-Baha to the American friends, on the Steamship *Celtic* just before sailing from New York City, December 5th, 1912.

THIS is my last interview with you and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this: I have repeatedly spoken to you and I have invited you to the unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all. He is the Provider of all. He is the Life-giver of all. He is affectionate to all. Before God all are as servants of one God and God is compassionate toward all. Therefore we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. . . .

As to you: your efforts must be made lofty. Exert yourselves with your heart and soul so that perchance through your efforts the light of Universal Peace may shine and the darkness of estrangement and enmity may be dispelled from amongst men so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East, for

all are the denizens of the one planet and all are peoples of the one nativity and all are the flocks of the one Shepherd. . . . You are informed concerning the mysteries of God. Your eyes are illumined. Your ears are made hearing. You must therefore look toward each other and then toward all mankind with the utmost love and kindness for you have no excuse to bring before God if you do not live in this way for you are informed of that which constitutes the good pleasure of God. You have heard His commandments. You have harkened unto His words of advice. You must, therefore, be kind to all men. You must even be kind to your enemies as to your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable those who are not agreeable to you so that, perchance, this darkness of conflict may disappear from amongst men and the light of the Divine may shine forth; so that the Orient may be illumined, that the Occident may be filled with fragrance, nay, the East and the West may embrace each other in love and deal with one another in the utmost affection. . . . Unto this I call you.

Star of the West

WORDS OF 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 worldwide—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.

Translated by Mirza Ahmad Sohrab, Dec. 24, 1910.

O ye apostles of BAHA 'ULLAH—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 West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Revealed April, 1916—translated by Mirza Ahmad Sohrab, April, 1919.

Words of Abdul-Baha to Mrs. Ella Goodall Cooper, when she visited Abdul-Baha in 1920 and in bidding him good-bye asked him if he had a message for Gertrude Buikema and Albert Windust: "Convey my greetings and love and say unto them, 'Praise be to God, you are assisted in the service of God. Do not look now at the small influence of the STAR OF THE WEST. A day will come when this will be the greatest paper in the world. It will be spread in the East and in the West.'"

STAR OF THE WEST Committee—Convention of 1921

Chas. Mason Remey, Chairman

Dr. Wm. F. Slater

Albert Vail

Carl Scheffler

Martha Root

Editorial Staff: Albert R. Windust—Gertrude Buikema—Dr. Zia M. Bagdadi

Honorary Member: Mirza Ahmad Sohrab

VOL. 13

AZAMAT 1, 78 (May 17, 1922)

NO. 4

Change of Management of the STAR OF THE WEST

Allaho 'Abha!

In accordance with the will of Shoghi Effendi in the letter to the Bahais of America (See page 87), the STAR OF THE WEST must now be recognized as one of the large activities of the Bahai Cause, and by the action of the Convention of 1922, passes from under the jurisdiction of the friends whose names appear above to the direction of a Special Board elected by the National Spiritual Assembly (formerly called the Executive Board of Bahai Temple Unity) and constituted as a Committee thereof, responsible to it and over which the National Body shall exercise constant and general supervision. The members of this Special Board are: Mountfort Mills, Roy C. Wilhelm, William H. Randall, Albert Vail and Edna True.

This issue (No. 4, Vol. 13) of the STAR OF THE WEST is the last published by the undersigned.* The next issue will be edited, published and distributed by the new Board, who have chosen Mr. and Mrs. Albert Vail to carry on the work.

We hope the friends will, with renewed energy, arise to assist the new management and make the STAR OF THE WEST what it is destined to be. (See words of Abdul-Baha at the top of this page.) We wish to thank all the friends for the many expressions received of appreciation, and for their co-operation and assistance throughout the past twelve years.

*Albert R. Windust,
Gertrude Buikema.*

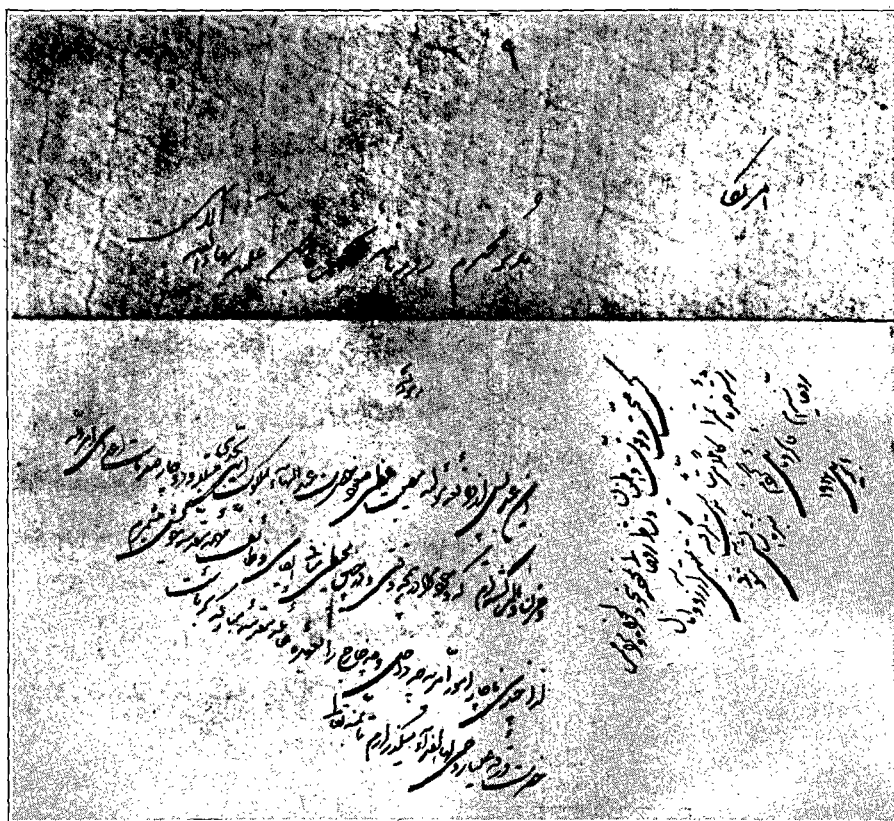
*We assume that the editor of the Persian section, Dr. Bagdadi, will continue his work on the STAR OF THE WEST, because no word has reached us from the Committee indicating any change in the management of this department.

Important Letters from Shoghi Effendi and Bahaeyeh Khanum, the Greatest Holy Leaf

Photograph of the original letter written by Shoghi Effendi and translation of same, sent to the STAR OF THE WEST by his honor Mirza Hadi Shirazi, the noble father of Shoghi Effendi, through Dr. Zia M. Bagdadi. This photograph and the following original letter (from the Greatest Holy Leaf) reached this country after the same recently sent out by the National Spiritual Assembly to the Assemblies throughout America:

He Is God!

This servant, after that grievous event and great calamity—the ascension of His Holiness Abdul-Baha to the Abha Kingdom—has been so stricken with grief and pain and so entangled in the troubles (created) by the enemies of the



Fac-simile of Letter from Shoghi Effendi, written by his own hand, and Envelope (above) addressed to the STAR OF THE WEST

Cause of God, that I consider my presence here, at such a time and in such an atmosphere, is not in accordance with the fulfillment of my important and sacred duties.

For this reason, unable to do otherwise, I have left for a time the affairs of the Cause, both at home and abroad, under the supervision of the Holy Family and the headship of the Greatest Holy Leaf—may my soul be a sacrifice to her—

until, by the Grace of God, having gained health, strength, self-confidence and spiritual energy, and having taken into my hands, in accordance with my aim and desire, entirely and regularly the work of service, I shall attain to my utmost spiritual hope and aspiration.

(April, 1922.)

The servant of His Threshold,

(Signed) SHOGLI.

Letter from the Greatest Holy Leaf, Baha'eyeh Khanum, sent to the Editors of the STAR OF THE WEST:

He Is God!

To the servants of the Blessed Beauty and the dear friends of His Holiness Abdul-Baha!

Although the hearts of the people of Baha are intensely burning on account of the great calamity (of the ascension of Abdul-Baha), and the sobbing and sighing of the friends have reached the ears of the Supreme Concourse and the Hosts of Holiness in the Abha (Most Glorious) Paradise, yet, because this day is the day of service and this hour is the hour of diffusing the fragrances, the friends of God must, like a bright flame, arise in service to the Cause of God and surpass one another (in service). They should be like penetrating meteors, expelling every disloyal covenant-breaker, in order that in the Preserved Tablet of God, they may be recorded with the group who has fulfilled the Covenant and Testament of God.

His Holiness, the Guardian of the Cause of God, the Primal Branch, the joy of the people of Baha—Shoghi Effendi—because of this great calamity, most painful event, infinite sorrow and the severity of the effect upon himself—has desired to travel for several days, that he may regain his health and have rest. Then he will return to the Holy Threshold, arise in service to the Cause of God and perform his duties.

According to a letter written by his own hand, which is enclosed, he has appointed this prisoner to supervise and manage the affairs of the Cause, through consultation with the Holy Family, during his absence. Therefore, this perishable one, temporarily, has organized



بسمه

بندگان جمال ابدی و یاران عزیز حضرت عبدالباقی، هر چند غلب اهل بهار است
مصیبت عظمی درآید احزان و چنین دامن یاران کوشند ملا علی بیست
قدس و رحمت ابدی و لکن چون بوم بوم خدمت و منکام و منکام سرسخت
باید اجتهای الهی چون شعله نورانی کمال همت قیام بر خدمت امر الهی
و گوی سبقت از یکدیگر برآیند و چون شهاب ثاقب طارده بر ناقص
گردند تا در لوح محفوظ الهی در زمره الذین و فوا بهدائه و مسالمة
حضرت ولی امر الله یحسن مناز و سرور اعل بها شوقی افندی را این مصیبت
گبری و ناجیه عظمی و احزان بی پایان و شدت تا اثر سبب که چند
روزی و اجرت و سفری اختیار نمایند و کسب و راحت فرموده
مراجعت مباحث قدس نمایند و بخدمت امر الله و در غایت تلاش
قیام فرمایند و در غیاب ایشان بوجوب و سختی که کائنات ارسال شود
این سجود را معین فرمودند که بشودت خاطر مقدمه امورات امریه
قرار و انجام پذیرد لذا اینفانیه موافقا مجلسی ترتیب داده که بعد از این
نقوس معینه که حضرت شوقی افندی تسبیح نموده اند مجری کرده و امید
در مدت غیاب ایشان در استان الهی و اما در جمالی کمال جهد در قیام
امر الله بنمایند و امر الله انشاء سر می بنماید از بیاباده رؤف بریم
(بجانبه) ماه شعبان ۱۳۴۰

Fac-simile of Letter from Baha'eyeh Khanum, the Greatest Holy Leaf

an assembly to act according to the advice of the souls who were appointed and nominated by him—His Holiness Shoghi Effendi.

I am hopeful, that during the period of his absence, the friends of God and the maid-servants of the Merciful may show forth great efforts in the progress of the Cause of God, and the Cause of God may spread rapidly.

Verily, He is Compassionate and Merciful to His Servants.

(Signature and seal) BAHAEYEH.

(Month of Shaban, 1340—April 1922. Translated by Dr. Zia M. Bagdadi, Chicago, May, 1922.)

Letter from Shoghi Effendi to the Bahais of America and sent to all the Assemblies a few days before the recent Convention:

Haifa, Palestine, March 5th, 1922.

Dear fellow-workers in the Cause of BAHÁ 'ULLÁH:

It is with words of regret and disappointment that I desire to open this letter because of my inability, in view of my manifold and pressing duties, to respond individually and in writing to the many messages of love and sympathy and of hope that you have so affectionately sent me since our Beloved's passing from this world. I am sure I am voicing the sentiments of the bereaved ladies of the household when I say that however desirous we may be to correspond separately with every one of you, the grave responsibilities and manifold duties now devolved upon us make it regrettably impossible to express in written messages to every friend what we constantly feel in our hearts, and pray for when visiting his sacred Shrine.

At this grave and momentous period through which the Cause of God, in conformity with the Divine Wisdom, is passing, it is the sacred duty of every one of us to endeavor to realize the full significance of this hour of transition, and then to make a supreme resolve to arise steadfastly for the fulfillment of our sacred obligations.

Great as is the love and paternal care which our beloved Master is extending to us from on High, and unique as is the Spirit that animates today his servants in the world, yet a great deal will depend upon the character and efforts of his loved ones on whom now rests the responsibility of carrying on his work gloriously after him. How great is the need at this moment when the promised outpourings of His grace are ready to be extended to every soul, for us all to form a broad vision of the mission of the Cause to mankind, and to do all in our power to spread it throughout the world! The eyes of the world, now that sublime personality of the Master has been removed from this visible plane, are turned with eager anticipation to us who are named after His name, and on whom rests primarily the responsibility to keep burning the torch that He has lit in this world. How keenly I feel at this challenging hour in the history of the Cause the need for a firm and definite determination to subordinate all our personal likings, our local interests, to the interests and requirements of the Cause of God! Now is the time to set aside, nay, to forget altogether, minor considerations regarding our internal relationships, and to present a solid united front to the world, animated by no other desire but to serve and propagate His Cause.

It is my firm conviction which I now express with all sincerity and candour, that the dignity and unity of the Cause urgently demands—particularly through-

out the American Continent—that the friends should in their words and conduct emphasize and give absolute prominence to the constructive dynamic principles of BAHĀ 'ULLĀH, rather than attach undue importance to His negative Teachings. With hearts cleansed from the least trace of suspicion and filled with hope and faith in what the spirit of love can achieve, we must one and all endeavor at this moment to forget past impressions, and with absolute goodwill and genuine coöperation unite in deepening and diffusing the spirit of love and service that the Cause has thus far so remarkably shown to the world. To this attitude of good will, of forbearance and genuine kindness to all, must be added, however, constant but unprovocative vigilance, lest unrestricted association with the peoples of the world should enable the very few who have been definitely pronounced by the Master as injurious to the body of the Cause, to make a breach in the Movement. Not until, however, an unmistakable evidence should appear, manifestly revealing the evil motives of a certain individual or group of individuals, is it advisable to make the matter public; for an untimely declaration that shall give rise to open differences among the friends is far more detrimental than forbearing still further with those who are suspected of evil intentions. As the Master so fully and consistently did throughout His lifetime, we must all make a supreme effort to pour out a genuine spirit of kindness and hopeful love to peoples of various creeds and classes, and must abstain from all provocative language that may impede the effect of what true and continued kindness can produce.

Does not Abdul-Baha wish us, as he looks down upon us with loving expectation from his glorious Station, to obliterate as much as possible all traces of censure, of conflicting discussions, of cooling remarks, of petty unnecessary observations that impede the onward march of the Cause, that damp the zeal of the firm believer and detract from the sublimity of the Bahai Cause in the eyes of the inquirer? In order, however, to insure fair and quick and vigorous action whenever such an evil activity is revealed and has been carefully ascertained, the best and only means would appear to be, for the careful observer, once he is assured of such an evil action, and has grown hopeless of the attitude of kindness and forbearance, to report it quietly to the Spiritual Assembly representative of the friends in that locality and submit the case to their earnest and full consideration. Should the majority of the members of that Assembly be conscientiously convinced of the case—and this being a national issue affecting the body of the friends in America—it should, only through the intermediary of that Assembly, be cautiously communicated to that greater body representing all the Assemblies in America, which will in its turn obtain all the available data from the local Assembly in question, study carefully the situation and reserve for itself the ultimate decision. It may, if it decides so, refer it to the Holy Land for further consideration and consultation.

This clearly places heavy responsibilities on the local as well as the national Assemblies, which in the course of time will evolve, with the Master's power and guidance, into the local and national Houses of Justice. Hence the vital necessity of having a local Spiritual Assembly in every locality where the number of adult declared believers exceed nine, and of making provisions for the indirect election of a Body that shall adequately represent the interest of all the friends and Assemblies throughout the American Continent.

A perusal of some of the words of BAHĀ 'ULLĀH and Abdul-Baha on the duties and functions of the Spiritual Assemblies in every land (later to be

designated as the local Houses of Justice), emphatically reveals the sacredness of their nature, the wide scope of their activity, and the grave responsibility which rests upon them.

Addressing the members of the Spiritual Assembly in Chicago, the Master reveals the following: "Whenever ye enter the council-chamber, recite this prayer with a heart throbbing with the love of God and a tongue purified from all but His remembrance, that the All-Powerful may graciously aid you to achieve supreme victory: 'O God, my God! We are servants of Thine that have turned with devotion to Thy Holy Face, that have detached ourselves from all beside Thee in this glorious Day. We have gathered in this spiritual assembly, united in our views and thoughts, with our purposes harmonized to exalt Thy Word amidst mankind. O Lord, our God! Make us the signs of Thy Divine Guidance, the Standards of Thy exalted Faith amongst men, servants to Thy mighty Covenant, O Thou our Lord Most High! Manifestations of Thy Divine Unity in Thine Abhà Kingdom, and resplendent Stars shining upon all regions. Lord! Aid us to become seas surging with the billows of Thy wondrous Grace, streams flowing from Thy all-glorious Heights, goodly fruits upon the Tree of Thy heavenly Cause, trees waving through the breezes of Thy Bounty in Thy celestial Vineyard. O God! Make our souls dependent upon the Verses of Thy Divine Unity, our hearts cheered with the outpourings of Thy Grace, that we may unite even as the waves of one sea and become merged together as the rays of Thine effulgent Light; that our thoughts, our views, our feelings may become as one reality, manifesting the spirit of union throughout the world. Thou art the Gracious, the Bountiful, the Bestower, the Almighty, the Merciful, the Compassionate.'"

In the Most Holy Book is revealed: "The Lord hath ordained that in every city a House of Justice be established wherein shall gather counsellors to the number of Bahà, and should it exceed this number it does not matter. It behooveth them to be the trusted ones of the Merciful among men and to regard themselves as the guardians appointed of God for all that dwell on earth. It is incumbent upon them to take counsel together and to have regard for the interests of the servants of God, for His sake, even as they regard their own interests, and to choose that which is meet and seemly. Thus hath the Lord your God commanded you. Beware lest ye put away that which is clearly revealed in His Tablet. Fear God, O ye that perceive."

Furthermore, Abdul-Baha reveals the following: "It is incumbent upon everyone not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it, that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire, and do harm to the Cause."

"The prime requisites for them that take counsel together are purity of motive, radiance of spirit, detachment from all else save God, attraction to His Divine Fragrances, humility and lowliness amongst His loved ones, patience and long-suffering in difficulties and servitude to His exalted Threshold. Should they be graciously aided to acquire these attributes, victory from the unseen Kingdom of Baha shall be vouchsafed to them." "In this day, assemblies of consultation are of the greatest importance and vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel to-

gether in such wise that no occasion for ill-feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should anyone oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail.”

Enumerating the obligations incumbent upon the members of consulting councils, the Beloved reveals the following: “The first condition is absolute love. Persistence in one’s views will lead ultimately to discord, wrangling and estrangement. They must manifest in themselves the Unity of God, for they are the waves of one sea, the drops of one river, the stars of one heaven, the rays of one sun, the trees of one orchard, the flowers of one garden. Should harmony of thought and absolute unity be non-existent, that gathering shall be dispersed and that assembly be brought to naught. The second condition: They must when coming together turn their faces to the Kingdom on High and ask aid from the Realm of Glory. They must then proceed with the utmost devotion, courtesy, dignity, care and moderation to express their views. They must in every matter search out the truth and not insist upon their own opinion, for stubbornness and persistence in one’s views will lead ultimately to discord and wrangling and the truth will remain hidden. The honored members must with all freedom express their own thoughts, and it is in no wise permissible for one to belittle the thought of another, nay, he must with moderation set forth the truth, and should differences of opinion arise a majority of voices must prevail, and all must obey and submit to the majority. It is again not permitted that any one of the honored members object to or censure, whether in or out of the meeting, any decision arrived at previously, though that decision be not right, for such criticism would prevent any decision from being enforced. In short, whatsoever thing is arranged in harmony and with love and purity of motive, its result is light, and should the least trace of estrangement prevail the result shall be darkness upon darkness. . . . If this be so regarded, that assembly shall be of God, but otherwise it shall lead to coolness and alienation that proceed from the Evil One. Discussions must all be confined to spiritual matters that pertain to the training of souls, the instruction of children, the relief of the poor, the help of the feeble throughout all classes in the world, kindness to all peoples, the diffusion of the fragrances of God and the exaltation of His Holy Word. Should they endeavor to fulfill these conditions the Grace of the Holy Spirit shall be vouchsafed unto them, and that assembly shall become the center of the Divine blessings, the hosts of Divine confirmation shall come to their aid, and they shall day by day receive a new effusion of Spirit.”

So great is the importance and so supreme is the authority of these assemblies that once Abdul-Baha after having himself and in his own handwriting corrected the translation made into Arabic of *The Ishraqat* (The Effulgences) by Sheikh Faraaj, a Kurdish friend from Cairo, directed him in a Tablet to submit the above-named translation to the Spiritual Assembly of Cairo, that he might seek from them before publication their approval and consent. These are His very words in that Tablet: “His honor, Sheikh Faraju’llah has here rendered into Arabic with greatest care the *Ishraqat* and yet I have told him that he must submit his version to the Spiritual Assembly of Egypt, and I have

conditioned its publication upon the approval of the above-named Assembly. This is so that things may be arranged in an orderly manner, for should it not be so any one may translate a certain Tablet and print and circulate it on his own account. Even a non-believer might undertake such work, and thus cause confusion and disorder. If it be conditioned however upon the approval of the Spiritual Assembly, a translation prepared, printed and circulated by a non-believer will have no recognition whatever.”

This is indeed a clear indication of the Master’s express desire that nothing whatever should be given to the public by any individual among the friends, unless fully considered and approved by the Spiritual Assembly in his locality; and if this (as is undoubtedly the case) is a matter that pertains to the general interests of the Cause in that land, then it is incumbent upon the Spiritual Assembly to submit it to the consideration and approval of the National Body representing all the various local assemblies. Not only with regard to publication, but all matters without any exception whatsoever, regarding the interests of the Cause in that locality, individually or collectively, should be referred exclusively to the Spiritual Assembly in that locality, which shall decide upon it, unless it be a matter of national interest, in which case it shall be referred to the National Body. With this National Body also will rest the decision whether a given question is of local or national interest. (By national affairs is not meant matters that are political in their character, for the friends of God the world over are strictly forbidden to meddle with political affairs in any way whatever, but rather things that affect the spiritual activities of the body of the friends in that land.)

Full harmony, however, as well as coöperation among the various local assemblies and the members themselves, and particularly between each assembly and the National Body, is of the utmost importance, for upon it depends the unity of the Cause of God, the solidarity of the friends, the full, speedy and efficient working of the spiritual activities of His loved ones.

Large issues in such spiritual activities that affect the Cause in general in that land—such as the management of the STAR OF THE WEST and any periodical which the National Body may decide to be a Bahai organ, the matter of publication, of reprinting Bahai literature and its distribution among the various assemblies, the means whereby the teaching campaign may be stimulated and maintained, the work of the Mashreq ’Ul-Azkar, the racial question in relation to the Cause, the matter of receiving Orientals and association with them, the care and maintenance of the precious film exhibiting a phase of the Master’s sojourn in the United States of America as well as the original matrix and the records of His voice, and various other national spiritual activities—far from being under the exclusive jurisdiction of any local assembly or group of friends, must each be minutely and fully directed by a special board, elected by the National Body, constituted as a committee thereof, responsible to it and upon which the National Body shall exercise constant and general supervision.

The time is indeed ripe for the manifold activities, wherein the servants and hand-maids of BAHÁ ’ULLAH are so devoutly and earnestly engaged, to be harmonized and conducted with unity, coöperation and efficiency, that the effect of such a combined and systematized effort, through which an All-Powerful Spirit is steadily pouring, may transcend every other achievement of the past, however glorious it has been, and may stand, now that to the eyes of the outside

world the glorious person of the Master is no more, a convincing testimony of the potency of His ever-living Spirit.

Your brother and co-worker in His Cause,

(Signed) SHOGLI.

May I also express my heartfelt desire that the friends of God in every land regard me in no other light but that of a true brother, united with them in our common servitude to the Master's Sacred Threshold, and refer to me in their letters and verbal addresses always as Shoghi Effendi, for I desire to be known by no other name save the one our Beloved Master was wont to utter, a name which of all other designations is the most conducive to my Spiritual growth and advancement.

Letter from Lady Blomfield:

Care of the Persian Colony, Häifa.
Rizwan, 1922

To the Editors of the STAR OF THE WEST:

Dear Editors: Bahaeyeh Khanum, the Greatest Holy Leaf, asks me to enclose this letter from the family of Abdul-Baha, for insertion, so that, through your columns, their heartfelt thanks, for the comforting sympathy shown to them in their terrible bereavement, may reach all the friends,

With sincerest Bahäi greeting and appreciation of your devoted service,

In His Name,

Sitarih Blomfield.

From the family of Sir Abdul-Baha Abbas, K. B. S.:

Allaho 'Abha!

Our very dear friends in America, through the Editors of the STAR OF THE WEST:

We thank you most sincerely for your kind letters of sympathy, and we appreciate your loving Messages, which are as comforting balm to our wounded hearts.

It would be our wish to answer each letter individually, but the shock of our bereavement was so sudden, and the work to which we were compelled to attend, was so overwhelming, that time failed us. Now, we wish you to realize that your words of steadfast faith and love were our greatest solace throughout the days of our grief, for we felt that you would each and all faithfully and loyally strive to carry on the work for which the life of our Beloved Master was spent.

We are more than thankful to God that He has not left us without a leader, but that Shoghi Effendi is appointed to guide the administration of the Cause.

We hope that the friends of God, the beloved and the hand-maidens of the Merciful, will pray for us, that we may be enabled to help Shoghi Effendi in every way in our power to accomplish the Mission entrusted to him.

Sincerely your fellow-workers in the Service of Truth.

BAHA'EYEH KHANUM,
and the Family of Abdul-Baha.

(Häifa, Mount Carmel, Palestine. Feast of the Rizwan, 1922.)

The Bahai Congress for Teaching and the Fourteenth Annual Convention

(Continued from page 74)

and regulation will be in the utmost comfort. But these just rules should be enlarged to include the world. In all ages and times there have been certain heroic souls endowed with a vigor and power to find their way out of difficulties. As an example of these, she mentioned Kurrat-ul-Aine, who, upon meeting the Shah, rushed forward and told him that the day of unity had appeared.

Mr. Alfred E. Lunt, of Boston, spoke of the Universal Religion of the future. He said: "This religion is the garment which God, with infinite love, has woven for his children. Humanity may be likened to sheep wandering from the fold. So long have they wandered that many are still deaf to the Voice of the True Shepherd. Humanity is stretched upon the bed of affliction. Although it rejects the remedy, yet the Heavenly Power is such that the Divine Physician prescribes a remedy for the complete cure of the patient. He came that the heavenly power in the heart of humanity might be awakened. But He does not come for worship or fame. There is today the Presence of God, and we must accept in His appearance the fulfillment of His past promises. We must accept His garment, take His remedy, respond to His call. Humanity, which has been struggling along with its dual nature, must find something before it can be seated upon its throne. This elevation is possible through the inspiration and teachings of God's Holy Manifestations. So the true universal religion is the acceptance by humanity of the Spirit which is from everlasting to everlasting. To fall down and worship is secondary. The primary and vital thing is to know the power and glory and to recognize the brotherhood of man. May His Holy Spirit awaken in all of us the desire to do His Will.

Mrs. Carl Scheffler sang a solo.

The power of the life of Abdul-Baha was the theme of Miss Juliet Thompson, of New York, who read several beautiful selections from the writings of Abdul-Baha:

"Love is the mystery of divine revelation. Love is the breath of the Holy Spirit in the human spirit. Love is the light of the Kingdom."

Miss Thompson said: "During the visit of Abdul-Baha to Jersey City some children were jeering and laughing. Abdul-Baha said: 'The people are asleep. You must be awake. See how heedless they are! How submerged in darkness! You must be a sea of light!' In the ascent of Enoch, after he had passed, the people asked: 'Why is it he dwelt among us and we knew him not? Why is it we saw not the splendor wherewith the Lord had clothed him?'

"If we could only know in our hearts what this mighty mystery of love is, our vision would be clear. A little colored child of six years, whom she took to see Abdul-Baha, was blessed by him. Later this child asked: 'Is the Master who blessed me tonight the same who holds the moon and the stars in His hand and makes the sun shine?'

"If we cry out with the love of God, that love will flow to us. Without that love the Bahai Cause will never be established."

Mr. Albert R. Vail, with an eloquence born of the Spirit, rippling like the merry music of a sparkling fountain, taught "pure and sanctified living as the way to spread the Divine Cause."

"The Holy Divine Manifestations," said he, "are artists. The masterpieces are in the hearts. Love, justice, peace, sacrifice, humanity, etc., are their attributes. There is a vast difference between a philosopher and a prophet. Words and theories are not effective

unless they take hold. It is necessary to respond to the subtle and divine guidance which we call love. One deed is more effective than a thousand books. There were many poets in Greece who spoke with the tongues of angels, but they could not move the hearts to sacrifice. But the perfect man says: 'I am the Way, the Truth and the Life. Follow me!' Know that all Bibles reveal the same truth. Bring religion and science into harmony. Destroy prejudices. Because BAHÁ 'ULLÁH and Abdul-Baha lived among the people lives of sacrifice, their message penetrates the heart of the world. How beautiful to suffer a little hardship in the Kingdom of God. BAHÁ 'ULLÁH was once bastinadoed, receiving a hundred blows on the soles of the feet. Seeing his brother condemned to a like punishment, he requested of his tormentor that the hundred blows intended for his brother should be added to his own punishment. And this request was granted. Abdul-Baha served an enemy for twenty-four years, until by patience, forbearance, service and the love power he won his foe. He was joyous in prison. When we see one who lives the life, we are amazingly quickened to do likewise. The Prophet of God is a mirror in which the Light of the Eternal Sun is shining. He is a Temple in which God is abiding. If we would follow him in unity, our attitude would change from independent tolerance. But the real unity comes through melting the bars of separation by the fires of Divine Love. This love is the joy and wonder of the world."

The chairman read: "O son of man! My calamity is my Providence. In appearance it is fire and vengeance; in reality it is Light and Mercy. Therefore approach it, that thou mayest become an Eternal Light and an Immortal Spirit. This is My command; know thou it."

WEDNESDAY EVENING.

Mr. Charles Mason Remey, of Washington, D. C., was chairman.

Mrs. Florian Krug, of New York, addressed the congress on the ascension of Abdul-Baha and his world-wide influence. She said in part:

"As the days of the Convention have been so full of spontaneity, I have often thought of the words of Abdul-Baha: 'The body is the word. The spirit is its meaning. The word passes. The meaning remains.' 'A Bahai is one who has all the human perfections in full activity.'

"I hope the time is at hand when we shall all become Bahais. I spent many blessed days with Abdul-Baha. One of his sayings was: 'The whole world may rest upon soft pillows, but mine must be a hard one. He constantly proved his glorious station by his deeds. He rarely ever spoke of himself, but nearly always of BAHÁ 'ULLÁH. His pure, selfless life attracted millions of souls. By living the life, one can illumine a city. It is hard to think of the Holy Manifestations as we think of other men. They possess spiritual and superhuman qualities and do a work that never dies.

"About teaching, Abdul-Baha said: 'Give the message with love and joy to those we meet and leave the souls to God.' 'Religion,' he said, 'is an attitude toward God which reflects itself in our attitude toward men.'"

The chairman said: "Mrs. Krug has brought us into closer contact with the spirit of oneness. Those who have met those Oriental friends have an incentive to cheer each other and become as one."

Mr. A. R. Windust sang a solo.

Dr. Zia M. Bagdadi delivered an address the subject of which was "Untried Paths to Universal Peace."

He said: "It is a pleasure, indeed, to be with those who know what universal peace means to the world. For one thousand years the Oriental countries were in a state of decline, culminating

in the greatest ignorance and the degradation of the last century, when war and distress were everywhere found. The horizon became illumined by the appearance of the Bab. He broke down the decayed theology, receiving as his reward imprisonment and martyrdom. Then BAHÁ'ULLAH, the Beauty and Splendor of God, appeared with irresistible power. Years of imprisonment and banishment became the cause of his glory. The Persian and Turkish kings, with all their pomp and power, feared BAHÁ'ULLAH, who used only the sword of love, pure science and self-sacrifice. If one becomes a truth-seeker with a pure purpose, the light of universal peace will be established in the heart. Investigate and know for yourself and thereby raise the banner of the oneness of humanity. All phases of truth are but as the different chapters of one book."

The doctor made a strong plea for the equality of men and women, giving the teachings of Abdul-Baha, encouraging women in the acquirement of sciences and useful arts, and relating a humorous story about the suffragettes, whose fierce spirit was subdued by the wisdom and love of Abdul-Baha. He also dwelt upon the oneness of religion, including the teachings of all the Prophets, and urged the necessity of overcoming racial prejudice in America and so avert the dangers that through internal dissensions may lead to the destruction of the land. There can be no peace where there is hatred and prejudice. Different colored roses add to the beauty of the garden, and different colored men should not hate each other. The world moves forward to the time when there will be one race, one people, one nation for the whole earth.

Miss Alpha Bratton, accompanied by Miss Williams, sang a solo and received an enthusiastic encore.

Mrs. Corinne True spoke briefly on the Bahai Temple and the underlying

unity of the religions of God. The coming of the Kingdom is the spiritual springtime. The great Temple is the symbol of the oneness and singleness of God. It is the time of revealing and unfolding and the Sun of Truth is now shining in its splendor. It is the Kingdom of the Father, prepared from the foundation of the world. Abdul-Baha wants the American friends to do great deeds in the establishment of the Kingdom. The Light of Reality spreads. In all parts of the world we meet people who know the Glory. The universal love invites all mankind to come. But it is not only to build a beautiful building, but one in which the story of glorious lives of sacrifice is also to be preserved.

The Mashreq 'Ul-Azkar stands for the Kingdom of the Father and in it are to be gathered all the children of men.

By the chairman: "The new consciousness and spirit of love and unity include all humanity. Humanity has advanced from the time when there was one indiscriminate horde expressing individualism. Then the family became the unit, later the tribe and then the nation. Now there is still more transition, in which even the national consciousness is being absorbed into a world consciousness. A great contemporary writer, Mr. Wells, finds that the only solvent of existing problems of the world is a religious movement which will draw all mankind together."

IMPRESSIONS OF THE CONVENTION.

The convention of 1912 is brought vividly to mind as we think of that of 1922. On the former occasion, a decade ago, the greatest of all Bounties was the personal presence in Chicago of His Holiness, Abdul-Baha, Center of the Divine Covenant. Friends and strangers gathered from afar and near to meet this world-renowned personage. Throngs everywhere drank in his divine

wisdom and the joy which his holy presence ever inspired made a vibrant thrill of love and peace which moved every breast. All sought his good pleasure.

And now for the first time, after the lapse of months since the greatest separation, a convention was to be held after the ascension of "the Light of the Love of God, the Flame of Divine Guidance and the Banner of the Most Great Peace," His Holiness Abdul-Baha. It was difficult to imagine in advance what it would be like. Perhaps those who had no preconceived notions were most fortunate, as for them there were no surprises. But to those hearts that were still oppressed by the grief of separation, there was to come, in their collective unity and understanding, the spirit of the Glad Tidings of nineteen centuries ago so powerfully renewed: "*He is risen!*"

The nearness, guidance and confirmation of Abdul-Baha are as tender, powerful and effective for all purposes as when he was present to direct in person.

In the convention radiance and spiritual attraction seemed to center around the pilgrims recently returned from Haifa. There were eleven of these present: Messrs. Mills, Remey, Wilhelm, Mesdames Krug, True, Nourse, Misses Culver and Katherine True, Mr. and Mrs. John Bosch. These souls brought to the friends a spirit of peace, joy, assurance, submission, severance, sacrifice and heavenly illumination. One of them, Mrs. Nourse, presented a gift from the Guardian of the Cause, Shoghi Effendi, to the convention. It was a bunch of violets and truly a symbol of the Divine Fragrance radiating from the brilliant youth who now carries on his shoulders the burden of the world. Nothing can be stronger than the love which flowed to him, as vivid accounts of his own love, patience, meekness, faith, severance, wisdom, service, devotion and self-sacrifice were borne to the friends. Nothing can be stronger, ex-

cept his own mighty love, which so wonderfully mirrors forth the love of Abdul-Baha. "Wisdom is ever justified of her children."

At each stage of the deliberations of the friends the divine wisdom of the selection of Shoghi Effendi for his eminent station was justified. Traditions, personal opinions and viewpoints were set aside. Deliberation revolved around the expressed wishes of the youthful Guardian of the Cause. In this attitude the friends unitedly proved their love, reverence and obedience to Abdul-Baha. Through the youthful Guardian of the Cause Abdul-Baha now speaks. His voice is the music of life, the order and harmony of the world.

Some of the brief and pointed messages sent by Shoghi Effendi to the Convention were:

"Give love to all the friends. The one thing of importance is teaching. The House of Justice will look out for many things. Teaching is the all-important thing today."

"Our love must be real and come right from the heart. The friends must be watchful and mindful and refer troubles to the Spiritual Council Board."

"The friends must teach and must be united. If they will not be united, even Abdul-Baha cannot help them."

It became apparent to all that the time of the organization of the Divine Kingdom on earth has come and is in process, not according to human limitations, but in harmony with Supreme Wisdom. The dispatch of business was facilitated at every stage by the spirit of harmony which proved self-sacrifice.

Teaching, the Mashreq 'Ul-Azkar, Children's Education, the expansion of the STAR OF THE WEST, women's cause in the Orient, the linking together and concentration of all Bahai activities, the authority given each local spiritual assembly over the local affairs of the Cause, ignoring geographical considera-

tions in finding souls who are efficient in Bahai work, seeking the happiness of others in order to attain unity, ban on religious politics but seeking guidance instead, the responsibilities of the new National Spiritual Assembly and the election thereof, the taking up of the responsibilities of the Cause by the friends so much wished for by Abdul-Baha, the very successful publicity work of the press committee, the limitation on all Bahai publications save those approved by the National Spiritual As-

sembly, the large audiences at the meetings for teaching and the evident attraction of souls, the transition into a new day in the history of the Glorious Cause, and "firmness, severance, whole-heartedness" as the aim and purpose of each and all were among the realities which illumined this glorious Convention. The friends in council proceeded with a simplicity, courtesy, harmony and dignity worthy of the Cause which offers true salvation and the Most Great Peace to all the denizens of earth.

This Supplication, revealed by Abdul-Baha and now recited by His loved ones at His Holy Shrine, was read at the beginning of every session of the Convention:

Whosoever reciteth this prayer with lowliness and fervor will bring gladness and joy to the heart of this servant: it will be even as meeting him face to face—

He is the All-Glorious!

O God, my God! Lowly and tearful, I raise my suppliant hands to Thee and cover my face in the dust of that threshold of Thine, exalted above the knowledge of the learned and the praise of all that glorify Thee. Graciously look upon Thy servant, humble and lowly at Thy door, with the glances of the eye of Thy mercy and immerse him in the ocean of Thy eternal grace.

Lord! He is a poor and miserable servant of Thine enthralled and imploring Thee, captive in Thy hands, praying fervently to Thee, trusting in Thee, in tears before Thy face, calling to Thee and beseeching Thee, saying:

"O Lord! My God! Give me Thy grace to serve Thy loved ones, strengthen me in my servitude to Thee; illumine my brow with the light of adoration in Thy court of holiness and of prayer to Thy kingdom of grandeur. Help me to be selfless at the heavenly entrance of Thy gate and aid me to be detached from all the things within Thy holy precincts. Lord! Give me to drink from the chalice of selflessness, with its robe clothe me and in its ocean immerse me. Make me as dust in the pathway of Thy loved ones and grant that I may offer up my soul for the earth trodden by the footsteps of Thy chosen ones in Thy path, O Lord of glory in the highest!"

With this prayer doth Thy servant call Thee, at dawn-tide and in the night season. Fulfil his heart's desire. O Lord! illumine his heart, gladden his breast, kindle his light, that he may serve Thy Cause and Thy servants.

Thou art the Bestower, the Pitiful, the Most Bountiful, the Gracious, the Merciful, the Compassionate.

DIRECTORY OF BAHAI ASSEMBLIES IN AMERICA.

Secretaries of Assemblies will please see their
Assembly is correctly represented.

- ASBURY PARK, N. J.**
Bahai Study Class: Friday, 8 P. M., 701 Third Ave.
Juliet D. Sherman
- AUGUSTA, GA.**
Meetings: Montgomery Bldg.
Secretary: (Miss) Margaret Klebs, 604 West Avenue, North Augusta, S. C.
- BEVERLY-SALEM, MASS.**
Secretary: Grace P. Lunt, 12 Lowell Street, Beverly, Mass.
- BOSTON, MASS.**
Meetings:
Sundays, 7:45 P. M., Chauncy Hall, 585 Boylston St.
Tuesdays, 8 P. M., home of Mr. and Mrs. M. C. Oglesby, 63 Albion St., Somerville.
Wednesdays, 8 P. M., home of Mrs. Caroline Nelson, 149 Longwood Ave., Brookline.
Fridays, 8 P. M., home of Mr. and Mrs. L. R. Culver, 19 Willard St., Cambridge.
Secretary: Roushan Wilkinson, 35 Congress Street.
- BISBEE, ARIZ.**
Meetings at home of Secretary.
Secretary: Viola Duckett, P. O. Box 1334.
- BROOKLYN, N. Y.**
Meetings: Sundays, 3:30 P. M., 985 Eastern Parkway, and Thursday, 8:30 P. M., 52 Ft. Green Place.
Secretary: F. E. Osborne, 935 Eastern Parkway, Phone Decatur 9115.
- BUFFALO, N. Y.**
Headquarters: Thursdays, 8 P. M., Mrs. M. W. Tift, 171 Chapin Parkway.
Secretary: (Miss) Maud M. Mickle, 98 Putnam St.
- CHICAGO, ILL.**
Meetings: Sundays, 3:30 P. M., Masonic Temple, Sts. John Hall.
Secretary: Carl Scheffler, 56 E. Congress St.
- CLEVELAND, OHIO**
P. O. Box 36, Station B
Secretary: Dr. Pauline Barton-Peeke, 720 Rose Building.
Secy. of H. of S.: Mrs. Dale S. Cole, 1309 West Boulevard.
- DENVER, COLO.**
Meetings: Sundays, 3 P. M., 1548 California Street. Friday evening, Study Class, 4141 Xavier Street.
Secretary: Mrs. Elizabeth C. Clark, 4141 Xavier Street.
- DULUTH, MINN.**
Meetings: Thursdays, 8 P. M., 605 E. 3rd St.
Secretary: Mrs. A. Berridge, General Delivery.
- FRUITPORT, MICH.**
Meetings: Thursday afternoons, home of Mrs. Julius Frazer; 19-day feasts at home of Mrs. King.
Secretary: (Mrs.) Julius Frazer.
- GRAND HAVEN, MICH.**
Meetings: Wednesdays, 7:30 P. M.
Secretary: Mrs. Charles Richter, 626 Clinton Street.
- ITHACA, N. Y.**
Meetings: Friday, 8 P. M., 214 S. Albany St.
Secretary: (Mrs.) Pauline Crandall, 316 Hector St.
- JOHNSTOWN, N. Y.**
Secretary: Margaret La Grange, 519 North Market St.
- KENOSHA, WIS.**
Meetings: Sundays, 3 P. M., 259 Church St., Sunday School, 2 P. M.
Secretary: Walter Bohanan, R. 3, Box 135, Phone 326-R.
- MILWAUKEE, WIS.**
Meetings every 19 days.
Secretary: J. Duffield, 1159 Greenfield Ave.
- MINNEAPOLIS, MINN.**
Meetings: Friday, 8:15 P. M., 14 E. Franklin Ave.
Secretary: Mrs. M. A. Fox, 14 E. Franklin Ave.
- MONTREAL, CANADA**
Meetings: Fridays, 8:30 P. M., 716 Pine Avenue, West.
Secretary: (Mrs.) Lizzie V. Cowles, 14 Tower Avenue.
- NEW HAVEN, CONN.**
Meetings: Thursday evening following Esperanto Class, 270 Lenox St.
Secretary: (Miss) Louise N. Thompson.
- OMAHA, NEB.**
All visiting Bahais will receive a cordial welcome.
Meetings twice a month.
Secretary: Samuel H. Ackerman, 3259 Farnam St.
- PASADENA, CALIF.**
Meetings: Sunday afternoons from 3:30 to 4:30, Vista del Arroyo Hotel.
Secretary: Mrs. Stuart W. French, Vista del Arroyo Hotel, Pasadena, Calif.
- PEORIA, ILL.**
Visiting friends and inquirers cordially welcomed.
Secretary: (Mrs.) Maye Harvey Gift, 1010 Glen Oak Ave.
- RACINE WIS.**
Meetings: Sundays, 11 A. M., Sunday School, 10:30 A. M.
Secretary: A. J. Nelson, 2013 Carmel Ave., Phone 3252.
- SANTA BARBARA, CALIF.**
Meetings at home of Mrs. M. F. Berkey, 733 State St.
Secretary: Mrs. Flora M. Clark, P. O. Box 369.
- SANTA PAULA, CALIF.**
Bahai Literature and Circulating Library. Hearty welcome to all interested in "The Oneness of the World of Humanity."
Meetings: Fridays, 8 P. M., 514 Sixth Street.
Secretary: Mrs. A. Elizabeth Carpenter, P. O. Box 656.
- SPRINGFIELD, ILL.**
Meetings: Home of Mr. and Mrs. Jurgens, 420 W. Reynolds St.
Secretary: Mrs. Rieke Jurgens, 420 W. Reynolds St., Phone Main 3693.
- ST. LOUIS, MO**
Secretary: (Mrs.) Caroline M. Barbee, 5606A Delmar Blvd.
- ST. JOHN, N. B.**
Secretary: Jean E. Nixon, 182 Queen Street.
- URBANA, ILL.**
Meetings: Home of Mrs. E. B. Paine, 606 W. Pennsylvania Ave., Monday evenings.
Secretary: (Mrs.) Esther G. Harding, 704 W. Nevada St.

شاكراً عن صميم الفزاد فرصة نالت بها
التشرف بصداقته ومولداً احساساني
وعواطفني الزدية لانزته الهائلة الكريمة
سانحاً الحق سبحانه وتعالى ادعيتي الحارة
اثر يتقدم بنشئته ويمزجك جيداً وبعلاً
قلوبك فرحاً وسلاطاً ايدياً

النس وهدل

وقال حضرة الأديب والشاعر
الطليح صاحب الأضواء
سادتي اميرة حضرة عبدالها جالس
الحضرتين

ان مرضي حال دون تشرفي بيوم
الجمعة في دارك لانوما نظيتي على منامع
الحاضرين وهي الايات الالوتية
يا ليهما المارز هدي فيك مشرفة
ويدر تلك في اقلي لتسلكت سما

يا عيط الوري ابن اليندر محجب
ابن السراج الذي ابهى لنا الظلام
فردت جرد جميع المشكلات-له
يحلها بيبان حير الحكما
وقفت انظر فينا او المشددا

عن سيد كان للاجئين مصعبا
قلبي ابي ابا قد كان ينشأ
براً شوقاً رحماً لم يدع الما
يا عازلي لا تم جهلاً ولا جسداً
ولا سفاكاً لا وقت شرعها

هذا هو الفضل ان تكي البيوت على
فتيدها عرض الدمع الجمان دما
مولي هذا العسكية الفراء مرقد
وقد توشى في التري نجم السما فسا
وقد نعى على الله الصرد الى
افق النلى حيث تاروا الذي قديماً

ليلاً نديجان من اشرى به سحرأ
الى مقام علا قد خصه قديماً
حيث في ٨ كانون الثاني سنة ١٩٢٢
الداهي

محمد لطفي الصديقي

وقال حضرة الأديب الأستاذ صاحب
الأضواء :

سادتي :
انت انتقال الزعيم الأكبر ورجل
الانسانية السيد الجليل السير عبد الباق
هاجس يد غلب جلال الاداب والحكمة
ياصحاب العلم اعظم خسارة له الم الفضل
يقدر زكيتها . فتوجب على كل من ورد
منزل العلم وورش من سلبها ولو قطرة
ان يرفي العالم الكبير والحكيم الشهير جنبه
ولو بكلمة . ولا ارى النسب من وضعها في
يوم اربينه العظم فقول
يموت على يوم الوف من الناس ؛ يلحد

عشرات من الرجال البروقين ومع ذلك
لا يؤثر موتهم على المحيط الذي يمشوا
فيه ولا تحدث انتقالم فرحاً محسوساً بين
انتم . ذلك لان الرجل الذي يموت
لنفسه لا يؤثر سوى على نفسه والرجل
الذي يموت لاجل عاقته تتوجع عليه عاقته
اما الرجل الذي . وت لاجل الانسانية
فاتها بمجموعها تألم له ويكامل افكارها
تجدد فكرته .

في من الناس دفنوا جهنم السنة ولم
يحدث لهم من التأثير بقدر جزء من
الف مما حدثه انقل عبد الالهـ ذلك
لان قدينا عرف ان يبش لانس ولغيره
عاش يبذل المبدأ ومات رجل المبدأ ورجل
المبدأ يادرون واندرم من طبق اعماله على
علو وجل حياته . مثلاً لباديه . وبفضل
اعماله خلف ذكره بين اصحابه ومحبيه .

فلانسان مدة حياته ثلاثة اسدفا: احدم
يتركه حالاً بعد موته وهي مثلكاته وعتقاراته
والثاني يبيته الى التبروم اقرب واصدقاه
والثالث يثمه الى ما وراء الحد وهو الصيت
الطيب والاسم الحسن

وتدبر من حمل على هذا الصديق
الثالث . انا قدينا قد اكتب باعماله
البارة وحسن سيرته وسريره اسماً خلف
ذكره الى ما بعد الالبيال

الموت الموقر الموت الموقر الموت
حياة . وهو النهاية للناظرين الى تقويم
والمشيرين بشهتيهم الجسدية لكنه الودية
للكبريين حياتهم واولم لمثفة الغير .
وقدينا بالبند عنا بالهوس فقط لمعت باعماله
وبآثره التي خلفها خالد في الارض ومحياته
الطاهرة خالدي السما . حيث لا شك

بان كل ما هو مادي وتعلق بالمادة زائل
لاعماله الخائيل والبنات والفرد ومصيرها
الى العدم لكن المبادئ الترومية الاخلاق
والنفوس الكبيرة ابدية لاهاية لها وقد در

من قال :

ما لزمان على النفوس تساط
ان الزمان يقيد الاجساد
فارقده ايها الراحل الزير بقاوا المنا
لحياتك خالدة بيتاً باعمالك . ان يوم
انتفلك ليس هو لك الاخير . انه مولد
خودك . ان قد تلتصقن يتناولن احدث
فراناً فاصواتك تد هذا الفراغ . لان

الاعمال العظيمة لم تأخذ شكلها الا
بالتذكر فالفكر هو الذي يقدرها قدرها
وليس الدين المجردة فالعظم في حياته
عظيم في موته . . . ينتهي العلم عند
اليقظة وهناك ثبوت الحقيقة ويؤزل الخيال
والحياة . كمثل تنهي عند الموت . وهناك

تهدى حياة الرجال العظام وتظهر حقيقة

الأبطال الذين كانوا في هذا الكون
وجاهدوا في منترك الحياة ليتوالا كليل المجد
عبد موتهم . وهل رأيت اجل من اكبل
نسيج من تأوهات الفتره والهادجين على
الثقل يقربونه . بزفات الاسدفا . والحجين
الكثيرين على الراحل ؛ ولكن هذا

الاكليل يوق بهاء يبر الابصار اذ زينه
دموع الزوامل والايام فهي اشبه بصحارة
تجئة يقدمها للمساكين جزاء ما الملم المنقل
من الاحسان واليك ما قيل :

الجسم يفتي . وبق الذك والاثو
فاعمل لا تحرك ما يبق ويذكر
تسود الحياة بما تأتيه من عمل
جم الفرائد منسه يفتي مجر

كم مات قوم وما ماتت لهم شه
وذكرهم ابدماً يلو وينشر
نحية يا بها . الله عطارة
تهذي اليك ودمع العين ينحدر
أجبت للشرق اثاراً مخلدة

يفي الزمان وبق ذكرها العطر .

سادتي طلباً لتخليد الذكر وسعياً وراء
الظل المجد دوخ اسكندر انقدردق
ورولوس قيصر وشارلن وألبون البلاد
مجهريهم . شادوا دولاً واسعة شامسة بالقوة
والجهورة واتوا ما اتوه من الاعمال التي
نعدنا هائلة فقد اتوا بغير اسمهم . ولكن
فرعون وديون وديور لم يكونوا اقل ذكاء
منهم لان هولاً ايضاً خلفوا لهم ذكراً
على اشلاء التقل قلمري ايج فرق بين
مطامع الفريين وتنتج اعمالهم

تأ تشؤد ذكر يستكتب بخلط
الأرواح . فان اكليل المجد لا يتاله من
دمر البلاد بل من عمرها ولا يستعنه من
يتم الاطفال وبكل الانعام وزول الزيجات

ومارع بمد السب وقدر الأرواح البرية
بل اكليل المجد لمن كان لايتبر اياً والارملة
مساعداً والسكين نصيراً . المجد لا يأتي
بالهروب الدائمة ولا بالفتوحات ولا بتقل
النفوس بل بخلطها فاما بجزء الفاتح من المجد
لا يشاري حياة انسان واحد من العوانه

المجد الحقيقي ينشر المبادئ المسنة وتميم
العلم والسلام والحق والاركان الانسانية الجديدة
ودعائم الفخر الدائم . الفاذرة اهم جزء
من الانسان الروحاني والقلب اهم عضو
من الانسان المادي . ففانحون اقربوا
ذكر اعلم في ذاكرة كل من طالع سيرتهم
قطر ولكن ما قولك بمن ليس فقط جعل
كل ذاكرة يسكنه بل وكل قلب . اصبح
فتؤله ؟ فتقدينا استحق عبة الكلك لانه
احب الكلك وسعى تخيل الكلك فضله عظيم
الانسان مائة وروبح لافضل بالنسبة
لكل منهما . ففضل من اهم لروح يتجاز
عن فضل من يتم للعادة والجسم والراجل
هنا لم يكن بالأحسان التقدير مرده رفق
من لوجهة المادية بل كان من اعظم من
سعوا لتروية الروح بالم علم عماد المجد الحقيقي
ويتماجه العاليه كان يتم لاسعاد النفس
وراحة الانسانية بيت السلام والحمية .

احب العظيمة فشات الطبيعة ان
تضع قبره في اجل . مكان من صدرها
في صدر الكركل في مائة علة لثرة على احول
المناظر الطبيعية هناك نجي روح المنقل
في مواء الظاهر كما ينجي شخصه في صدر
كل منا وفي القلب صورة ملاك السلام
فسلام على تلك النفس الزكية العكبيرة
وتلك الاخلاق التزبية والشمال المصغرة
والطابع السامية . سلام على ذلك القلب
الطاهر المذلون والحكمة وانودج لانعطاف
والاخلاص سلام على تلك الحياة التي
لم يستطع الموت ان يقل من تأثيرها
والتي لا تزال تبتقي من وراء القبر وترسل
أفعتها عمرة عناصر هذا الوجود ومستوية
على القبول والنفوس . وعلى قولك يا عبد
البهاء حيثما كنت وعلى قولك صكيت
لحوتك سلام بل الف سلام

في ٦ كانون ثاني سنة ١٩٢٢

موسى ايوب

مخبرنا

الحجيم باختر سادياش وشادياش كه آرتيات و دولم بنائی اخترا و زنگردی و منتشر در هر كشور شوی اول روزنامه بهاآنیانی كه در قطعه امريك تأسیس شد هر چند حال طالبان قليل و محنت صغیر و صوة تضعیف و طأ الكراستامتكمن و منظور نظریاران گردی و مشمولت بزگواران ثابتن برپیمان در مستقبل طالبان فوج فوج زنده و محنت تزیار و میدان توسع و صوت و صیبت نفع وجه الكثیر گردد و عاقبت اول جریده عالم گردی و بشرط استقامت استقامت استقامت ع ع

شماره ۴ جلد ۱۳ ماه أغسطس ۱۳۸۸ هـ مع ۲۲ لمر ماه رمضان ۱۳۸۸

يوم الاربعين

لاتصال
عبد البهاء عباس

- ۴ -

وقال حضرة القس الورع صاحب

الأمضا

سادني :

لا اعد نفسي سعيداً كما يجب لو اكتفيت بان اكون من المحضور او الشهود في هذه الحفلة الخافلة . . . كلاب لي ارى من الواجب ان اشترك مع الخطباء في شمرري وعواظني مقدراً وهاًتاً بمظيم الاعتبار لمن اقيمت هذه الحفلة التذكارية لأجله مردداً صدى الطائفة الجملة الا وهو المنقل الى رحمة ربه « عبد البهاء عباس »

لا معنى للحرض في تقديم المسدح والشاء لباس البهاء فان ذلك من قبيل

علا الذهب المحص او محاولة تفعليه لرون الزيت الطبيعي او انشئت باظهار بغير رائحة الزهرة الذكية . اجل انها جرأة وني ان اقف لا قول شيئاً في هذا الحفل الخافل الذي يشف عن عظمة وحسن خلق ذلك الفقيه الكبير لانك عاشرتموه مئتيًا اجبتومه اكرمتوه بسل ذكراه غمرت حياتكم بصيرها الذي يد انه يمكن ان اقول اختياراني الشخصية منذ عرفته لغاية هذه السنة حيث حلت قدمي جبل الكرمل ولم يكن مسكناً الشريف بعيد عن مسكني بل كنا جيران « والجار يشرف قدره بالجار » والمحق اقول بانه كان لي الحظ السعيد لتلكتي من الشرف بصدافته التي اجاد بها علي فضلاً منه ولطافاً وذلك امرى ليس بالقرب لانه فتح القلعة الا لوف لامر الذي كان من ثمرات صفاته الشريفة وطبعه الجليل وانه ترك الفقيه في قلبي أمراً جليلاً من بساطته وحلاوة طبعه وحسن خلقه لم وان انساه ما دمت حياً وذلك

في صباح بهيج من فعمل الربيع بينما كانت الغزاة تاتي اشعتها الغضبية والطبيعية تتجلى بجمالها وتعلم الكون برائحة زهورها الذكية زارني الفقيه وشاركني بسلام الصباح . . .

حديثه العذب وهيبته الرضية مملوئان بهمة طبيعية دون اقل ادعاء بل كانت مثال التواضع والمظلمة

لا اناجاس ان اخوض اكثر من ذلك لاني ارى انه يوجد كثيرين من الحضرين الذين اختبروه والقوه اكثر مني لا سيما العاصون على اظهار عواطفهم تجاهه . ما اعجب هذه الشادة نحن المجتهدون نقول ادبانا متعددة من اسلامية ومسيحية وبهودية وغير ذلك من الاديان السماوية ومع ذلك لا نتعلم السنن اذا ادعينا صداقة من نجنا نغز ذكراه الا وهو « عبد البهاء عباس »

فها اني اختم كتابي مظهر عواظني

STAR OF THE WEST

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ABDUL BAHHA
AT ABOUT TWENTY-FOUR YEARS OF AGE

PROGRESS IN RELIGION

The Question of Evolution

BY ABDUL BAHA

ONE of the most universally discussed topics of the day is the subject of evolution. Modern science has revealed the immensity of creation and the countless ages of its development with such a wealth of evidence that a new universe is opened before our astonished vision.

In the following comprehensive address given by Abdul Baha at the great Annual May Festival of the American Unitarians in Boston, May 22, 1912 he explains the foundation principle of the new age, "The Independent Investigation of Truth" and applies the principle of evolution to progressive revelation in religion, to spiritual brotherhood and to the divine dynamic in the reconstruction of the world. The address is as follows:

Consider ye that all the created beings are in motion for motion is the sign of life and immobility is the sign of death. Every created thing that you see moving it is alive. And every created thing that you find not moving is dead. All creation is growing and evolving. It never ceases.

Of the creations of reason one is religion. Religion must be moving and day by day must grow and evolve. If it remains motionless it becomes decadent and declines for the bounties of God are continuous. Inasmuch as the bounties of God are continuous religion must be growing and evolving.

Consider carefully that all affairs have been renewed because this illumined century is the century of the renewal of all things. Sciences and arts were renewed. Industries also were in wonderful fashion renewed. Laws and ordinances were renewed. Conduct and customs were made new. Thoughts became new. The sciences of the past cen-

turies are today fruitless. The laws of past centuries are fruitless. Old customs are useless. For this century is the century of miracles. It is the century of the manifestations of reality and compared to the past centuries is like the sun. Consider for a moment the sciences. The arts and sciences of past centuries are they fruitful today? The laws of ancient medicine—are they useful today? Or the ordinances of the despotism of ancient ages—are they fruitful today? It is evident that not one of them has any fruit.

Imitations that have emanated from imaginations and are not in accord with the foundations laid by the prophets of God—is it possible today for these imitations to give any benefit especially to people of intellect and science—for they see that these imitations are not in conformity with reality and science; nay, rather, they are superstitions. Therefore the materialists have in their hands a great excuse for their opposition to religion.

The divine prophets have established the true religion and from these imitations they are completely free. Nay, rather, they have spread divine knowledge, have given intellectual evidences, up-built human character, and promulgated the virtues of the world of humanity. The foundations laid by the prophets are the cause of the life of mankind. They became the cause of illumination of the world of humanity. But, alas, that all their teaching was entirely changed and altered. The realities that the prophets, with calamities and suffering, have spread abroad were lost through imitations. Every one of the prophets endured calamity and tortures with super-human endurance. Some of them became martyrs, some were exiled

in order that the divine foundation might be established. But in a short time the real foundation was lost, and imitations appeared. And because those imitations are different therefore they became the cause of discord and strife among mankind. For this reason strife and war appeared.

But the prophets are entirely without knowledge of these imitations; nay rather, they repudiate them, for the divine prophets were the founders of reality.

Now if the nations of the world forsake imitations and investigate reality they will become united and agreed. Reality is one. Reality does not admit multiplicity. And reality is the light of unity and the foundation of the oneness of the world of humanity. But imitations are the cause of the separation of mankind and are conducive to war and strife. All the religions that you know today are products of the imitation of fathers and grandfathers. A person whose father was a Jew, he is a Jew, too. If his father was a Christian he, too, is a Christian. If his father was a Buddhist he is a Buddhist. If his father was a Zoroastrian, he is a Zoroastrian also. All these sons imitate their fathers. They never investigate reality; and because they do not investigate reality they are ruled by imitation. These imitations became the cause of the world of humanity being entirely corrupted. And until imitations pass away unity and harmony will not be realized. Until these imitations are effaced the happiness and comfort of the world of humanity will not be realized. Therefore the reality of the divine religions must be renewed.

Every religion was at one time in the state of a seed. It sprouted; it formed branches and leaves; it blossomed and bore fruits. Then that tree became old. The leaves fell away. The tree lost its fruits; nay, rather, it decayed. Then to hold on to it is useless. Therefore we must plant new seed once more for the foundation of divine religions is one.

Should mankind relinquish these imitations all the nations and religions will be united. All will be kind to one another. There will remain no strife nor quarreling, for all are the servants of one God. God is kind to all. God is the provider for all. God is the reviver of all. God is the giver to all. As His Holiness Christ says, the sun of Divinity shines upon the evil and the good. That is to say, the mercy of God is universal. All humanity are under the shadow of the bounty of Truth. And all creation is submerged in the sea of the bestowals of God. The outpouring and the bounty of God are all encircling. Therefore today the path of progress is being prepared.

There are two kinds of progress. First the physical; second the spiritual. Physical progress is the cause of the comforts of life. But spiritual progress is the cause of the glory of the world of humanity for it serves the world of morality. Physical civilization is the cause of worldly happiness. But divine civilization is the cause of the everlasting glory of mankind. The divine prophets have established spiritual civilization. They have rendered service to the world of morals. They have established spiritual brotherhood.

Now brotherhood is of several kinds. There is brotherhood in the family. There is national brotherhood. There is racial brotherhood. There is moral brotherhood. There is brotherhood of language. But these kinds of brotherhood do not uproot and destroy strife and war among mankind.

But spiritual brotherhood which emanates from the Holy Spirit causes a perfect bond of union among mankind. It uproots and destroys completely the foundations of war. It makes different nations one nation. It makes the many countries one country because it establishes the oneness of the world of humanity, and promotes universal peace.

Therefore we must become acquainted with the foundations of divine religions,

forget these imitations, spread and practice whatever proves to be the reality of the divine teachings so that among mankind a universal spiritual brotherhood may be established. And this cannot be save through the power of the Holy Spirit. The happiness of the earth-world lies in the Holy Spirit. The glory of heaven is in the Holy Spirit. And all the degrees of receptivity to the Eternal depend upon the Holy Spirit. The declaration of universal peace, the oneness of the world of humanity all depend upon the Holy

Spirit. By this power of the Holy Spirit the century is illumined, progress and prosperity are obtained, all mankind are united, all the countries become one country, all nations one nation. For the human world there is no higher attribute than this. Thanks be to God that in this century sciences have progressed, arts have progressed, liberty has progressed, justice has progressed. Therefore it has become worthy of these divine bounties. It is the century of the establishment of universal peace and the oneness of the world of humanity.

HAPPINESS FROM THE BAHAI VIEWPOINT

BY MARTHA ROOT.

(Reprinted by permission from the June issue of the *Roycroft* magazine.)

THE BAHAI Cause now encircling the world is a movement for unity of religions, universal peace and a universal language. Its founders, the Bab, Baha 'Ullah and Abdul Baha have brought to humanity a message which transforms for its followers this earth world into a spiritual Rose-Garden.

To present to you some of their thoughts on happiness is the purpose of this compilation of quotations. Asked the ultimate goal of a human life Abdul Baha replied that it assuredly was not to eat, nor to sleep, nor to dress, nor to repose on the couch of negligence. Rather it is to find one's way to eternity and understand the divine signs; to receive wisdom from the Lord of Lords and to move steadily forward like a great sea.

Speaking with a group of friends he said: "To see the joy of divine gladness on your faces is the cause of my happiness for when I see you happy, I am happy also. The divine messengers come to bring joy to this earth, for this is the planet of tribulation and torment and the mission of the great masters is to

turn men away from these anxieties and to infuse life with infinite joy.

"When the divine message is understood all troubles will vanish. Shadows disappear when the universal lamp is lighted, for whosoever becomes illumined thereby no longer knows grief. He realizes that his stay on this planet is temporary and that life is eternal. When once he has found reality he will no longer retreat into darkness.

"Reflect on the tribulations the divine messengers endure in each age—exile, prison, the cross, decapitation; yet they ever remain tranquil.

"Behold the apostles of Christ! They had many trials. The friends of Baha 'Ullah in Persia have undergone unspeakable calamities. Their possessions were seized and destroyed, their children captured, their lives sacrificed; yet at the hour of martyrdom they danced with joy, for they were completely detached from the life of this world. Trials have never prevented men from knowing the happiness of the beyond. Nay, rather, this is the path."

“The world needs more happiness and illumination. The star of happiness is in every heart, we must remove the clouds so that it may twinkle radiantly. Happiness is an eternal condition. When it is once established, man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of time. Like unto an eternal king he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances, and through his deeds and actions impart happiness to others. A Bahai must be happy, for the blessings of God are bestowed upon him.

“Every soul must strive to impart to mankind that joy and happiness the nature of which is permanent.”

“This is the day of happiness. In no time of any manifestation was there the cause for happiness as now. A happy state brings special blessings. When the mind is depressed the blessings are not received.”

“Laugh and talk, don’t lament and talk. Laugh and speak.”

“Laughter is caused by the slackening or relaxation of the nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example, happiness and misery are super-sensuous phenomena. One cannot hear them with his ears or touch them with his hands. Happiness is a spiritual state. But happiness is caused either by looking at a beautiful picture, or witnessing a delectable panorama, or

associating with the person whom you love, or listening to a good voice, or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual.”

“What is necessary is divine joy. Divine happiness is the speaker of the heart. . . . The soul of man must be happy no matter where he is. One must attain to that condition of inward beatitude and peace; then outward circumstances will not alter his spiritual calmness and joyfulness.”

From 1868 to 1908 Abdul Baha was a prisoner in Acca, Palestine. His teachings of universal peace and brotherhood were too far in advance of his time. But as he said, “Every morning when I awoke I praised God there was another day to serve Him in His prison. Every night I thanked Him that He had permitted me to serve His Kingdom one more day in His prison. I was in a Turkish prison forty years but every day was a day of perfect joy.”

“My happiness,” he said, “comes from the Kingdom of Abha! My joy is from the Delectable Paradise! My health is gained through the rays of the sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the Fire of the Love of God. My attraction is vouchsafed from the mainspring of all truths. My life is maintained through the fraternization of all mankind, the progress of the Cause of God and the unity of the friends.”

A FORTUNE THAT BESTOWS ETERNAL HAPPINESS

Knowledge, Purity of Thought and Love

Talks given by Abdul Baha on Mount Carmel to a group of college students during their summer vacation. Recorded and translated by Mirza Ahmad Sohrab.

“TRUE happiness is found in purity of thought. Whenever I look into your radiant faces I am made most happy because your thoughts are pure. You must live in such a manner that when-

ever I think of you I may be made joyous; whenever I behold your shining countenances I may become happy; whenever I hear good news of you my heart may be filled with delight.

“Man must so live that he may become beloved in the sight of God, beloved in the estimation of the righteous ones and beloved and praised by the people. When he reaches this station the feast of eternal happiness is spread before him. His heart is serene and composed because he finds himself accepted at the threshold of His Highness, the One. His soul is in the utmost felicity and bliss even if he be surrounded by mountains of tests and difficulties. He will be like unto a sea on the surface of which one may see huge white waves, but in its deeps it is calm, unruffled and undisturbed. If he trusts his happiness to worldly objects and fluctuating conditions he is doomed to disappointment. Should he gain a fortune and anchor his happiness to that he may hypnotize himself into a state of so-called joy for a few days, and then that very fortune will become a mill-stone around his neck, the cause of his worry and melancholy.

“But if he lives in accordance with the good-pleasure of the Lord he will be favored at the court of the Almighty. He will be drawn nigh unto the throne of Majesty. He will be respected by all mankind and loved and honored by the believers. *This* fortune bestows eternal happiness. The tree of this fortune is ever green. The autumnal wind does not sear its leaves nor does the frost of winter rob it of its perennial freshness. This is a happiness which is not followed by any misery but is always a source of gratefulness and blessedness. The most great, peerless gift of God to the world of humanity is happiness born of love—they are the twin sisters of the superman; one is the complement of the other. Everything that contributes to the sum total of this human happiness is a gift on the part of God, and that thing which does not add to the aggregate of this ideal felicity must be, little by little or all at once eliminated.

“Therefore, it becomes self-evident that the first bestowal to the world of humanity is happiness, that kind of

happiness which is unalterable and ideal. If, by happiness physical enjoyment of material things is meant then the ferocious wolf is made happy because he kills the innocent lamb and satisfies his hunger for a few hours. This is not happiness. Happiness is a psychological condition created in brain, mind and heart, the effect of which works out from the center to the circumference. For example, after many days and nights of reflection the philosopher unravels a seemingly unsolvable problem. As the result, a wave of supreme happiness surges through his being. The philanthropist comes to the assistance of thousands of half-starved, half-clothed, afflicted people of a nation. In his deed he wins much contentment. An engineer spans a large river with a suspension or cantilever bridge, or an architect makes the design of an edifice. Each finds true enjoyment in his work.

“It is related that Baseer Tousy was well versed in the science of astronomy. Many nights he walked on the roof of his house watching the stars. Whenever he happened to discover the true position of a planet or to locate the place of a constellation he became so enraptured with the joy of a new idea that he would get up and dance and sing, saying: ‘Where are the kings? Where are the monarchs of the earth? What is true felicity? Let them come and see what real happiness means, what ideal bliss really is.’

“It is for this reason that Baha 'Ullah in all his tablets has made it incumbent upon all to study sciences and arts, encouraging everyone in the acquirement of learning and a liberal education for the eternal happiness of mankind lies in these (things).

“Praise be to God that for the present you are all well and happy! I have met you and associated with you this hour. You are living on the slope of Mount Carmel, are near to the Holy Tomb of the Bab, inhaling the fragrance of its rose garden, are looking at the unique

panorama and are enjoying the gifts of heaven. This is the ultimate hope of the lovers of truth, to be in the neighborhood of the Most Eminent Mercy!"

In the evening there was a large meeting. When the Master entered the room he looked over the bright faces of the Bahai students and exclaimed with delighted heart:

"God be praised! How wonderful are these students! I am looking forward with great hope to their future. In reality they are beneath the shade of the Blessed Perfection and they are being animated with the spirit of the Holy Land. For this reason they are superior to many other students. Their mettle will become known in the future. They are now in the process of refining; when they come out of the crucible their brightness will become manifest. The word of God is the refining which will polish them, suffering them to become as tested gold.

"Every single assured and firm be-

liever will consider himself the servant of all the friends of God, nay, rather, the servant of the world of humanity. The honor of man depends upon this. The everlasting glory of mankind lies in this. For this reason his holiness Christ says: 'The last shall be first; the least among you in the Kingdom is the greatest.' Whosoever desires to walk in the path of the Kingdom, so that he may reach the court of the Almighty, he must be a true servant. The path of God cannot be compared with the paths of men. The humbler man is in the path of God the more exalted is he; the greater his meekness and submissiveness the more beloved is he; the more he is surrounded with tests and trials the vaster the tranquillity and composure of his spirit. Nay, rather, in the path of God humility is honor, trouble is rest, affliction is bestowal, poverty is wealth, indigence is sovereignty and lowliness is nobility. Truly, I say, whosoever is the real servant of the believers of God is their assistant and helper. We must all walk in this divine path."

THE WRITINGS OF BAHÁ'ULLAH

By HORACE HOLLEY

AS taught us all in the schools, literature tends to become either a classification according to its form—the novel, drama, essay and poem—or according to its historical continuity. Both methods externalize the reality of literature away from our personal experience. We are inclined to know the author by his work rather than the work by its author. We are inclined even to glorify the work at the expense of the creator from whom it came. The student unconsciously begins to conceive the poem, say, as being the poet refined to the utmost degree, the poet translated temporarily and accidentally to a higher condition, much as though the man were to his own production just as the oyster is to its pearl. Since the poem exists

above and beyond our own capacity, we feel that it exists above and beyond the human character of the poet. But any person who has ever actually felt the creative impulse within his own consciousness realizes that the work produced, even at its best, renders only a fraction of the significance that impulse contained. During creation, the author feels an infinite resource opened within him, a resource which the work created never satisfactorily records. The work itself, then, represents merely the author's power of responding to the impulse, not the capacity of the impulse itself. In other words, literature is the record of what the infinite impulse has been able to effect in and through certain limited lives.

This distinction between creative impulse and sensitive instrument is vital. Every literary work is like a telescope which can be held up to the eye at either end. According as we experience literature through the limitations of minds to respond, or the unlimited capacity and appeal of the creative impulse itself, we are led to believe that writing, like a tower, can never rise above a certain height, or we believe that, like a fine musical instrument, its power grows forever with the touch of the hand by which it is played.

It is actually as though the individuals capable of producing literature were themselves each one a definite number of notes on the entire, indefinite scale of the instrument. Authors differ vastly as to what notes sound through their work, and what notes remain silent. In one we have aesthetic sensitiveness without moral discrimination; in another able logic without feeling of beauty. The whole of literature is far from being literature as a whole. The whole of literature, historically, is nothing more than a long series of limited parts, and literature as a whole can no more be imagined from grouping together these parts than could a sound man be imagined by one who knew only different forms of disease.

But to externalize literature is to miss even the ability to perceive this fact. It is to miss even the true humility characteristic of the creator, by which the creator tends to belittle poems even while glorifying poetry. The creative mind is well aware that if somehow the silent notes could be made to sound, all that literature has done in the past would seem by comparison nothing. He is impatient of his own work, knowing that its excellence is merely the power of commanding a small field. But without knowing what literature is in its essence, our reading continually goes astray. We travel the road of experience, but we travel backward. We seal the creative power by what has actually

been created, rather than what has been created by the creative power; which is to measure the heavens by the highest visible hill.

Thus it seems to most students that Shakespeare is and must be supreme in literature for all time. Shakespeare, it seems, sounded all the *available* notes on the keyboard of life. One by one he brings every type of man and woman upon the stage, where one by one their inmost secrets are exquisitely, completely told. The gesture of good and evil, power and weakness alike he rendered in all its deepest significance.

But with the decay of personal experience, the very power of estimating values passes away. We expect nothing *beyond* Shakespeare, because we stand within the superficial completeness of the work and not within the profound incompleteness of the man. We do not even follow Shakespeare himself to his own consummation, his own self-estimation as a mind transcended by power unencompassed on every hand. But I recall that his old age, in the person of Prospero, deliberately broke the wand by which all those dear enchantments had been raised. Even about this mind the darkness fell. Master of motives within the range of his own experience, Shakespeare at last paid reverent homage to motives outside its ken. Breaking the magician's wand seems, to the lesser mind, merely as though the poet withdrew from poetry in the weakness of old age; but to the mind capable of standing beside Shakespeare himself the broken wand signifies nothing less than his recognition that all human drama had begun to crumble away with the perception of a greater and a beyond. Triumph is the glory of the lesser mind; humility is the glory of the great. Shakespeare's old age cannot be taken as the guttered candle, the empty lamp—it was the opening of a weary student's window at dawn, when the rising sun shames the candle to his own gladdened eyes. Shakespeare knew

within himself the silent notes, and where he could not invoke masterful music he left the instrument to less sensitive hands.

Not in quantity of work, not even in what the world calls quality, therefore, does the essence of literature lie. Shakespeare surpassed other men merely by combining in himself certain qualities other men share among themselves. There is no one element in Shakespeare not manifested since his time by many poets. He possessed no notes beyond our capacity severally to possess. But where all minds are dumb, he is dumb. What all men seek, he also sought, with an inquiry more poignant, more insistently phrased. The essence of literature consists in its power to reveal. Shakespeare's revelation is the perplexity of human life when actuated by motives resident in the personal, the outer layer of thought.

So much it is desirable to say by way of approach to the writings of Baha'Ullah. By minds limited to the customary closed circle of experience, these writings can be read over and over without understanding. The supreme benefit of reading them, indeed, is to learn merely *how* they are to be read. A lifetime might well be spent pondering them word by word, if real understanding came pure and full at the end. For in Baha'Ullah we have a mind whose response to the infinite creative impulse begins precisely where the "literary" effort stops. *Apparently*, Baha'Ullah has not that masterful intimacy with "life" itself for the revelation of a new dominion over the generations. The truth is, however, that Baha'Ullah, taking "life" for granted, stands outside "life" itself for the revelation of a new motive. He does not sound the Shakespearian notes, because he sounds the notes that have been silent in us all. No comparison between Baha'Ullah and other writers is possible. The closest similarity to Baha'Ullah's writings are the utterances of Jesus. By those who

love them Jesus' utterances are not comparable with literary productions. They are absorbed into the yearning spirit as from a source deeply hidden within, that the spirit may be re-actuated and transformed.

But there is a subtle distinction even here. Jesus' message was that to the infinite power surrounding our consciousness an infinite response can be made. Jesus made himself the *Way* for human experience to travel—every painful furlong of the *Way*, from the birth of the spiritual child into the indifferent flesh to the resurrection of the spiritual man at the hands of the flesh furious at its own threatened subordination. Thus the words of Jesus are the manifestation of the Christ—the power of men to respond infinitely to the infinite power of God. But Baha'Ullah's message does not *repeat* the message of Christ—it *completes* that message. Whereas Christ planted his words as seeds within the soul, Baha'Ullah's writing fertilizes those seeds as by the shining of the sun in spring. He manifests the surrounding, controlling Infinite of universal spirit just as Christ manifested the response on the part of consciousness to that Infinite control. Christ was Religion working up to its source through the painful experience of reluctant humanity; Baha'Ullah is Religion self-subsistent, unchanging, the beginning as well as the end of the *Way*.

Thus in the writings of Baha'Ullah there is an influence not dwelling elsewhere in literature or philosophy. That influence permeates and proceeds from a literary and philosophic form, but the power of the influence well-nigh shatters the cup of speech. Here is Truth, in distinction to facts; Reality in distinction to logic; immovable Power in distinction to emotion. Our categories and our systems fail to contain this writing, as engineers would fail to dam the sea. Our critical faculties even prevent us from approaching its outpouring effect, for its very purpose is to create

new faculties as standards in the mind. It is a Mystery, but not secretive; a Revelation, but not argumentative; Love, but not enticement. In numberless passages the flame burns visibly forth and the wine intoxicates. It is a spiritual geography for the searching mind, a home for the heart outworn. But alas, even in the abundance of midspring, the *dead* tree stands unmoved.

“Revelation is a fire from which proceed two effects: It creates the flame of love within the faithful, but produces the cold of heedlessness within those that hate.”

“The proof of the sun is its light which shines forth encompassing the world; and the evidence of the shower is the bounty renewing the earth at its fall.”

THE SUN OF REALITY BECOMES TRULY MANIFEST WITH THE PASSING OF THE CLOUD OF THE BODY

A Tablet by Abdul Baha to the Great Scholar, Abul Fazl

When in 1892 Baha'Ullah, after fifty years of glorious teaching in Persia, in Bagdad, in the most great prison of Acca, passed into the unseen world his disciples were prostrate, even the saintly Abul Fazl. It seemed as if nothing could console them. Abdul Baha wrote twice to Abul Fazl but he was so grief-stricken that he sent no answer. The spiritual radiance reflected from the mirror of Baha'Ullah's earthly temple was so life-giving even Abul Fazl was desolate when the physical mirror was broken. Then Abdul Baha wrote him the following marvelous tablet. It has a deep significance for all his friends today.—*Editor*.

O thou father, mother and brother of Faza'il (virtues)!

It has been a long time since the fragrance of significances from the rose-gardens of the heart of that fountain-head of knowledge has reached the nostrils of the longing ones or the flame of the heat of the vibrations of yearning have reached the meadows of the hearts of the true friends. Although at the commencement of the burning anguish caused by the separation of the Beloved of the Horizons (Baha'Ullah), a letter was sent, yet the acknowledgment of its

receipt has not appeared, nor has the sign of acceptance been made manifest. It is evident that this distress and depression are due to the severity of the grief for the separation of the Beloved of the Horizons and this inactivity is due to the effect of the great calamity. But the lights of the Sun of Reality have no setting, nor have the waves of the great sea any quiet or calm. The bounties of the Abha, the most glorious Kingdom are uninterrupted and the splendors of the Empyrean heaven are permanent. The clouds of the April of bestowals are overflowing and the artery of the love of God is pulsating in the body of the world. The confirmations of the most glorious, Abha companion are incessant and the grace of his holiness the Most High is continuous. Though that most luminous Sun has set in the lower horizon, which is the horizon of beings, yet it has risen and shone forth from the highest horizon. Though, until the present time, the eyes of mankind on account of veils have been deprived, blinded and covered, now that veil which in every dispensation and age has been the cause of denial is being removed. For in all dispensations when the Manifestation of His Oneness ap-

peared from the horizon of beings the greatest excuse of the people was this: they said, "Thou art only a human being like us." . . . "He is only a human being like you." In short, they considered the appearance of those Manifestations of Oneness the cause of falsehood and ground for rejection. But after the ascension (of the Manifestation) they became believers and assured, for then they did not regard the physical, human person; therefore, they became aware of the power, evidences and proofs of God. They became the manifestation of, "Thy sight today is iron-sight."

Thus, should you kindly reflect upon this it would become evident that in all ages the ascendancy of the Word of God has been after the ascension of the Dawning Points of Lights to the supreme horizon. For the people, naturally, are more inclined and more attracted to believe in the invisible. In all times, in the day of the Manifestation they rejected him, evinced pride, found excuses, and in the abode of superstitions they built their nests. When they looked upon Him as a person who had appeared in a human temple and physically resembled them they became veiled from the divine bounty.

When the eyes of Satan looked upon the body of dust and the earthly talisman of his holiness Adam he became deprived of sight and blind to that boundless treasure which is the greatest bestowal of God and the noblest human characteristic. "Thou hast created me from fire and thou hast created him (Adam) from clay," he said. Now, the purpose is this, that in the *Book of Ighan* (Baha'Ullah) considered the human temple as a cloud and the Divine Reality as the sun;—"and they shall see the Son of Man coming in the clouds of heaven with power and great glory." He interpreted and explained the verse from the Gospel in the foregoing manner.

Therefore, now is the time to become

ablaze and aflame. This is the hour of proclamation and attraction. This is the hour for you, like unto the sea, to be surging; like unto the clouds, to be flashing with lightning; like unto the dove of the garden of faithfulness to break forth into songs and melodies; like unto the birds of the heaven of eternity to be ever singing and warbling.

O, ye nightingales of the rose-garden of guidance! O, ye messengers* of the home of bounty! It is the time of rejoicing and acclamation. It is the hour of songs and anthems. Sit ye not with hearts distressed and sleep ye not with hearts broken. Soar ye to the apex of sublimity. Start ye singing in the rose-garden of guidance. Seek ye the abode of the Merciful and the melodies of the rose-garden of His Holiness, the Beneficent.

If in this Divine spring-time ye do not sing in what season will ye sing and become familiar and well-acquainted with the roses of significances?

O thou Abul Fazl. Where is the blaze of the fire of thy tree? Where is the effulgence of the light of thy love? Where are the waves of thy knowledge? Where is the breeze of the rose-garden of thy assurance? Where are thy melodies which cheer the ears? Where are thy fragrances which perfume the nostrils of the people of the world? Where is the attraction of thy heart? Where is the expansion (dilation) of thy breast? Where are the glad-tidings of thy spirit? Where is the glow of thy fire and where is the flame of thy torch? Forsake inactivity even though in these days inertness from the graveness of anxieties is commended and praised. Then come out from the corner of oblivion; seek the summit of acceptance; soar in this Abha, most glorious space; enter into the rose-garden of the Cause of God by thy arising to diffuse the

* Literally 'lapwings' or Messengers of Solomon.

frangrances of His sanctity and to elevate His word with such rising that the pillars of polytheism will totter, the hearts heedless to the Lord of Lords will tremble, the centers of knowledge will be uplifted, the standards of assur-

ance will be spread abroad, the banners of explanation will wave and the sails of life will be hoisted in the ark of safety on the sea of creation.

ABDUL BAHÁ ABBAS.

Translated by Dr. Zia M. Bagdadi.

MEDITATION AND ITS EFFECT UPON CONDUCT

By MARY HANFORD FORD

THE human being is a creature who is ordinarily governed by impulses which rise within him comparatively unwatched and unguarded. If he feels happy or melancholy, angry or patient, his action reflects the conditions of his being, and if one reproach him for faults which might disappear with a little self-control he is apt to reply—"Well, I am made that way, and I can't help it."

He is only conscious of the physical impulse which prompts a certain nervous expression and he has not yet learned that there are two of him and that if he would become acquainted with his greater self, the soul or reality, life might be very different, and the disagreeable elements of his temperamental man could easily disappear.

There is a wave of psychological study passing over the world which has many excellent results and which is causing many persons who never gave much thought previously to the existence of the "inner man" to perceive something of this interesting individual, who presently becomes vastly more important as an element of personality than is indicated by that mysterious and baffling term, "the subconscious." The subconscious is in fact the true self, the soul, or as Abdul Baha often calls it, the reality.

There is no part of his wonderful teaching which is more clear and convincing than that relating to the soul in its contact with life, the body, and

God. As we follow it we realize that the soul is the avenue through which we know God and receive the Holy Spirit, that it is always a distinct entity becoming more luminous and powerful as we turn to God and control the animal man in us. It often surrounds us like an aureole in our earlier stages of development, but as we progress, and reflect its light, it leaves us free even in our waking hours and carries on its own activity. The subconscious, in other words, is the true thinker and revealer in us, through whom words become real prayer, and impulse becomes intuition and veritable guidance.

But how is this possible? We ask anxiously, and Abdul Baha's reply is, through prayer, meditation and deeds, because without the deeds which express the results of meditation and prayer these remain only delightful experiences of the soul, and do not transform life. Abdul Baha says in the great address on meditation in the Paris Talks—the one who cannot meditate is still in the animal kingdom!

Many persons are not aware of the difference between concentration and meditation, which is very positive. Through concentration we enter the psychic or mental world, we hypnotize, we develop the personal will. But in meditation we enter the Abha kingdom by temporarily eliminating the personal will. In this state we penetrate the consciousness of the reality, and can receive the divine commands through the Holy

Spirit, and if we are strong enough to obey the commands we receive our impulses are overcome, we obtain eternal life and become rational beings instead of merely animals who walk erect.

Many believers are only mental believers. They have never taken time to abstract themselves from the turmoil of the outer life and hear the "still, small voice" which is only audible to the inner ear. Baha'Ullah says: "We speak one word and by it we intend one and seventy meanings—each one of them we can explain."

These one and seventy meanings are not simply shades of mental and spiritual interpretation but often facts of life which we can only understand through prayer and self-control. The individual who is no longer capable of anger, envy, ambition or revenge, who does not feel such impulses, who is made ill by indulgence in gossip and scandal, and therefore no longer tolerates them has entered the spiritual path and is beginning to know eternal life.

These are some of the results of real meditation, when it is sought as a means of purifying the outer man, not merely as a spiritual pleasure and intoxication. The latter is delightful but not educat-

ing, and people who form the habit of meditation without deeds sometimes fall into serious nervous trouble. Meditation lights a fire within us which demands fuel, the fuel of growth and thoughtful activity, and if we refuse to feed it with these, it is liable to burn up its own oven! And this, of course, is not particularly agreeable or advantageous for the oven. However, Abdul Baha says: "The test of existence is motion. An object which has in itself the power of motion lives; if motion is withheld growth ceases. That is mortality. . . . If the reality of man is not confirmed by the divine power there is no doubt whatsoever but that it will stop along the path of human progress, and after its stop there will be a fall."

The confirmation of this divine power comes to us through meditation and its resultant deeds. And one sees the great advance daily among those who are seeking spiritual truth. Sight comes into the eyes, happiness to the heart, and though outward circumstances may not be what one desires, the light and happiness are not diminished. Such light and such happiness are from within and are not dependent upon exterior happenings.

GREEN ACRE

By WILLIAM H. RANDALL

THERE is one spot in America that has always been the soil of Peace, and before Columbus dreamed of a Western world, it was a zone dedicated to Peace by the Indian Chiefs who gathered on this sacred ground to smoke the Pipe of Good-will; it was owned by all and possessed by none, just as God created the earth.

This historic spot is situated in Eliot, Me., on the banks of the beautiful Piscataqua River, named by the Indians "River of Light," as the sunset turned it to gold. As in those days the camp

fires heralded from tribe to tribe the covenant of the peace of the red men, so in this day, on the same spot, the Green Acre flag bears the emblem "Peace" to the whole world.

On his return from America the very first night Abdul Baha spoke to the friends who had gathered at the evening meeting in his home at Haifa in these words: "There is a place in America called Green Acre. It is customary during the months of summer for people of different creeds and religions to gather there and the leaders

of various movements and thoughts deliver lectures and addresses; thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that they offer a free and unrestricted platform to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberty of conscience which alone is enjoyed in the United States. The Founder of these Conferences, wherein every nationality and religion is worthily represented, is Miss Farmer. To her is due all praise and commendation for having thus initiated this wonderful plan, which must be carried out to its logical conclusion—a universal platform for all mankind, irrespective of race, religion or nationality. As the name Green Acre is similar to the town of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. It is a most beautiful country place. Its water is pure, its air is salubrious and its atmosphere is spiritual. Here they have many pine groves, under which people gather to hear lectures. Mirza Abul Fazl, when in Green Acre, used to give his addresses under some of these pines and so they are known as the Persian Pines.”

Green Acre is one of the lovely summer spots of New England, combining an Inn, Fellowship House, music and lecture hall, tea room and cottages, now hidden, now revealed through pines, green meadows and sloping hills. Much has been done the past year to improve and modernize the physical needs of Green Acre and to make practical the inner and outer worlds of our welfare.

Green Acre has a call, a distinct call, to the universal mind and to the uni-

versal heart to advance material and spiritual ideals, to further economic and social justice, to sense Reality in the miniature of the advancing civilization of this Day of God. Its natural beauty and the standard of its Conferences combine recreation and inspiration. It is becoming one of the great spiritual centers of America, because it has no creed or sect, but welcomes all in the terms of humanity. Its religion includes the world, its doctrine is brotherhood. Its doorways lead to the kingdom of world peace, the equality of men and women, the unity of science and religion, a magnet of Universal Realities.

Miss Farmer was a Bahai and she received many Tablets from Abdul Baha in regard to the foundation and fulfillment of Green Acre, and in conclusion we quote a few words from several of these Tablets:

“Consider the divine splendors in Green Acre: One of them is the tree of fire, and another is what was witnessed by thy friend, a light shining forth unto all sides. . . . Verily, I beseech God to make Green Acre as the Paradise of El-Abha, so that the melodies of the nightingale of sanctity may be heard from it and that the chanting of the verses of unity may be raised therein; to cause the clouds of the great gift to pour upon it the rains falling from Heaven, . . . These signs shall surely appear and these lights shall shine forth. . . . Consequently, if one looks for praiseworthy results and wishes to produce eternal effects, let him make exceeding effort, in order that Green Acre may become an assemblage for the Word of God and a gathering place for the spiritual ones of the heavenly world.”

EDITORIAL

TWELVE years ago a group of friends in Chicago felt that the light of the Bahai Cause, which was just beginning to shine in the west, should have a mirror to reflect its heavenly teachings and its world-wide progress. They started a little paper called the *Bahai News*. Mr. Albert Windust and Miss Gertrude Buikema stepped forward to take up the work of editing and circulating the little sheet. Abdul Baha wrote beautiful tablets concerning the universal magazine into which it was to develop. Mirza Ahmad Sohrab started the Persian section which, when he went to the Orient, was taken over by Dr. Zia Bagdadi. Their devoted services have made a visible bond between the east and the west and brought news and heavenly words to multitudes in the Orient.

The *Bahai News* became the STAR OF THE WEST. It was enlarged to its present size during the epochal tour of Abdul Baha to the United States in 1912. During the following years it has published Abdul Baha's addresses in churches and synagogues, in universities and before progressive societies,—those addresses which are the charter of the new civilization.

All these years Mr. Windust and Miss Buikema with self-sacrificing devotion prepared and circulated the issues in addition to their regular business, often stealing their hours of sleep and their holidays needed for rest that the STAR OF THE WEST might shed its light. Today the growth of the STAR has made the work too heavy for them and so the National Spiritual Assembly through its Publication Committee has come to their assistance.

Miss Mary Lesch, through fourteen years of heroic devotion, has built up the Bahai Publishing Society with its present splendid stock of Bahai literature. Mr. and Mrs. Arthur Agnew were

the brave pioneers who, seeing the light of the star in the east began in 1902 to publish the books that should reflect its universal glory into the west. Through their loving service and that of Miss Mary Lesch a wonderful library of the Bahai writings has been put at the disposal of the National Spiritual Assembly and the English-speaking friends.

Now the two activities are to be united through the Publications Committee, with present headquarters at Room 450, 508 South Dearborn Street, Chicago. The STAR OF THE WEST will be published twelve times a year according to the western calendar until the Universal House of Justice works out in detail the calendar of the new age.

JOIN THE ARMY OF PEACE!

THE divine religion is the religion of service. Spirituality, says Abdul Baha, is love in action. A supreme service in this the greatest of all centuries, as Abdul Baha wrote to an American friend, is "service to the Kingdom of Peace." "The army of the oneness of the world of humanity will regenerate the world like heavenly angels. The sharp sword of this army is the love of God and its power the knowledge of God."

With the Genoa conference failing, the nations on the verge of bankruptcy and despair, hatred and suspicion rending asunder the ties of international friendships and threatening the very foundations of humanity the call to peace and reconciliation rings like the bell of the voice of God through the world.

"Hasten ye toward guidance!

Hasten ye toward union!

Hasten ye toward love and prosperity!

Hasten ye to behold the Light of the World!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward co-operation and mutual help in the path of guidance."

ABDUL BAHÁ.

Our age cries for the fulfillment of the vision of John on Patmos when "a multitude which no man could number, out of every nation and of all kindreds and peoples and tongues" shall arise before the throne of God, arrayed in the white robes of pure intentions and universal love, dedicated to the establishment of a universal society of nations, a universal peace. To join this army of the most great peace one must first be equipped with the heavenly teachings; secondly, try to practice them in his own life and then spread them by loving, selfless deeds and radiant words among the people.

To listen to the divine call and sense the Kingdom, "this," writes Abdul Baha, "is the first step in the path of God, but the distance of the way is great. . . . That pathway is that of

Severance from the world-tie;

Reliance upon God;

Baptism through spirit and fire;

Attainment to the spirit of the knowledge of God;

Conflagration with the fire of the love of God;

Trustworthiness;

Faithfulness and firmness in the Covenant;

Steadfastness in the Cause, and,

Service to the Kingdom of Peace which shall soon establish its tent in the center of the world."

"O ye my soldiers of the Kingdom!" calls Abdul Baha. "Be ye valiant and fearless! Day by day add to your spiritual victories. Be ye not disturbed by the constant assaults of the enemies. Attack ye like unto the roaring lions. Have no thought of yourselves, for the invisible armies of the Kingdom are

fighting on your side. Enter ye the battlefield with the Confirmations of the Holy Spirit. Know ye of a certainty that the powers of the Kingdom of Abha are with you. The hosts of the heaven of Truth are with you. The cool breezes of the Paradise of Abha are wafting over your heated brows. Not for a moment are ye alone. Not for a second are ye left to yourselves. The Beauty of Abha is with you. The Glorious God is with you. The King of Kings is with you."

CAN WE CHANGE HUMAN NATURE?

A BAHÁI CONVERSION.

ALL programs for world peace, for economic right and justice depend for their execution upon the creation of a new heart in our race of human beings, "the establishment of the Kingdom of God first in the hearts of men and then upon earth." To educate this new humanity is the supreme need of the century. Because Baha 'Ullah and Abdul Baha are able to train that new type of men and women by the divine elixir of their life and teachings they have made this century radiant with the hope of a new world-society in which dwelleth righteousness.

An instance of this power is recorded by Mirza Ahmad Sohrab when he was living at Haifa. It is an account of the conversion of a Russian highwayman who visited Abdul Baha in the Holy Land in 1914. "Before he accepted this revelation he was well-known in all those parts as a dangerous character whose very name struck terror to the heart of the members of the community. It may be an exaggeration, but I have heard from several persons that, in his former whirlwind desperado life he killed about two hundred people. Physically he is a giant, tall and powerfully built. Well, when this man embraced the Bahai Cause and learned of its lofty and spiritual principles a most miracu-

lous transformation occurred in his life. It was more than miraculous. We have no word for it in the dictionary. Whereas formerly he was ferocious, he became meek. He was a wolf; now he became more gentle than a lamb. He was a Satan; he became a radiant angel. He walked among the people as a standing miracle. They looked at him, rubbed their eyes, and could not believe. Mystery of mysteries! Wonder of wonders! What divine alchemy had changed the base metal of this man into pure gold!

“By and by they came around and asked the reason—not from him, but from others. He did not have to open his mouth to teach the Cause. This singular and instantaneous transformation of his character was the greatest act of teaching. Then all of a sudden it dawned upon the minds of many citizens of the town what a truly marvelous miracle had transpired in their midst. They became Bahais, and today are the most wonderful body of true, noble Bahais in all Russia. . . . Let the agnostics and materialists who deny the religion of God and negate the good it has rendered study the psychology of this case!”

Speaking of such spiritual rebirth, Abdul Baha once said: “Ordinarily a moral teacher strives day and night until a person abandons one of his many evil attributes. But as soon as the guidance of God and the faith of God dawn from the horizon of a heart that person is a changed man. All his evil characteristics are transformed into praiseworthy attributes. Whereas formerly he was a coward, he becomes courageous. Whereas before he was debased, he becomes sanctified and holy. Even in his intelligence, his knowledge, his sagacity and his mentality he is a different man.”

SIGNS OF THE TIMES

As the wireless telephones radiate their messages around the globe in a new miracle of world-communication

there comes the call for an international code, a universal language. The physical means of world brotherhood are ready, — steamships, railroads, air planes, wireless, radio,—all prepared for men to come from the east, west, north, south and sit down in the kingdom of God. Now we need a universal auxiliary language so that they can understand each other, universal education so that they can know each other, universal religion so that they can love each other.

A friend of Rabindranath Tagore is traveling through America presenting the literary jewels of India and the east as a means to the unity of the Orient and Occident. He tells this story:

Once in the jungle of India a man saw a strange object moving through the dark. He thought it was a ghost. It came nearer; he thought it was a tiger. It came nearer; he thought it was a robber. It came still nearer and behold, it was his brother! So are we recognizing brothers in all countries. We shall see them best in the light of the Sun of Reality which is now dawning, a glorious sunrise of divine recognition, spiritual vision, universal consciousness.

A vital question is being debated within the churches especially among those of the Northern Baptists, the largest of the Protestant Christian sects in the United States. The conservatives, called Fundamentalists, insist on a return to the Bible as the great fundamental, but they interpret the Bible literally. Their central contention is that the great war, the present world disorder and disillusionment following in its wake make manifest how impossible it is for weak human power to save a falling world. Only the return of Christ, the rending of the heavens, the new earth of his millennial kingdom can save mankind. Prophecy has been ful-

filled, his coming is at hand, they proclaim.

The liberals insist that the fundamentalists lay too much stress on the literal text of the Bible and the coming of a kingdom of wrath and vengeance. They call for a deeper and more scientific understanding of the Bible.

From the Bahai point of view both parties have caught and are reflecting the rays of the new day, but each sees different rays. Prophets always write in figures of speech. As Abdul Baha says, it is only figures of speech that can outlast the changes in languages. A symbol drawn from nature or age-long human relations has an external quality. But figures of speech like divine poetry must be interpreted. They are tests of spiritual insight. "When Christ came nineteen hundred years ago," says Abdul Baha, "those who interpreted the scriptures literally denounced and slew him, saying: 'This is not the one for whom we wait. Behold, when the Messiah shall come signs and wonders will testify that he is in truth the Christ. We know the signs and conditions and they have not appeared. The Messiah will arise out of an unknown city. He will sit upon the throne of David, and behold he will come with a sword of steel and with a scepter of iron will he rule.' . . . The letter they knew by heart, but of the life-giving Spirit they understood not a word.

"Hearken and I will show you the meaning thereof. Although he came from Nazareth, which was a known place, he also came from heaven. His body was born of Mary, but his spirit came from heaven. The sword he carried was the sword of his tongue, with which he divided the good from the evil, the true from the false, the faithful from the unfaithful and the light from the darkness. His word was in-

deed a sharp sword! The throne upon which he sat is the Eternal Throne from which Christ reigns forever, a heavenly throne, not an earthly one, for the things of earth pass away but heavenly things pass not away."

All over Christendom today is ringing the thought, the glorious expectation: "The Master is coming!" On some of the doors of the houses at Haifa, Palestine, for seventy years men have read: "The Lord is Near!" This thought of the return of Christ is ringing through the world today with an insistence never known perhaps in two thousand years. The real spiritual meaning of Christ's return will be brought out in the next issue of the *STAR OF THE WEST*.

But the great need is to return to the pure teaching of Jesus.

How the hearts of the nations cry for a return of the pure teachings of Christ, of Buddha, of Mohammed, the eternal essence of religion which is universal love! A Christian minister in 1912 called on Abdul Baha in Boston and asked: "How can we help this Bahai movement toward universal peace and brotherhood?" Abdul Baha replied: "Teach the pure gospel of Jesus without dogmatic additions or imitations."

A professor in one of the American universities asked Abdul Baha: "If I become a Bahai can I keep the religion of my saintly Christian mother?" Abdul Baha replied: "Of course you may keep it. If you become a Bahai you will apply it."

"To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood." — *Abdul Baha*.

A VISIT TO BAHJE BY THE WAY OF THE SEA.

"The Spell of the Holy Land."

BY NELLIE S. FRENCH

AS I sit at my desk wondering which of the deep and lasting impressions of our visit to the Master, Abdul Baha, during the days of the Rizwan in May, 1921, I should commit to paper for the good pleasure of the friends, I am so insistently drawn to the incidents of the journey and the arrival in the presence of the Master, that I must begin with those at least, and let the rest take care of itself. Not a thousandth part of what is really implanted and constantly growing in my mind and heart could possibly find expression, for there are no words with which to make those impressions clear to the reader, nor indeed was I myself conscious of all that I was imbibing, nor of the doors of knowledge which were being opened before my face at the time.

Five days of patient waiting in Haifa, for the time when we might go had given us a beautiful insight into the loving service and devotion of the friends there, and were preparation for the crowning event of our pilgrimage. We took the little train at about five-thirty on Friday afternoon, occupying a railway carriage of the most primitive type in company with what might have been a party of laboring "commuters" returning to Akka for the night. The train traveled slowly, but as it ran along the very edge of the Mediterranean the cool sea breeze soon rose, to the discomfort of the other travelers, and one by one the wooden shutters of the car were raised, entirely shutting out all light and air and the fresh sweet breeze of the sea.

We seemed not to be of special interest to our traveling companions, though I confess I was intensely interested in them, to know what they knew of the wonderful story of the ages which had been, and was being, enacted in their very midst, and I would have given much to know the language of the country.

We reached the station of Akka, a short distance from the city walls, just as the sun was sending its last horizontal rays across the sea, bathing the valley of "Achor" in its last crimson rays. Starting on foot toward Bahje, where Abdul Baha was sojourning, in the little house adjoining the Shrine of Baha 'Ullah, we left the calm blue sea beating its ceaseless rythm on the sandy beach behind us, and turned our faces toward the plain. Never shall I forget the sight which lay before us! A light shower had fallen, leaving everything fresh and green, with that indescribable fragrance which only a shower in a dry land can produce. Over the Lebanon mountains there lay the last glow of the sunset and far away in the distance here and there curls of smoke rose to indicate some little hamlet gathering its people for the evening meal. All was still and a peace reigned quite unbroken save for the sound of the waves which grew fainter and fainter as we progressed. Then out of the twilight came little groups of pilgrims, Persians for the most part, who had traveled for weeks to spend a few hours in the presence of Abdul Baha! They were very quiet, walking with the even, slow gait of those eastern peoples; each carrying a small bundle of belongings. They seemed not even to be conversing as we approached them, but when we were near they stopped, and I saw on the faces of those men a joy not of this world, as they greeted us in the name of God, and seemed to impart to us without words the sense of fellowship and sympathy.

Our path led further and further into the country, past the distant walls of the prison town, over the battlefield of the ages. It was rather a rough road in places, and the hour and the still of the night coming down kept each one wrapt in his own thoughts. Finally in the distance there appeared a light; it seemed

a long way off, for we were forced to go slowly and to pick our way, but night had entirely closed in when we came to a stop before the low doorway of a little one-story house. One of the young men, secretary of the Master, came out to meet and greet us, and for a few tense moments we were kept waiting in the hall of the house before we were told that we might enter the Master's room.

How strange it seems to be trying to express the sensations of those moments! I cannot say what was most deeply impressed on me at the time for everything was so new and I was so utterly unprepared for all that I was to see, even though I had listened to many accounts of visits of pilgrims before it became my own blessing to go. Abdul Baha rose as we entered the room and stretching out his hands he bade us welcome and seated us beside him quite as if we had always been known to him, removing for us once and for all time the feeling of diffidence which was only natural when stepping into that majestic presence. Here indeed was majesty, but the surroundings were of the simplest that I had ever seen. Here was hospitality, a hospitality which might have been used toward persons of great distinction; and here was dignity, a dignity which is only born of heavenly knowledge and which walks with the Lord of men!

Each phase of the Master's manner sank deeply into my heart as each new impression was born within me, a new sense of how *we* should be to be worthy to deliver to the world the teachings of the Cause of God which he came to establish and to fulfill.

How small we seemed, how weak and immature, how unworthy and how fruitless! To have been ushered into that presence and to have gone empty-handed, to have been accepted of him, and to have had nothing to offer but our humble willingness! Oh the shame of it! And yet he welcomed us as if we had been deserving children returned for our reward!

As I think of the opportunities which he has made possible for us, of the example which he came to set for us, nothing, with the help of the Power of the Covenant, is impossible. I wonder how we can ever fall short of the greatest reverence of which humanity is capable, of the greatest delicacy for which all things of the Spirit call! It is time that we should be adorning ourselves with those attributes which will make worthy exponents of the Cause. Let these words of his be our constant inspiration and reminders:

“I desire for you distinction. The Bahais must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction that I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished for all the virtues of the human world; for faithfulness and sincerity, for justice and fidelity, for firmness and steadfastness, for philanthropic deeds and service to the human world, for love toward every human being, for unity and accord with all people, for removing prejudices and promoting international peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.”

This must not be of profession only, but by actually making these words part of our every day life. Upon us depends the greatest of all responsibilities. That we may be worthy!

A BEAUTIFUL MESSAGE FROM THE HOLY LAND

BY ROUHA KHANUM

The Bahai Community, Persian Colony,
Haifa, Palestine, Rizwan 1922.

Dear sisters and brothers in the Cause of God:—

At last I am pleased to be able to answer your very kind letters and to thank those friends, who sent messages of loving sympathy to us in the first days of our crushing sorrow.

Until now I have been broken down with grief, my heart was sore distressed, my eyes were overflowing with bitter tears; I could not collect my thoughts sufficiently, I had no power to write to those dear friends, who had sent such affectionate words of consolation to me in my overwhelming loss.

Now we can comfort our hearts with the assurance that, though our beloved Master is no longer in his mortal body, yet his eternal Spirit is present with us for evermore. Whilst here on earth his humanity was as a cloud, which hid his divine Spirit from us. That veiling cloud is now removed, and we feel the intensity of his spiritual Guidance.

As the Master said after the Ascension of Baha 'Ullah:

“The Light of the Sun of Truth will never set. The waves of the Sea of Truth will surge for all time. The divine rain from the Kingdom of Glory will never fail. Inspiration from the Realm of the Supreme will not cease for evermore.

“Life-giving showers are constantly flowing from the clouds of Mercy. Help is still being poured out from the Heavenly Land, and aid from the Supreme Lord is being given without ceasing. Though that Glorious Sun (Baha 'Ullah) has set in the horizon of this world, it has risen in radiant splendour in the divine sky of celestial grandeur.

“The eyes of the people were veiled by his earthly body from seeing the Light of the Sun of Truth....

“As that veil has been withdrawn, it is now the time to proclaim the Word of God, to send forth the lightnings of the Spirit, to chant the melodies of Faithfulness in the Rose-Garden of God the Beloved.

“Oh Nightingales of the Garden of Virtue! Now is the day to sing the beautiful harmonies of Heaven!

“Let your heart be no longer troubled, neither sit idle in sorrow and mourning, but arise; wing your flight into the Celestial atmosphere, singing the triumphant hymns of holiness in the garden of Love, always with your heart fixed on that Divine Home of the Radiant Beloved, towards which we are all as pilgrims, making our Pilgrimage!

“In this day of the Spiritual Springtime if we do not arise in the glorious work of establishing the Unity of the Kingdom, at what season should we choose to begin? Verily now is the appointed time.”

These words apply equally to our days, when our hearts bear the burden of the agony of parting with our Beloved Master.

Now my friends, I implore you, let us each and all stand together in a vast army of Light, steadfastly and loyally determined to vanquish the Powers of Darkness on the pitiful battlefield of the World.

Let us remember the disciples of His Holiness the Lord Christ—how after his Ascension they, though few in number, stood faithfully together, united in

soul and heart and mind, striving to accomplish that work, for which their Lord had suffered.

Thanks be unto God, that Abdul Baha has left many friends, who are ready to give up all their days, their comfort and earthly happiness, to spread the teachings of the Bahai Cause, which, when known and understood by the noble and pure-minded, will change the heart of the world.

We have been consoled and comforted by the visits of many dear friends from all parts of the world. They have been our great support in these sorrowful days. We are very glad to have one of these friends, Lady Blomfield, still with us. She accompanied our beloved Shoghi Effendi and his sister when they returned from England. She was just like a very kind mother to them in the hour of their deepest sorrow; and ever since she has been here, she has been occupied with many useful works, connected with various matters, necessary to the good of the Cause. We are all extremely sorry that she is leaving us in the immediate future, to continue her work in Europe on her return journey to London.

I am sure we shall achieve much more in these days, than in the earth life of the Master, because the agony of the parting has so softened our hearts, that our one aim and desire is to give joy to his blessed Spirit.

When the Shepherd is gone, the sheep must stand closer together to protect each other from the attacks of wolves.

Therefore let us not be depressed. I know that if we turn our whole hearts to God, we shall surely hear the music of the voice of Abdul Baha singing therein. Listen in the night season, we shall hear him say: "I am with you, fear not, neither be cast down by sorrow!"

Hearken at morn: He is saying: "Arise for the service of the Cause of God, and the spreading of His Truth."

Listen at noontide, you will hear him say: "Faint not, though the flame of your sorrow be burning hot, for soon you shall be refreshed by the cooling breeze of God's Mercy."

Listen at twilight—his voice is saying: "Be happy, rest and trust in me, for I love you, and I will never leave you nor forsake you, my children. Be united! Be patient! Be hopeful, be faithful!"

I am sure our Beloved desires for us all, joy, happiness of heart and an abundant baptism of the Holy Spirit.

Therefore let us prepare our souls to receive this great and glorious Gift in these, our wonderful days—which the Prophets and Saints in past ages longed to see! *They* were deprived of this blessing, to which *we* have attained!

I am thankful to say that we have glad tidings from Persia, where the friends are arising in renewed strength and unity to serve the Cause with faithfulness and loyalty.

It is ever thus, when our Beloved passes from earth into the wider world, those, whose sorrow is overwhelming, find relief in striving to accomplish all he would wish to have done.

I am glad to say that our dear Protector of the Cause, Shoghi Effendi, is now resting from the work which was so immense. He felt it necessary to go into retreat, in order to pray, and concentrate and meditate on the glorious and difficult task entrusted to him, and to gain the strength needed for its fulfilment.

Shoghi Effendi is precious to all the Bahai friends, for he is our leader, bequeathed to us by Abdul Baha.

Concerning him a Persian friend has quoted: "When the rose has faded and its garden is destroyed—how shall we inhale its fragrance? Nowhere, but from the attar which is its essence!"

I conclude my letter by asking all the dear friends to pray for the family of Abdul Baha that they may receive power to transmute the agony of the parting into determination to help Shoghi Effendi in his work, for indeed we all miss the Master more and more every day! He was all the world to us, our spiritual and our earthly father, our comfort, our hope, our companion and our guide in all the affairs of our daily life.

The only joy we have is when, from all countries we hear the good news of the unity of the dear friends and the growth of the Divine Cause.

The Greatest Holy Leaf, my mother and my sisters join me in love and Bahai greeting to you all, and in assuring you that we always pray at the Holy Shrines for the dear friends, that they may be assisted and strengthened in the path of Servitude so that they may accomplish a great work in the spreading of the Divine Cause in this Day, for "Now is the appointed time."

Ever your loving friend and spiritual sister in the service of the Cause of God.
(Signed) ROUHA.

SOME STRIKING CONNECTIONS BETWEEN THE SHRINE OF THE BAB AND THE MASHREQ'UL AZKAR OF AMERICA.

BY CORINNE TRUE

THE first convention of Bahai Temple Unity was held in Chicago on the very day that Abdul Baha placed the remains of the great Bab to rest on Mount Carmel, in the marble casket sent by a believer from Rangoon, India. This casket is beautifully worked with the Greatest Name in relief and gilded three times on each side. The body of Abdul Baha rests today in the same shrine that he had so lovingly built for the holy Bab.

Regarding the two events that happened simultaneously in the Bahai Cause, the one in the East and the other in the West, on March 21, 1909, Abdul Baha wrote:

"Praise be to God that in the blessed day of Narooz the sanctified remains of his holiness the Bab,—may my life be a sacrifice to him,—after sixty years of wandering were carried to the most beautiful spot of the Mountain of the Lord, the Mount of Carmel; and one of the divine miracles was this, that in that

very day the Convention of the Bahai Delegates was inaugurated in Chicago, and unanimously and effectively rules were adopted for the building of the Temple. Consider thou how heavenly Providence has effected such confirmation that these two great matters transpired in the same day. This is an evidence of the most great assistance and help!" (From tablet to Miss Annie Boylan, New York City. Translated by Mirza Ahmad Sohrab, June 10, 1909, Washington, D. C.)

When some of the American friends visited the holy shrine of the Bab and Abdul Baha shortly after the ascension of Abdul Baha, to our astonishment we found two large pictures of the American or "Mother Mashreq'ul Azkar" (as named by Abdul Baha) hanging on the walls of the two rooms used by the pilgrims who visit the shrine. These are the only pictures on those sacred walls and were placed by the Center of the Covenant, himself.

Members of the Master's family repeatedly told us of his love for the model of this Mashreq'ul Azkar and that they had heard him tell the architect, Mr. Louis Bourgeois, that its design had come to him from Baha'Ullah.

In moments of overwhelming grief that deluged our hearts while visiting the shrines of the Bab and Abdul Baha,—the one to whom we had turned for so many years for guidance in the path of God,—this sign of Abdul Baha's love for the "Mother Mashreq'ul Azkar" as

indicated by the presence of those pictures lifted our spirits and comforted our hearts. We returned to America to work for the completion of this beautiful edifice with an earnestness and self-sacrifice that we had not realized before. We long to build it now because he loved it and commanded it to be built. Its accomplishment will be a living, thrilling expression of the love and fidelity of the people of Baha for the great Center of the Covenant of Baha'Ullah.

AN AMERICAN TEACHER GOES TO PERSIA.

A Record of Spiritual Experience.



MISS GENEVIEVE COY

WITH the passing of the beloved Miss Lillian Kappes who had dedicated her life so gloriously to teaching girls in the Tarbiat School of Teheran, Persia, there came a word from Abdul Baha asking if someone could be sent in her stead. The Annual Convention of last year with his confirmation chose Miss Genevieve L. Coy, a specialist in the education of gifted children and teacher of psychology in one of the great State Universities, who this spring took her Ph. D. at Columbia University, New York. During the year she has

been studying Persian and preparing for her work of teaching English to the children in Teheran. She sailed from New York for Egypt, May 10, 1922. She will stop in the Holy Land on her way to Persia.

Miss Coy's experience illustrates the appeal of the Bahai teachings to the highly trained university scientist. Abdul Baha so perfectly unites science and religion that the most skeptical modern scholar is won by his heavenly logic and his creative words. Miss Coy first heard of the Bahai movement while teaching and studying in one of our great American universities. As a specialist in psychology she thought how delightful it would be to collect material on the psychology of the spiritual transformations effected by the Bahai teachings. With this critical spirit of the scientific investigator she began to question the Bahais as to their inner experiences and to read the writings of Abdul Baha and Baha 'Ullah which they said were the fountain source of that newness of life which she saw shining so brightly in their lives and faces. The result of this investigation she records in the following bit of spiritual autobiography which she wrote at the request of the present writer:

"For five years before I heard of the

Bahai movement my whole attitude toward life had been skeptical and materialistic. I thought that I had absolutely no religious faith left in me. The very words, 'God,' 'spirit,' 'faith,' came to have an utterly disagreeable connotation to me. I lost my faith in everything and everyone. The moral standards of my early youth simply vanished, and I was left with no standards of living, save a strangely unavoidable devotion to my work. For the rest—dying seemed better than living; life looked utterly black to me, and I would gladly have disappeared from existence.

"And yet, down under all that black despair there was the faintest suggestion of some voice of hope that would not be utterly silenced by my own selfishness. But it was too faint to help much. And then, when it seemed to me that I had come to the end of the road, and that there was only darkness ahead—then the light came! I heard the story of the lives of Baha 'Ullah and Abdul Baha. I learned how these teachers had helped ordinary men and women to live beautifully and joyfully, and I was filled with an intense desire to know more of how they would help me to *live* the things I had *dreamed* of doing. All during the following days and nights those two great names rang in my ears, and a glory, as of a new dawn, seemed to fill

my heart wherever I went. I read the books they had written. I talked with men and women who had come to love them; and then, like a gift from an unseen hand, came the realization that this glorious new vision was for me, as well as for the others.

"Now I know that there is no true living except as one lives 'in God, and for God.' Nothing is of any importance save to do God's will, as it is revealed by Baha 'Ullah. And the most wonderful thing of all is that through reading and meditation and prayer power comes to one really to make one's life over, so that one may live joyfully, in service to one's brothers.

"My attitude toward life has been so changed that I could not possibly go back to the old standards. I know that I am in God's hands and that no real harm can ever reach me. I know that He will help me to serve Him and His children. I know that I have come into my Father's home, and that henceforth I must strive to live as one of the children of the Most Glorious. Because of this, the two prayers that I pray most earnestly are these: 'Strengthen me to serve Thy beloved and to help those who need Thee,' and 'May my service be acceptable to Thee, and my actions a praise to Thee.'"

Albert Vail.

BAHAI NEWS.

LIKE one of the wandering apostles of old, Miss Marion Jack has been travelling from city to city in the vast northern half of the North American continent, quietly telling those she met of the Glad Tidings of the new day of unity. She has been to Alaska and the great Northwest. Her home is in New Brunswick. Her father was a general. Abdul Baha often called her a general, too. She is seeking to muster one by one the soldiers of the army of light, who, as the wise Zoroaster three milleniums

ago predicted would at the end of three thousand years vanquish the forces of darkness and set up the Kingdom of God, "the Wise Lord" upon earth.

Recently Miss Jack has been sowing the seeds of that Kingdom in eastern Canada. *The Hamilton Spectator* contains a long, beautifully written interview with her, presenting with great charm the Bahai message of world brotherhood. It describes "her sojourn in the little prison city of Palestine whither she went to sit at the feet of the

Persian noble who led the selfless life, and labored for the realization of the true religion of Christ in this world of today.

“Miss Jack stated that she was studying art in Paris and London when she first became interested in the Bahai movement. The fame of the remarkable man whose message had been carried to all countries and to all religions so impressed her that the urge to visit him became too insistent to be disobeyed. In 1908 she journeyed to Acca, the Turkish convict town, where, for forty years Abdul Baha had suffered imprisonment for his principles. Miss Jack recalled the fact that Acca was the ancient city dubbed by Napoleon ‘this grain of sand,’ and the resistance of which to his forces, he declared, prevented him from being master of the whole world.

“For six months Miss Jack had the privilege of association with Abdul Baha, teaching his four lovely daughters English; learning from him the basic principles of the cause of Baha ‘Ullah and seeing hourly for herself the selfless life of the spreader of the gospel. She declared that it was a most precious experience, and one which had illumined her whole life. Last fall, at the age of seventy-seven, Abdul Baha passed on, leaving his grandson, Shoghi Effendi, as the guardian of the movement. From all over the world had come pilgrims of every race and creed to sit at the feet of Abdul Baha, and Miss Jack related many remarkable instances of the unifying power of this expounder of the word. . . .

“‘The Bahai revelation comes as the confirmation of these truths of the religions of the past and in its teachings the people of the various religions find the fulfillment of the sacred teachings of the past, and also the solution of the great latterday problem of religious unity, for the Bahai teaching confirms and completes all religious teachings which have gone before, and offers a practical philosophy which meets the present-day spiritual needs of humanity.’”

Miss Martha Root has, in between her world-journeys been quietly writing and speaking in her home town in Pennsylvania. She is now giving a series of lectures each Saturday evening before the Chamber of Commerce on the universal principles of the new world-order. The local newspapers contain résumés of each lecture and often outlines in advance. One of these outlines reads as follows:

“The third in the series of Saturday evening talks by Miss Martha Root in the Chamber of Commerce, tomorrow, Saturday evening, will be ‘Universal Education—the Four Ways of Acquiring Knowledge.’ The theme is what it is to be educated and the power of the Holy Spirit in developing one’s insight. The Holy Spirit is for all and the best knowledge is the Knowledge of God’s Laws.”

The three holy Shrines of Baha’Ullah, Abdul Baha and the Bab were illumined with powerful electric lights for the first time on the first day of the Feast of Rizwan, April 21, 1922.

On the ninth day of April, 1922, the work was started on the building of the new pilgrim house at the foot of Mount Carmel, opposite the home of Abdul Baha.

In Constantinople, notwithstanding the lack of teachers, a great number of Turks, Armenians and Persians have become attracted to the Bahai Cause. For the first time in history the members of these three races are united in one faith.

Jenabe Fazel and his family stopped in Constantinople on their way from Persia to Palestiné. They are to live in the Holy Land.

The Bahai children of America have in the last year through their little Temple banks given to the Bahai Temple fund about six hundred dollars.

NEW BOOKS

BAHAI, THE SPIRIT OF THE AGE

Brentano's, New York.

The gifted Bahai thinker and poet, Mr. Horace Holley, has presented in this volume a brilliant introduction to the Bahai movement from the point of view of western science and spiritual aspirations. His introduction on the "Cosmic Trinity" is a searching philosophic argument to prove the reality of spiritual forces, the essential necessity of those master dynamoes called prophets or Manifestations if the cosmic energy of the divine Will, Knowledge, Love is to enter the world of mankind, illumine our path and move our social life up the glorious highway of divine civilization. The pages of the first third of the volume are brilliant with the scientific proofs of the reality of God and His Manifestations and the ascent of man toward "cosmic consciousness."

The remainder of the volume contains dynamic selections from the creative words of Baha'Ullah and Abdul Baha, presenting with brief introductions from the pen of the author the Bahai Message to Christianity, to Judaism, to science, to politics and economics, to Christian Science and New Thought, and to Theosophy. The volume closes with a chapter on "The Spirit of the Age," "The Bahai Temple" and with two priceless Bahai documents concerning universal peace and the wonders of "the faculty of meditation" when it "is bathed in the Inner Light and characterized with divine attributes."

Distributed by the Bahai Publishing Society, 508 South Dearborn Street, Chicago; \$2.50, postage 20c additional.

LECTURES OF JENABE FAZEL

The Seattle friends have published five little volumes which contain the addresses that Jenabe Fazel gave in their city in the winter of 1921. The little volumes are aglow with the wisdom of that "ideal sage" and are a beautiful introduction to the heavenly teachings. "The New Vision of Immortality" in volume five is a glorious picture of the life of the spirit in the unseen Kingdom. Scattered through the pages are questions asked at the various meetings and the brilliant answers of the spiritual philosopher.

These little books present the most great message with a universality and a modern, western note that is a perpetual refreshment. They reveal how gloriously the beloved Jenabe Fazel was confirmed to ignite in the lamps of the west that universal light which has dawned from the horizon of the east.

Some of the subjects treated in the different volumes are as follows:

Vol. 2—"Palestine in the Days of Reconstruction"; "Solution of the Economic Problem."

Vol. 3—"The Universal Consciousness of Christ"; "The Evolution of the Idea of God in All Ages"; "Physical and Spiritual Healing"; "The Proofs for the Recognition of the Manifestations of God."

Vol. 4—"The Teachings of All Religions Are Identical"; "The True Meaning of Trinity."

Vol. 5—"The New Vision of Immortality"; "Correspondence of Science and Religion"; "The Master Key of Success"; "Universal Brotherhood."

Bahai Literature Center, 106 Madison Street, Seattle, Washington, U. S. A. Bahai Publishing Society, Room 450, 508 South Dearborn Street, Chicago. Bound in paper, 15c per volume, postpaid.

A LIBRARY OF HEAVENLY TEACHINGS.

For twelve years the STAR OF THE WEST has published Abdul Baha's European and American addresses, his illuminating talks given in the Holy Land and his glorious tablets which he scattered to the East and the West like rose petals from the heavenly garden of his love and wisdom. These pages of the STAR OF THE WEST hold the priceless records of the rise of the Cause of God, its spread among the nations, and radiant prophesies of the coming of the divine civilization to appear on earth. These volumes of the STAR OF THE WEST are now accessible, in beautifully bound copies done in three-fourths leather.

Vol. 1 is the little *Bahai News*. Vols. 2, 3, and 4 record the glorious journey of Abdul Baha in Europe and America in 1911, 1912, 1913, and his universal addresses before churches, synagogues, New Thought, Theosophical, peace societies, universities and innumerable progressive gatherings. These volumes have been so popular they will soon be exhausted.

Vols. 5 and 6 contain additional addresses of Abdul Baha and records of Bahai history. These two volumes can be bound together. Vols. 7 and 8 which can also easily be bound together contain the wonderful compilation on "The Divine Art of Living" drawn from the words of Baha 'Ullah and Abdul Baha and the glorious pages of the New Testament. They are also filled with the dynamic utterances of Abdul Baha that quicken the souls with the touch of the Holy Spirit. They "create men anew."

Vol. 9 contains the compilation on Bahai methods of education and many wonderful tablets. Vols. 10 and 11 contain many tablets sent out after the war, and beautiful accounts of visits with Abdul Baha in Haifa. Vol. 12 gives many addresses of the great Jenabe Fazel and marvelous accounts of the ascension of Abdul Baha.

These bound volumes may be had from either the Bahai News Service or The Bahai Publishing Society, Room 450, 508 South Dearborn Street, Chicago, for \$3.50 a volume, or \$6.00 when two volumes are bound together.

"The Divine Art of Living"—A smaller volume containing the chapters of the "Divine Art of Living" can be had for \$2.50 bound in boards or \$3.00 bound in three-fourths leather, postage additional.

SOME INTRODUCTIONS TO THE BAHAI TEACHINGS.

ABDUL BAHA ON DIVINE PHILOSOPHY.

Compiled by Isabel Frazer Chamberlain.

A brilliant series of extracts from Abdul Baha's talks given in Paris on science and religion, with a delightful autobiography first published as an interview in one of the London journals. This little volume with its radiant sentences and luminous philosophy, its practical principles and its searching spiritual psychology has re-created the lives of many intellectuals in the western world. Yet, it is so simple that a little girl of nine declared it her favorite Bahai introduction. 184 pages; bound in paper, \$0.75, 5 cents additional for postage.

ABDUL BAHÁ'S ADDRESSES IN PARIS

The sentences of this volume are vibrant with the light of the spiritual philosophy and the warmth of divine love. Part 1 gives the simple rules for spiritual rebirth; part 2, the universal principles which will transform the world into a garden of Eden. 171 pages; bound in paper, \$1.00; postage 5 cents.

SOME ANSWERED QUESTIONS

By Abdul Baha

Compiled by Laura Clifford Barney

The great masterpiece of Bahai philosophy. It gives a short history of the great prophets of the western world, the new interpretations of Bible symbols and prophecies, marvelous appreciations of Moses and of Christ, luminous chapters on the essence of the Gospels, on Christ's second coming and its real meaning, on evolution and the origin of man, on soul, mind, spirit, immortality, on physical and spiritual healing. This is a book for the modern mind; it unites in such a perfect synthesis exalted thinking and divine insight that it will grow more luminous with every

reading. 306 pages, bound in cloth, \$2.00; postage 20c additional.

BAHAI REVELATION

By Thornton Chase

An introduction from the point of view of the Bible, written with exquisite spiritual insight by one whom Abdul Baha called "the first Bahai in America." He was a business man of winsome and radiant spiritual personality. This volume contains magnificent selections from the words of Baha 'Ullah. 187 pages, bound in paper, 75c; postage 5c.

THE BAHAI MOVEMENT *By Charles Mason Remey.*

An introduction written by a former professor of architecture and a world traveler. It gives an outline of Bahai principles and Bahai history. It should be read with Mr. Remey's "Observations of a Bahai Traveler," a record of the Bahai communities which he visited in Persia, their unity and their pure, heavenly lives. The Bahai Movement, bound in cloth, 60c, postpaid. Observations of a Bahai Traveler, bound in cloth, 75c, postpaid.

A WAY TO SPREAD THE CAUSE OF GOD.

The STAR OF THE WEST in coming issues will present the great Bahai teachings for a new world-order and a new and diviner life within the soul, making each issue an excellent introduction to those teachings which are "the light of this age and the spirit of this century." There will be series of articles on the new methods of spiritual realization and their divine psychology, on pure and sanctified living, on comparative religion and literature, the philosophy of universal religion, the power of the life of Abdul Baha and the application of Bahai principles to the world problems of today. These issues will form such an excellent and progressive Bahai introduction that many will want to subscribe to them for their friends. Two issues sent to one address, \$5.00 a year. Single subscriptions, \$3.00 a year. Special five-months subscription to new subscribers, \$1.00.

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۲
مقصود این است که در رساله ایقان هیچکس
بشعر این منزله سجاوت شمرده اند و حقیقت فریادیه را بمنزله
آفتاب و صیقلی تشبیه کرده اند این آیه است آیات علی
سحاب السماء بقوات و تجر عظیم عبارت انجیل را بیان
گفته تفسیر و تامل فرموده اند

پس حال وقت شعله و اشتعال است و هنگام نذر اینها
وقت آنست چون بحر در جزیر آید و چون سحاب در زمین
و غروش و چون حمایه مدینه و فاد فرجه و زلزله بگوشاید
و چون طبرستان آید و در غرض و نوا آید ای ایله این کلمات
هدایت وای هدیه ان سبای غایت و وقت غرش و غرش
است و هنگام نغمه و آهنگ است و لنگ منشد و
مخزون و دغون مجسید پرواز باوج علا فایده و نغمه
آواز در گشردن نماید قصد سبای سخن کنید و
آهنگ را در حضرتتان اگر در این بهار الهی نغمه نشنید
در چه مرسی آواز سازن فایده و بگلهای معاند هم و عجز
گردید

یا ایها الفضل این اشتعال تا سردتک و این اشراق
اندر محبتک و این امواج بحر فزانتک و این نسائم و لطائفک
و این فغانک لسانه لآذان و این فغانک المعطره لسان
اهل امکان این جزیه قلبک و این سعه صدقک و این
بشارت روحک و این اشتعال جودتک و این شعله قبضتک
و مع التکرین و لکان فی هذه الايام الممودة من سنة المحرم
معدعة ممودة . فخرج من زاوية لعمول و افضل و ج القبول
فی هذا الفضاء الالهی و ادخل حقیقه امر الله یصالح علی بشر
و اخرج قدسه و علاه کلمه قیاما یرزله به لکان الشکر و بر تعبه
فرائض الاحجاب عن رب الجباب و تعلم معالم العرفان و تتشعرا لام
لایقان و تحقق زلیان البیان و یرتفع شراع الحیاة فی سفینه النجاه
على الامکان

جای تقاسیم و در خصوص حرکت آنحضرت بصحرائی
تفصیلی مرقوم نموده اند جای آقا میرزا عن زان الله تفصیلا

بعض خواصند نمود اگر چنانچه موافق رای واقع شد
بنظرین میاید که وجود آنحضرت مفرغ حدیث خود آمد
شد و صورت تقسم بر عزیمت بنظر چنان میاید که اول
بنهایت تربت ظاهر مشرق شرید بعد علام آن نسبت
گردید و الروح و البهائم و الله علیه بنهایت استحال
مرقوم شد عنقریبانید (عبده عباس)

رساله استدلالیه که از خطه آن جان پاک بود ترا
و تدوین شد بکرات الطاف حضرت احدیت لسان
کشودیم که تأییدات سکوت اباحش نفسی معبره فرموده
که جهادیت جمیع فرق عالم قیام نمایند و طبق و بیان و قوت
برهانستان را در جمیع ملل عالم عامل و معاری نباشد
فشکره علی ما انطقک بشانه و اقامت علی بیان برهانه
و اثبات حججه و دلائله و اظهار امر بین مکوت خله و لو
کان للناس اذان واعیه و عقول ذکیه و نفوس طمینه
و قلوب صافیة لکفتمهم هذه الرساله و انی لا یترشح
الی الله ان یجعل آیه الهدی و رایة النقی و صار
العرفان و مطلع لایقان و موجد الطریق و الدال علی سوا
السبیل بین ملاء الوجود و قائد جنود الحیات فی ملکوت
الشهود انه موید من یشاء و انه لعلی کل شیء قدير
و البهائم علیک ع ع

مشاهده

لَوْحِ مَبَارِكٍ

لوح مبارک که بعد از صعود جمال قدم جل ذکره الاعظم از برای من ادرک لقاء رب اقا میرزا ابوالفضل نازل شده است

هو الاهی

یا ابا الفضائل و اُمّه و اُخیه چند است که بوی معانی از ریاض قلب آن معین عرفان بمشام مشتاقان نرسیده و حرارت حرکت شوقیه شعله اش بجزین دل های دوستان حقیقی نرسیده و حال آنکه مکتوب مفصلی در بیان حرقت از فرقت عبودیت افاق ارسال شد دلیل و صراط ظهور نفوذ و اشاره قبول شهود نگشت معلوم است که این افسردگی و پروردگی از شدت اختراق از فراق عبودیت است و این نمودت از کثرت تاثرات در مصیبت کبری و کمن اوزار شمس حقیقت را افوی نه و امواج بحر اعظم را سکونی و کوفی نیست فیوضات ملکوت الاهی مستمر است و تجلیات جبروت الاهی مترادف ابر نیسان عنایت فالذین است و شریان مجتله الله در خسد امکان نافی تائید از رفیق الاهی تابع است و توفیق از حضرت کبریا متواتر اگر آن آفتابانند از افق ادنی که افق امکان است غایب است از افق اعطال و کلام اگر با جهال ابدان بشر بسبب حاجت

از مشاهده آفتاب حقیقت نورانی محروم و ممنوع و محجب بود حال آن حجاب که در هر عهد و عصر و سیه انکار بود کشف الظنّاء گردید چه که در جمیع احوال ظهوری که مظاهر احدیتش از مطلع امکان طالع شدند بهما اعظمشان این بود که میگفتند " اِقْمَأَنْتَ بَشَرٌ مِثْلَنَا " و فَاَهَذَا الْاَبَشَرُ مِثْلُكُمْ خلاصه ظهور آن مظهر احدیت را از مطلع بشریت علت بطمان میسرند و سبب انکار میکردند و بعد از صعود مؤمن و مؤمن میشدند زیرا بظاهر شمع بشری ملاحظه نمیکردند لهذا منتهی قوت و برقا و بیج الاهی میشدند و مظهر " وَبَصْرُكَ الْيَوْمَ حَدِيدٌ " میگشتند چنانچه اگر ملاحظه بفرمایید مشهود میگردد که در جمیع اعصار علاوه کلمه الله بعد از صعود مشایخ اولیای حق اعلی گردید چه که ناس قطع ایمان بغیب را خورشید دارند و دلگشتر شمرند در جمیع احوال درین ظهور انکار نمودند و استبکار و رزیدند و بمانده جتند و در کلامه او هام اشیا کردند و چون ملاحظه می نمودند که شخصی به یک شکل بشری ظاهر و مشابیه جسمانی دارند از ره همت برائی غیب میمانند چون بصیر شیطان که نظر در جسم خاکي طلسم ترابی حضرت آدم کرد و اشران کنز بی پایان که اعظم مرهقه الهیه و اشرف نعت انسانیه است کورد و نایب باشد " وَحَقِّقْنَا مِنْ نَارٍ وَخَلَقْنَا مِنْ طِينٍ " گفت .

STAR OF THE WEST

VOLUME 13

No. 6

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STAR OF THE WEST

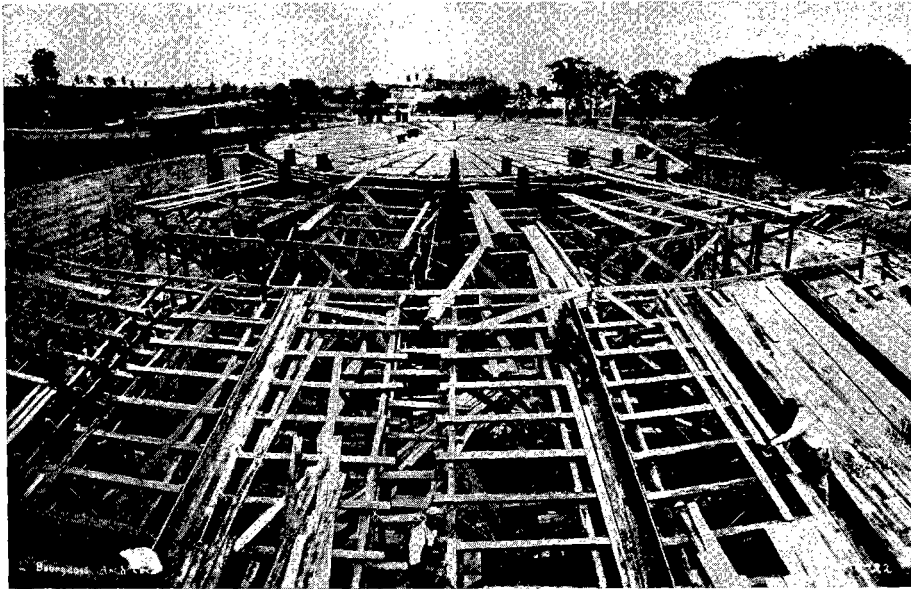
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under the Act of March 3, 1879.



The Bahai Temple near Chicago, in the process of building, a universal house of worship open to all sects and religions in the spirit of universal brotherhood. The lower picture shows the high arched roof of the basement floor; the upper one the framework for the steps leading to the main floor of the great auditorium. Lake Michigan is seen in the distance.

THE NEED OF A UNIVERSAL PROGRAM

UNIVERSALITY is of God," writes Abdul Baha, "and all limitations are earthly."

"We know in part and we prophesy in part; but when that which is perfect is come that which is in part shall be done away."

All our human thinking and social programs, our prescriptions for the world's illnesses have been partial, fragmentary. Peace conferences find no effective solution. Prejudice, strikes, preparations for war continue to grow and spread. How can civilization be saved?

A universal society of nations with a universal limitation of armaments is a remedy. A universal language is another. But the illness of the world is too serious to be cured by any one remedy. "The world of humanity," says Abdul Baha, "will not be transformed into the heavenly paradise through the promotion of one, single principle. Every progressive principle which is the cause of the advancement of the world of humanity is like a simple element. A simple element does not produce a composite life. But when the elements are associated together then a being is brought into existence.

"The Cause of Baha'Ullah and his heavenly teachings include all the elements and principles of perfection. Among these (principles) are: the highest efficiency in the educational system, the oneness of the world of humanity, the conformity of religion with science and reason, equality of rights among the children of men, the breaths of the Holy Spirit, equality of men and women, the sweeping away of the prejudices existing among the various religions, heavenly morals, the fragrances of the Merciful, universal peace, etc. The Cause of

Baha'Ullah combines in it all these principles."*

AN OUTLINE OF A SYNTHETIC PROGRAM

Compiled from the Words of Abdul Baha

- The independent investigation of truth.
- The promotion of the oneness of the world of humanity.
- The instruction of mankind in the knowledge of human brotherhood.
- The inculcation of the primordial oneness of all phenomena.
- The upraising of the standard of the solidarity of the human race.
- The spread of the precepts of spiritual civilization.
- The teaching of the synthesis of the heavenly philosophy.
- The conformity of religion with science and reason.
- The elucidation of the essential oneness of the divine religions.
- The explanation of the continuity of prophetic revelation.
- The abandonment of racial, denominational, worldly and political prejudices, prejudices which destroy the foundation of mankind.
- The readjustment of the economic relations between capital and labor so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity.
- The organization of the arbitral court of justice so that all the nations of the world may thus remove all traces of enmity and hatred.
- The upbuilding of the principles of one universal auxiliary language.

* From a Tablet of Abdul Baha in the unpublished diary of Mirza Ahmad Sohrab written during the Great War.

The betterment of morals.

The inculcation of divine love through the power of religion.

The essential necessity of the confirmation of the Holy Spirit.

“If a person desires to work for the progress of the world of humanity he must turn his face to the Kingdom of Abha (the most Glorious). That divine power may then assist him in all his undertakings and the penetration of the word of God will change this nether world into the mirror of the realm on high.” “Every plan is in need of a power for its execution. Today the penetrative power in the world of existence is the confirmation of the Kingdom of Abha. Every plan and system which is assisted by this power will be established in the world of humanity and will be realized among men.”*

The STAR OF THE WEST will seek to present month by month the great principles of this universal program and their application to world conditions. These principles and the divine dynamic, the Holy Spirit within and behind them are the Cause of God in the world of today. The STAR OF THE WEST will seek to record the majestic progress of this Cause in all nations and religions and to reflect from the mirror of its pages the rays of that Sun of Righteousness which has arisen with universal healing on its beams.

For the present we will publish twelve issues a year instead of nineteen, but there will be even more pages in a yearly volume for the great note of the hour is expansion. We look to a time when this Bahai magazine will circulate “in every country and clime” helping to bind together the five continents into the unity of the divine civilization.

FIRST MEETING IN THE BAHAI TEMPLE

A fine audience, aglow with joy over the great event, attended the first meeting in the Bahai Temple at Wilmette, near Chicago, on the afternoon of July ninth. It was the anniversary of the martyrdom of the Bab who, seventy-two years ago because of his universal gospel was executed in a public square in Tabriz, Persia. In less than a century his teachings and those of Baha'Ullah and Abdul Baha have shone so brightly into the west that they have already found expression in this great Temple now being built in the heart of America. On August first the Bahais held a spiritual feast in the basement floor of the Temple. It is a high basement with an arched roof, a foretaste of the great auditorium to be built under the central dome.

Since this first meeting in the foundation floor of the Temple thousands of people from Chicago and the Middle West have come to see the Temple. They remark on the great size of the foundations, on the magnificence of the location overlooking Lake Michigan, on the wonder of a Temple open to all sects and religions.

“Tell the friends,” said Abdul Baha, “the matter of building the Mashreq 'Ul Azkar in Chicago is of supreme importance. Even if it be only a single room now it will have greater effect than the largest temples of the future. The most important thing in this day is the speedy erection of the Edifice — the Mashreq 'Ul Azkar. Its mystery is great and cannot be unveiled just yet. In the future it will be made plain.”

Albert Vail.

THE SPIRIT OF ABDUL BAHA

by HORACE HOLLEY

PART I

THE divine power, in its fullness, penetrates the universe at all times, but each existent being shows forth this power only to its own degree. Stone, plant, animal and man—all are sustained by the one power, without which nothing could ever exist. In the same degrees that stone, plant and animal receive the power, it is received also by man, for man's physical being is the sum of all that nature contains. So long as man is content with these degrees of existence, man cannot be distinguished from nature either in origin or end; he would be considered merely as nature in the state of self-awareness, a mirror in which for a certain period nature can be seen and known. Man is immersed in nature, though his thought is not confined.

When we stand upon the shore of the sea, and watch the inrolling waves, it seems as though the ocean were moving and advancing upon the shore, but this motion and advancement are illusions of the eye, for each drop of the sea continues ever in the same place. It is a motion we attribute to the sea, which in the sea itself is only agitation. And thus the constant change and movement of life on the surface of nature; it is the illusion of life, not progressiveness of being. For nature as a whole lives, through the divine power, but the existence of each production of nature is merely lent and then withdrawn. The tree lives, but the leaves that are put forth by the tree wither and fall. Today we see a man, and the man shares in the common thought; but tomorrow we see

another man in his place, and the actions and thoughts of the first are repeated. The continuity of men is but the continuity of leafage, not the continuousness of the tree from season to season.

But man is immersed in nature as the ship is immersed in the sea, and the force of the wind which produces only agitation in the sea, produces true movement and progress in the ship. But the ship that is deprived of sails, and is rudderless, then shares only the agitation of the sea, the end of which vessel is destruction. So man, when deprived of those faculties that exist above nature, and independent of nature, lives in the agitation of nature and dies like the foam on the wave. By his thought he may perceive this, and become aware of it, but by thought it cannot be prevented or changed.

Now, as when a plant is removed into a dark place, far from the light of the sun, its forces gather dumbly into the roots, and its leaf withers, its flower fades and its fruit is destroyed; and the plant itself, by no effort or exertion of its powers can overcome the lack of the sun; but when placed once more in the light its forces are liberated and the plant seems again to live from within; so are those faculties in man that respond to the divine. Neither will, nor thought, nor desire, which are the forces of man, can move upward from the roots of being in the darkness of nature, for man depends upon his spiritual existence upon the life and light of the divine. Nature is the shadow of God, and in that shadow man is a plant that sleeps.

That which brings the divine light unto the dumb and deeply hidden spiritual forces of man is the Manifestation of God. Into the shadow of nature the Manifestation comes, but of that darkness he has no part, for in the Manifestation of God the spiritual faculties are perfected and mature. The divine light enters his being without shadow or interruption, and from the being of the Manifestation of God it is reflected to all the horizons. Into the darkness of the world of nature the Manifestation of God brings a clear light, as a mirror which has been lowered into a deep pit can reflect the light of the sun and thereby banish the pit's darkness. The light which the Manifestation of God mirrors forth to banish the darkness of nature in man is the Holy Spirit.

Now the Holy Spirit is a force which surpasses in energy and influence any force which man of himself can produce or imagine. As the sun is more powerful than anything upon the earth, and all the forces of the earth are but shadows or emanations of the sun, so the Holy Spirit is more powerful in the world of being than any human faculty. The Holy Spirit is a universal and divine power, which cannot be known by any faculty in its universality. Rather does it awaken and inspire all the faculties of the dormant soul, as the sun in spring-time awakens and inspires the faculties that sleep in the earth.

Just as when, in winter, all the trees of the forest are locked in sleep, and none has leaves or signs of vitality, and in this condition we can judge them only by their relative size or perfection of form; but when the spring comes those that have life hidden in the root put forth leaves and buds and those that have no life remain as they were, so that then we can distinguish the living tree from the dead tree; even so during the spiritual darkness before the coming of the Manifestation of God all the souls

are dormant, and we judge the value of people by their outer possessions, their personal activity or their commanding influence over the other dormant souls. But when the power of the Holy Spirit descends, then those souls that have life show forth the quality of life, and those that have no life remain in the death of nature even as they were. That is why John the Baptist cried in the wilderness—that is, the wilderness of spiritual ignorance—"Repent ye, for the Kingdom of God is at hand!" For he would warn the souls that what they thought was life was in reality the illusion of life, and what they considered the light of existence was in reality the shadow of deprivation. Thus when Christ manifested, bringing the Holy Spirit to mankind, the souls that yearned for the reality knew the Spirit in him, and gave the Spirit entrance into their hearts, while the souls that were wholly immersed in nature remained in the outer darkness that nature is.

Entering the heart wherein it is invited, the Holy Spirit brings life and light; light to discern the true spiritual Self; life that animates and inspires the spiritual faculties to conscious activity. Now the seed is small and inert and apparently dead, yet the tree is hidden within it, and when the tree comes forth it is immense and visibly living and active. And no man can discover the tree that is within the seed, but the sun discovers it and brings it forth; and in this way the Holy Spirit discovers the soul within the body, and brings it forth into the light of the divine. This life which the soul receives through the penetrating energy of the Holy Spirit differs from the life of the body as the life of the tree differs from the life of the seed; received from outside nature, the life of the soul is not subject to nature's decrees. It is the "new life," the "second birth," the "resurrection" which has been recorded in all the Holy Books; and because this life can be acquired only

through the Holy Spirit, therefore the coming of the Manifestation of God to the world of men corresponds to the "day of resurrection" of which tradition never quite lets go. Moreover, because all men reveal their inner, spiritual condition by their acceptance or rejection of the Holy Spirit, just as the trees reveal their degrees of vitality in the spring, the time of the Manifestation likewise corresponds to the "day of judgment" so caricatured in the common interpretation. But the spiritual "judgment" is that which the soul renders within and upon itself, through the degrees of its knowledge or ignorance. The sun does not judge the tree, nor does God judge any man.

Now the mystery of the Manifestation of God is this: that the Holy Spirit reveals to men their own true self, so that in heeding and obeying the Manifestation a man heeds and obeys his own spirit which desires to awake and to predominate in him; and in rejecting and persecuting those who reflect the Holy Spirit, a man rejects and persecutes his own reality.

This rejection of the Holy Spirit is due to our being content with the existence we receive as a gift from nature, without effort or thought of our own, and our lives while they endure are as the spending of a treasure we have not earned, and the wasting of a substance we cannot restore. Intent upon the shadow, and habituated to the shadow, we are repelled by the light, and relying upon the being which nature temporarily animates, we permit all our desires to stay imprisoned in this narrow cage. No death is more strait than the false life of the body, and resurrection from this death is resurrection indeed.

Now the power of the Holy Spirit is directly evidenced in the life it establishes within the seeking soul, which power has no likeness, equal or comparison; but the Holy Spirit, through a reflection and an indirect power, also pre-

dominates over the world's material destiny.

For the sun which produces leaves and buds in the living tree, likewise produces decay and consumption in the dead tree; and the Holy Spirit evokes life within the animal soul of man as well as within the spiritual, each man being aroused and stimulated according to the nature of his own predominant desire. Therefore, in the day of the Manifestation, humanity is stirred by invisible forces which penetrate to its very depths. Dormant or slumbering desires awaken and inactive wills become active. Strange, unwonted movements arise among the people, spreading mysteriously like an infection, some for good and some for evil. The observer thinks that each of these movements has a personal leader who is its source and cause, but this is not so. It is the mutual recognition of like minds, and their grouping around the point of greatest influence. Thus those who are slaves suddenly receive a vision of freedom; the downtrodden arise with a new hope; the poor become dissatisfied with their poverty; the rich become dissatisfied with their wealth; the basis of society, which is habit formed by accepted standards of thought and feeling, suddenly being swept utterly away. The consequence is that those who have power, influence, wealth, position and authority begin to feel that this is threatened with destruction. The groping of humanity for the new life and light such people consider to be anarchy, since it overflows the ancient channels of custom and denies the barriers of tradition. Thus, if power, influence, wealth and authority are a man's highest desire, he clings to it all the more frantically the more its position is undermined. During the days when their property, influence and position were secure these same people might have ruled, controlled or taught with a certain apparent benevolence, but this is turned into savage hate and violent oppression through fear

of loss. Thus attachment to material things, betraying them, becomes the cause of their rejecting the Holy Spirit; and this applies to those predominant in the accepted religion, art, science and philosophy as well as those predominant in industry and other practical affairs. For the Holy Spirit to be known must be sought above all that is. To prevent the operation of the new forces, the deniers of God direct their violence against one and then another group which they consider to be the source and cause, arriving by a sure instinct at the persecution of those most imbued with the Holy Spirit, and if possible, of Him who is its center and perfect cause. Thus it was in the day of Christ; and those who understand the genius of history underneath its changing appearances can trace the same character and quality of events in the day of all the prophets and messengers.

But this rejection, increasing violence on the one hand and faith on the other, fails of its purpose from the first, being unwittingly but agents that carry out the mysterious purposes of the Divine Will.

For there appears another mystery in the coming of the Manifestation: that the Holy Spirit both creates and destroys. That which it creates is the life of the inner being; that which it destroys are the veils of attachment to outer being; it destroys the foundation of injustice, ignorance and hate, and this in reality is a divine blessing though in appearance it is hardship and punishment. Had the people in the time of Christ realized the purpose of the Holy Spirit in and through his life and teaching, its power would have expressed its predominance through construction rather than through destruction, for material things are not evil in themselves but are evil only as they attract and delude the soul from its true direction. As a small piece of iron near the compass will deflect the needle from the true Pole, so one personal desire retained within the soul di-

verts the soul's vision downward.

But as the Holy Spirit is brought into the world from outside the world, so is it afterward withdrawn into its own sphere. Then its influence becomes wholly secondary: that is, its spiritualizing effects are measured by the degree in which it was received consciously into the hearts of people. Even though known and accepted consciously by a very few, a certain measure of spirituality, knowledge, justice, kindness and freedom can be observed in the world which previously did not exist. For the power of the Holy Spirit, perfect and unconditioned in itself, becomes imperfect and conditioned in its effects. Religion, which in the day of the Manifestation is a secret essence distilled in the heart, gradually becomes again a matter of outward things, prescribed thoughts and natural desires. But when religion again becomes a matter pertaining to the world of effects, then the people who had rejected its power in the world of causes willingly participate in the religion, for by now religion has become one with their own capacity and desire. Thus, since they believe in property, they strive to increase the property of the churches; since they believe in laws and prohibitions, for the sake of material stability, they strive to perfect the definitions and limitations of the creeds; since they are animated by personal ambition, they make religion subserve a vast superstructure of offices, titles, honors, functions and positions, and spend their lives mounting from one to another of these rungs of illusion; and since they delight in the intoxication of the senses, hence the elaborate rites, ceremonies, sacraments, observances and festivals of their religion, the wearing of purple and red, the chanting, the burning of incense; and since ambition is essentially competitive, hence the feuds and struggles among the different religions and creeds, poisoning the stream of love and inspiration at its very source, which is the cause

of all warfare and strife in the world, as well as the cause of anarchy and atheism; for that which these people consider religion is the worship of the body, and that which they accept as from God is in reality the stupefaction of the spiritual soul. Their triumph is the darkening of the divine light and life, and their victory is in the absence of the Holy Spirit. This is that "darkness" which Christ banished when he came, and this is that "world" which every Manifestation overcomes through the Divine Will.

Now consider the character of this age. It is a sea which is stirred to its depths, and the vessel of every life is tossed by a sudden and violent force. As when, in the rolling of a ship, one object becoming loose falls upon and loosens another object, but the cause of the first object's movement is not itself but of the ship; so the violent impact of men in this age; those who are shaken ascribe the force to those who move against them, but the initial force, in fact, is not of man. A new life and light has penetrated the body of the world, and nothing that was can remain unchanged. A thousand conflicting winds meet over every wave; there is no escape by retirement, and there is no independence in separation. Each atom of the body of humanity thrills with a new joy or pain, a new hope or a new despair. It is as though a vase had been emptied into the air, and its essence blown to every remotest region. Whatever our interest is, it leads us to a ground of supreme conflict, whether we desire freedom or protection, justice or power, change or absence of change. This is not the result of human thought or will or desire, but the result of a universal force which thought and will and desire have received. So conventions and customs dissolve like ice in the sun; new ideals have put forth leaves and buds like gardens in spring. Among all men, this power is yet not of man; these are the effects we see, the cause is the return of the Holy Spirit

whose universal reflection in the life of the world we unknowingly witness.

From the Holy Spirit, a light shining into the mind from above, came those sciences and inventions that have united the material world in this age. From the Holy Spirit, a water poured into the parched and thirsty soul, came those ideals and longings that have broken the rule of the past. Humanity is moving its tents from the desert, seeking the promised land.

Now thoughts and events are but the reflection of the Holy Spirit, its effects and its shadow, and the effects do not give the measure of the cause nor the shadow convey the essence of the light. If we turn from the effects to the cause, from the reflection to the light itself—if we seek for the purpose of this one universal power behind its infinitude of consequences—if we would realize the perfect expression of this power before this power is broken into the division of our myriad minds and hearts—we shall find the purpose and perfect expression of the Holy Spirit in the life and words of Abdul Baha.

That is to say, Abdul Baha, though appearing in the image of a man, has in reality been the selfless soul and abstracted mind which the Holy Spirit established as its perfect utterance, expression and center in this age. All others are of the effects of the Holy Spirit, but Abdul Baha is of the source and cause. Through him, as a promise and also as a warning, the Holy Spirit has conveyed its presence and purpose to the world, and in him its predominant spiritual influence, its direct action upon the pure soul has been made utter and complete, its illumination extended to all the horizons. Abdul Baha has revealed the measure of God, and Abdul Baha has revealed the measure of man.

Therefore, though in the world of effects we see but the fulfillment of calamity and disaster, in Abdul Baha we witness the victory of wisdom and love.

Whereas men are troubled, or ineffectively seeking something good, Abdul Baha stood serenely illumined behind the shadow of darkness, and was the point of absolute peace within the heart of the storm. If we would admit the Holy Spirit into our souls, we should turn to the Holy Spirit in its direct expression in the life and words of Abdul Baha. The world intensifies our attachment to the personal desires and changing thoughts which veil the true inner Self; Abdul Baha releases that attachment, burns the veils, and sets the spirit free. And this is that which Paul intended when he said "Now we see through a glass darkly, but then shall we see face to face;" for the seeing darkly is the seeing the effects of the Holy Spirit in the world, while the seeing face to face is the seeing of the Holy Spirit in its chosen vehicle and perfect, unconditioned expression. By turning to Abdul Baha we grow conscious of the true purpose of our existence, and as we grow conscious of this purpose it acquires predominance over our personal thoughts and desires. "Wisdom is from above."

Therefore, whoever is concerned about

(To be continued.)

the establishment of peace, he sees forces in the world for and against peace—a vast confusion of efforts and opinions; but in Abdul Baha he will find the very essence of peace, the peace maker, an ever-continued inspiration to nobler action, like a tree whose fruits are renewed as often as they are picked. Whoever is concerned about the nature of being, its origin, its expression and activity, its growth, its fulfillment and its end; he finds in the world "wisdoms" that allure and powers that flatter the self he now is; but in Abdul Baha he will find the Self of all the selves, whose riches can only be expressed in poverty, and whose ecstasy is proved in pain. And it is the same whether one is concerned about these matters or about industrial stability, justice, women's rights, education, the protection and care of children or the reconciliation of the religions and creeds: there is only one mirror where these matters can be witnessed in their true, universal aspect and significance, and that mirror is the heart of Abdul Baha. Those who can measure the world's leaders with a true spiritual measure, they will agree.

BAHAI LOVE

God filled the crystal chalice of the moon
 Full to the brim with pure and flowing light,
 Of sweeter radiance than the golden noon,
 Spilling from cloud to cloud upon the night.
 He buried deep within the forest moss
 Cool, sweetly fragrant springs. His wind blown free
 Across the world, where rhythmic breakers toss
 Draws wild majestic music from the sea.
 He wrote his love across the morning skies;
 He whispered it in tender words and kind
 Upon the lips of men, and in their eyes
 Illuminate, it shone—but I was blind.
 God's beauty and his light I never knew
 Till I beheld them in the heart of you.

Garreta Helen Busey.

SOME QUESTIONS ABOUT SCIENCE AND RELIGION

Interviews with Abdul Baha at Tiberias and Haifa.

by ANNA KUNZ

The following exquisite picture describes the approach of two very devout Christians, Professor and Mrs. Kunz to the Holy Land and their interviews with Abdul Baha at the Easter season in 1921. Professor Kunz is a university scientist. His wife is the daughter of a prominent professor of theology. They were sojourning in Switzerland, their homeland, whence they traveled to Palestine in March of 1921.—*Editor.*

TO approach Haifa by boat is most wonderful. It was just a few minutes before midnight of March twenty-second, 1921, when the "Karlsbad" entered the blessed harbor of Haifa, dropping anchor about a mile off the shore. The full moon stood bright and glorious over Mount Carmel. Along the sea shore, up towards the mountain every house could be seen. There were a few lights only, but the moon illumined the whole country most beautifully. My heart was aching as I stood in silent prayer, but the wonderful spirit of that sacred place and land soon filled my heart and I realized that we had finally reached the Holy Land—holy in the past, holy in this great day of God and holy forever.

Early in the morning my husband and I were met by Dr. Lotfullah Hakim, whom Abdul Baha had sent. Abdul Baha was not at Haifa. After a severe illness he had gone to Tiberias for a rest. In his absence, we were beautifully taken care of by his family and friends. Awaiting Abdul Baha's further instructions as to when we should be permitted to meet him, we enjoyed Haifa and Acca.

In the pilgrim house, located near Abdul Baha's house, we were given a room with a view up Mount Carmel. It did not take us long to understand why this rather low mountain range was called the Mountain of God. His spirit indeed lingers there. The whole atmosphere seemed laden with a glorious something, with a great peace, with a joy from on high. This mountain, sacred through the memory of past prophets has received a new baptism of the spirit in this dispensation. Shortly after our arrival we were climbing over the rocky path to the Tomb of the Bab. It was a glorious spring morning. The birds were singing, flowers of all kinds were blooming everywhere. Mount Carmel seemed to speak aloud of all the blessings that God had spread there. It is true, we were greatly favored to be permitted to come to those places during the year's most beautiful season. But we deeply felt, though the outward beauty of that country was heavenly, that there was another beauty dominant, a beauty that could never vanish. The beauty of the spirit will always linger there and will be found by the pilgrims of any season. God's spirit surrounds

us certainly everywhere, but there it seems to hover in great abundance, as it has pleased God to bless this country above others. This spirit of love and peace, of service and self-forgetfulness, emanating as it were from a great consciousness of God's presence overwhelmed us constantly. This happened again and again as we entered the Tomb of the Bab, while at the Holy Shrine of Baha'Ullah, and while with Abdul Baha's family. And him, through whom in this age this splendor is conveyed to God's creature we finally saw at Tiberias. Abdul Baha, the Servant of God, we were permitted to see.

As on that beautiful spring morning, so also at other times, once at night with the moon as our guide, we went to the Tomb of the Bab. Oh, that all the Bahais could realize the fragrance of that place! Each time we went there it seemed more beautiful. As one enters that sanctuary one feels at once in union with the higher world. As we knelt there in prayer my heart seemed to melt; there was but one great longing. When we prayed there for the last time, it was in the evening before our departure, it was as if my heart would break. I knew that I loved this place more than any other place in the world. Since we have gone away, during all these past months, there would often come over me a great longing for that holy shrine and again and again my thoughts wander there and I kneel down at this shrine and rest. Now that this building is the resting place of Abdul Baha too, it must be more glorious than ever.

Abdul Baha's family keeps open house all the time. The women pilgrims are always welcome among these beautiful women and their children. They live a life of great simplicity; their life is a reflection of Abdul Baha's life. Their thoughts are with him always; they love him with a deep abiding love; they serve in his footsteps and for his sake serve all mankind. Many a precious lesson was taught to me while in

this household. Often I was surprised to see that in spite of their restricted life, these women uphold a truly broad attitude towards life in general; they are full of the universal spirit; they know no narrowness; they are all-inclusive and therefore heavenly.

On Good Friday, before sunrise, we started for Acca and Bahje. We were a beautiful little group, two grandsons of Abdul Baha, some other young men, the Master's youngest daughter, Monaver Khanom, Mr. Kunz and myself. From the station we walked over the green meadows towards Bahje. Passing Bahje palace we soon reached the little house, where Abdul Baha often stayed for days and where all the visiting friends rest before entering the Tomb. When we passed through the blooming garden, which was fragrant like the place around the Tomb of the Bab, after removing our shoes, we entered the court. There we all knelt at the door which leads to the holy shrine of Baha'Ullah, while Monaver Khanom with a sweet voice chanted the Visiting Tablet. Then she opened the door and invited us to follow her. The place was filled with the fragrance of Jasmine blossoms, a heavenly light filled the room. Here we felt at once at rest and were permitted to pray for our friends, for the world, whose savior had come as a thief in the night. Here heaven and earth seemed to meet. He certainly has made his resting place glorious. Before the onrush of his spirit all human thoughts had to die; there was but one prayer possible,—that all the world would soon be enabled to serve at this holy threshold. This was my great longing and this only had importance before so much glory. Tears were welcome, they brought relief to the heart so overfull. Everybody slowly withdrew, leaving Mr. Kunz and myself alone at the Holy Shrine, whence for ages to come people of all classes, races and religions will derive new strength and assurance of God's nearness. When we finally

had reached the garden again, we found a few Hindu soldiers there. They were talking with the Tomb keeper and we were told that many of them (not Bahais at all) would often come to the gate of this sacred place, kiss the wall and withdraw again, explaining that they felt and knew that they were standing on holy ground.

During the afternoon we saw the Rizwan. We also visited the barracks, where the first Bahais with Baha'Ullah and Abdul Baha spent their years of imprisonment. Filled with sacred memories we returned in the evening to Haifa. The next morning we were to leave for Tiberias, where the blessed Master expected us.

Azizullah Bahadur accompanied us to Abdul Baha. From the train we could see Nazareth. We finally reached the Jordan valley and arrived, after three hours' ride, at the southern end of Lake Tiberias, whence we continued by boat to the old and unique little town of Tiberias. So we finally reached the goal of our journey. We were to see Abdul Baha.

How I wish that I could be worthier to tell of his glory, as he walked among men in human flesh, unknown to most people, and understood by a few only. On the day of our arrival we got only a few glimpses of the Beloved, but they were sufficient to make us realize that his power and authority were not of this world. It was a bright and luminous Easter morning when the Master called us into his room. Oh, that I could picture him to all those who never saw him, could picture him in those simple surroundings at the shores of that same lake where Christ walked and taught. Though I feared to approach him, after his loving words of welcome this fear vanished. Here we sat before our Master, in a little room, with only the most necessary furnishings, on top of the hotel, with a view of that blessed lake. His look seems to go into one's

very heart. Yes, he knows his children and their need. As I think of him now, I always love to think, first, of his great simplicity, his marvelous humility which knows of no self-existence, and last, or better, first, of his boundless love. To us his outward appearance seemed similar to that of the old Hebrew Prophets; his humility, his simplicity and love were like the Christ. This boundless love conquered the hearts at once. Abdul Baha talked to us with a ringing, piercing voice which will forever sound in my ears. His words would come forth with that unique simplicity, then he would pause for a while, often closing his eyes. His spirit, it seemed when I dared to look at him, had left his body; he was looking into infinitude, communing with that world for which we long. Having seen him, we could understand well what he meant when he said to us, "The prophet discerns by sight." We came before him, my husband especially, with many, many questions in our minds, but sitting in his presence we seemed to forget them, or better, there did not exist any unsolved problems. He said, "God has created a remedy for every disease," and while in his presence, we tasted of this remedy.

During the days of our stay at the hotel we saw Abdul Baha often. We followed him as he walked peacefully to a nearby garden. Unknown he passed through the crowd. We saw him come back to the hotel, climbing the many steps to his room with a youthfulness that made my husband say "It looks as if he were carried over these flights of steps by unseen hands." Though he was at Tiberias for a rest he received visitors all day long. During those three days spent near him his love would more and more fill our hearts, so that my heart was sad and depressed when on Tuesday morning I realized that he was to say good-bye to us that day. And as he bade us good-bye our

hearts were near to breaking. As our tears of love and gratefulness flowed he suddenly left his room, telling us to remain within.

Before leaving Haifa we saw the Master most unexpectedly again. A few beautiful pictures of how he lived and loved in his own home I shall cherish forever. And as we left his glorious earthly home I felt as others, permitted to come into his presence, have felt. I realized that we could in no way comprehend him, we could only love him, follow him, obey him and thereby draw nearer to his beauty.

His words spoken to us we herewith gladly share with all the friends.

INTERVIEWS WITH ABDUL BAHA.

Tiberias—Easter Morning.

The Master welcomed us heartily and said: "I was very glad to hear of your coming. When all the people are negligent you have been chosen by God. You came to the Holy Land, attained to the pleasure of visiting the Holy Tomb and were able to come and visit me here. How are the friends in America?" We told the Master that the friends are well.

We told the Master of a group of Jews who were on the boat from Brindisi to Palestine. He said: "In their heavenly books the prophets have spoken of the Day of the Lord, the Last Day, and what they have spoken is all being realized in this day. The Blessed Beauty sixty years ago in some of his tablets

promised the Jews that they would come back to the Holy Land and what he said will be realized. The pavilion of the Lord will be pitched on the mountain and this was fulfilled. The pavilion of the Blessed Beauty was often pitched on Mount Carmel and the plain and hills around Acca while he was a prisoner. He was subject to two despotic kings and he was under severe restrictions. When guards were placed at the gate everybody was forbidden to meet him.

But his pavilion was pitched on the hills. He would go and spend some days in them, and yet he was a prisoner."

We told the story of Mr. Schneider. (Mr. Schneider was a refugee from Russia. He reached the northern boundary of Persia penniless, knowing no one and ignorant of his route. Some people met him and took him to their home where he sojourned for several days and then was taken by his host to the next village and to a home where he was welcomed and entertained. From village to village he was conducted, and cared for, until at last in safety he reached the Persian gulf. On inquiring at last who could be these people who had treated him with such marvelous kindness he learned that they were all Bahais.) He (Abdul Baha) said such should be the case with all the Bahais. They should be the mercy of God to all the people of the earth without distinction of race and religion. Baha'Ullah's light has shone forth upon all. His rain of mercy has fallen on every spot just as the sun shines upon the pure and the sinner. The rain falls upon good soil and the rocks. The attributes of the Bahais should be the same. They should be the light of guidance to all the people.

We said: "Easter has a new significance for us. Resurrection has a new meaning." Abdul Baha said: "It is a good, significant coincidence that we meet at this place where Christ told Peter to become a fisher of men." He pointed out the place, about 150 meters

away, where this happened. The Sermon on the Mount was preached on Mount Tabor, which, as an accompanying Jew told us, dominates Galilee.

Monday Morning at 7:30

Looking at our children's picture his beautiful face lighted up and after looking at it for a long while he said: "They have bright faces. They will be real Bahais because they will have a Bahai education. They will become good Bahais."

Question: "Science denies immortality. How does the prophet know the contrary?"

The Master said: "Science does not know; but the Manifestation makes discoveries with the power of the Spirit. For instance: a philosopher with induction finds out a way. But the prophet discerns with sight. A blind man has to find his way with a stick from point to point; so a philosopher through arguments from premises goes to conclusions, and not by sight. But the Manifestations see with their inner eye (own eye); they do not go from premises to conclusions. The prophets see many things with their inner eye. They do not need to go by discoveries. The scientist with induction is like a blind man who cannot see two steps ahead of him. The prophet sees a long distance."

Question: "Shall I find my mother again?"

The Master said: "Certainly. Separation is only in the world of bodies."

Question: "Will the day come when all mankind will be able to discern by sight?"

He said: "There will always be some. Only a special number will have this attainment. As Christ said, 'Many are called, but few are chosen.' It will always be so. The transformation depends upon divine bounty. The mineral progresses in its own world. But from the mineral to the vegetable it progresses only by divine bounty. Also transformation from the vegetable to the animal is God's plan. Of itself the transformation cannot take place. In the realm of men transformation is possible only through another person."

Question: "When people deny religion how shall we deal with them?"

Answer: "You must be tolerant and patient, because the station of sight is a station of bounty; it is not based on capacity. They must be educated."

Question: "What are the requisites for a successful meeting?"

Answer: "Before the meeting you must pray and supplicate for divine assistance."

Question: "Shall we devote much time to the study of philosophy?"

Answer: "Everything must be done moderately. Excess is not desirable. Do not go to extremes. Even in thinking do not go to excess but be moderate. If there is too much thinking you will be unable to control your thoughts."

I asked the Master to assist me in the physical sciences, in the solution of problems. He said: "You will be able to solve these problems."

Addressing both of us: "You are confirmed. Another power will help you,"—(besides the power of science).

Question: "Why so much evil in the world?"

Answer: "God has created a remedy for every disease. One must apply the remedy. Now these patients run away from the expert physician. They neglect him. Under inexperienced physicians they get worse. The words of the religious leaders have no influence, no effect. These physicians are more diseased than their patients. The spiritual leaders now have no faith, though they claim to have faith in order to secure their positions."

Monday Afternoon at 4 o'clock:

We thanked the Master for the prayer revealed for our children. He said: "It is for your sake that I wrote it."

Question: "What is the best method to spread this Cause?"

Answer: "Explain the teachings, the principles of this Cause. Some of them were revealed fifty years ago, some sixty years ago. Fifty years ago there was no thought of universal peace and arbitration. No one spoke of the oneness of religion and science. Now many

spread them in their own ways. I spread them through numerous churches and papers in America; then also in Europe.

“The word of God is powerful. It will come to pass.”

Question: “Should these principles be spread under the name of Baha’Ullah and Abdul Baha, or without these names?”

Answer: “In the beginning you should mention Baha’Ullah. They are his and are spread by Abdul Baha. When all the world was in disorder, when warfare was prevailing in the East and the West, Russia with Turkey, Persia with England and Afganistan, and Garibaldi was fighting, the East was in intense darkness. There was prejudice of race and religion; national and political prejudice. The East was in intense darkness; the horizon was very dark. And at such a time Baha’Ullah arose and spread a set of teachings.”

Question: “The students in the schools have to study so many subjects! There are arising more and more sciences. What should be the remedy?”

Answer: “It is too much. One must be moderate in choosing the number of subjects. When there are too many the result is confusion. Moderation is necessary. For instance: if a man has the power to carry a load of three hundred (pounds) he no doubt would fall if we give him one thousand (pounds). He cannot bear it. In the same way, one’s brain must not be overburdened. For instance: students should not have more than six hours a day, lessons and preparations included. Otherwise they will not succeed. The brain becomes tired.”

Monday Afternoon, March 28, 1921:

The Master: “This lake is very blessed. His holiness Christ and the other prophets walked along its shore and were in communion with God all

the time and spreading the divine teachings. Now, praise be to God that you reached this land safely and we met one another on the shore of this same lake! You will receive great results from this visit afterwards. You will become the cause of the illumination of the world of humanity. You will release the hearts of the people from the intense darkness of different prejudices, so that each soul may love all the people of the world, without distinction. Just like a shepherd who is affectionate to all his sheep, without preference or distinction, you should be affectionate to all. You should not look at their shortcomings. Consider that they are all created by God who loves them all.”

Tuesday Morning, March 29th:

The Master: “You have been here three days. They are equal to three years. In the Bible in the days of the Lord one day was equal to one year. I hope that these three days are equal to three years. The results of this visit will be equal to the results of three years. Now you should go back in perfect harmony and joy and with supreme glad tidings. You should gladden the hearts with glad tidings of the Beauty of Abha. Say to the friends: ‘The Kingdom of God has been opened to you. The tree of life is yours. Heavenly graces are bestowed upon you. The effulgence of the Sun of Truth is shed on you. God has chosen you. This crown He has placed upon your head. This eternal life has been given you. Therefore you should be very happy. Turn day and night to the Kingdom of Abha. Supplicate for boundless favors from that Kingdom.’

“I am praying every night and I supplicate and implore. I beg of God to bestow upon you infinite grace so that all of us may attain to the station of servitude, so that we may do as He wishes us to do. We are all His servants, drawing light from the Sun of Abha.”

THE COMING OF THE PROMISED ONE

The Reconciliation of the Expectations of Religion and the Laws of Science

by ALBERT VAIL

THE whole religious world today is in anticipation of a world-teacher who will take "the broken arcs" of our human efforts, aspirations, philosophies, social programs and bring them "to a shining circle." More than seventy years ago Emerson the philosopher-poet felt stirring in his heart the longing for such a teacher and he wrote his declaration that should this great leader appear he, Emerson, would sell all his goods and go halfway around the world to sit at his feet.

Through all the religions today there is shining the glorious anticipation of the coming of a deliverer, a savior, a messiah. In millions of hearts the good news is ringing that he is right at our doors. "Lift up your gates and be ye lifted up ye everlasting doors and the King of Glory shall come in."

In the following talk taken down by Mirza Ahmad Schrab during the Great War Abdul Baha shows that even our naturalists today believe in the coming of great teachers. And the logic of the theory of evolution, of perpetual change is that today new teachers are due to come and save our world from its manifest calamities. Abdul Baha's analysis is as follows:

"The adherents of all the religions of the world are expecting the coming of a Promised One and they pray for his advent. Even the atheists anticipate the appearance of a wise and sagacious reformer, a renovator of old habits and

superstitions. Their expectations, however, are not like those of the religionists whose beliefs are wrapt in fantastic ideas and impossible and unrealizable rules.

"The atheists believe in nature and its manifestations. They state that for nature there are two courses.

"The first is the common, ordinary course, running throughout all the grades of the social structure and organized, animate and inanimate beings, producing stereotyped organisms and definite, agreed ends, decomposing and recomposing variable forms, with resourcefulness and adaptability.

"The second is the extraordinary and unusual course which produces from time to time human beings who are beyond nature, who are super-mundane, the super-men. After many generations of ordinary type, nature, being bored with its own monotony and corresponding resemblances creates an extraordinary individual (a mutation) to show that its fertility is not at an end and that it is capable of exhibiting the signs of activity uncommon in the field of human experience. Thus a powerful, wise, commanding leader is born who is to readjust through his innate forces the disorganized machinery of the civic, intellectual and ethical life of a nation.

"They further state that change is the unchangeable law of nature. One cannot conceive of nature without motion and variability. These two laws are the inherent qualities of all phenomena and

for this reason the events of a previous cycle will not correspond with those of a succeeding one. From its hidden, unseen fountain in every century nature brings forth a new set of forces and fits them into the new exigencies and environments which were brought about by a new generation with larger demands and greater responsibilities.

“For example: ages ago a philosopher, according to the atheist’s opinion—an inspired prophet according to the doctrines and ideas held by the religionists—appeared for the education and instruction of mankind. This prophet established certain principles which laid the foundation of a stable and lofty civilization and insured the security and progress of the people. But after the lapse of many centuries that institution became antiquated; the letter took the place of the spirit, hearts grew cold and unresponsive, dynamic life became static and the basis of the edifice shook and trembled under the weight of superstitions and dogma.

“These events in themselves predicate the appearance of another Teacher, the coming of a second Architect. If the sun shines forth this morning from the east and gives light and heat to all the created beings and then sets in the west is it logical to say that we do not need another sunrise, that the world can live without the rays and heat of that life-giving luminary? Our affirmation or negation will not change in the least the course of the sun. The sun will rise in spite of all our denials and acceptance.

“A skilled mason builds a building and families live in it for a number of years. Does any logician reason soundly in concluding that this building will be permanent? The very word ‘construction’ presupposes ‘destruction.’ It is obvious that some time, in the course of years the edifice will be demolished and another mason will arise and build in its place another building, either after the

first type, or of a better and more permanent one.

“Consequently, we see that even the agnostics (really) believe in the necessity of the appearance of wise and extraordinary teachers whose mission it is to lead their fellowmen to higher altitudes of intelligence and wisdom. In principle they agree with the religionists. But in mode of expression and phraseology they differ from each other.”

THE RETURN OF CHRIST—ITS REAL MEANING

“In the Divine Holy Books there are unmistakable prophecies giving the glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant Dispensation would be established, the banner of the most great peace and reconciliation be hoisted and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred would remain. All hearts would be united one with another. These things are recorded in the Taurat, or Old Testament, in the Gospels, in the Koran, in the Zend Avesta, in the Books of Buddha and in the Book of Confucius. In brief, all the Holy Books contain these glad-tidings. In all of them it is announced that after the world is surrounded by darkness radiance will appear. For, just as the night when it becomes excessively dark precedes the dawn of a new day so, likewise, when the darkness of religious apathy and heedlessness overtake the world, when human souls become negligent of God, when materialistic ideas overshadow idealism and spirituality, when nations become submerged in the world of matter and forget God—at such a time as this shall the divine Sun shine forth and the Radiant Morn appear.”

In Christian churches this anticipation is popularly called the belief in Christ’s “second coming.” Ever since the world-

war books on the "second coming" have been circulated with surprising popularity. In many churches one of the first questions asked a prospective minister is this: has he the right views about Christ's return? Many are sure that the appearance of Christ and the attendant thousand years of peace are right at our doors. "Millions now living," says one popular preacher, "will never die."

Of course this anticipation has shone in the hearts of the Christians at different periods ever since the ascension of our Lord Christ. To all the early Christians, as one of the celebrated liberal theologians has said, Christ's first appearance on earth was provisional. His real and glorious coming was to be sometime in the future. In the Book of Acts we read that, as the heart-broken disciples after his ascension stood looking steadfastly into heaven, "Behold, two men stood by them in white apparel who also said, 'Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye behold him going into heaven.'" One of the best attested of early New Testament books, the Book of Revelation, says, "Behold, he cometh with clouds; and every eye shall see him, and they that pierced him." The Book of Revelation and the Gospels both also proclaim that he shall come like a thief in the night. Most of the Book of Revelation is a glorious picture of the coming of the Promised Ones. In the little apocalypse, the twenty-fourth and twenty-fifth chapters of Matthew, Jesus tells of the darkening of the sun, the falling of the stars, "the end of the world," or "the consummation of the age," the coming of the Son of Man on the clouds like lightning shining from the east and seen even in the west.

What is the meaning of it all? One party today takes these prophecies literally. The other party declares such in-

terpretations to be scientifically impossible. How could Christ ride on a cloud? Where would he come from? Modern astronomy teaches us that above us there is only interstellar space. If Christ came on the clouds in physically visible glory so that every eye could see him how could he also come as a thief in the night?

The difficulties in the interpretation of these prophecies have led many liberals to declare that the coming of Christ is just a general and gradual outpouring of the spirit of truth. They quote the Gospel verses, "The Spirit of Truth shall be in you," "The Kingdom of God is within you." Christ returns in each one of us, they say.

But of course the clear text of the Bible and the whole religious history of mankind proclaim the *special* outpouring of the divine splendor in great prophets or Manifestations. They are the collective centers around which all religions revolve, from which all draw their dynamic power. And the Gospel of John (sixteenth Chapter) clearly says, "The Spirit of Truth shall not speak from himself; but whatsoever things he shall hear these shall he speak." That is, he is a promised person, the "Prince of the World" (John 14:30) who, because he is pure and perfect like Jesus can receive inspiration, transmit it to the world and lead us into all truth. In fact, after His Spirit has taught us He will also be within us. It is no longer I that live but He that liveth in me.

If then we are to reconcile science and religion, if we are to reconcile the passages of the New Testament themselves we must go beneath the letter and find the spiritual significance of these Bible verses. Jesus, as he himself declared, always spoke in parables.

Abdul Baha said, in New York City, "Do not satisfy yourselves with words. Seek to understand the meanings of the scriptures hidden in the heart of the words. It is difficult to comprehend the words of even a philosopher; you can

then see how difficult it is for one to understand the word of God.”

What, then, is the real spiritual significance of these prophesies about Christ’s second coming? The explanations of the great Bahai teachers, Baha’Ullah and Abdul Baha are so penetrating, so life-giving that they open a new epoch in the spiritual understanding of the Bible and the sacred books of the world.

INTERPRETATION OF THE SYMBOLS

From the Words of Abdul Baha and Baha’Ullah

“The announcement of the angels to the people of Galilee that ‘this Christ will return in the same way, and that he will descend from heaven’ is a spiritual message, for when Christ appeared he came from heaven, although he was outwardly born of Mary. As he said, ‘No man hath ascended up to heaven, but he that came down from heaven.’ ‘I have come from heaven, and will likewise go to heaven.’ By ‘heaven’ is not meant the infinite phenomenal space but ‘heaven’ signifies the world of the divine Kingdom which is the Supreme Station and seat of the Sun of Truth. To be brief: the mysteries of the Holy Books are many and require explanation and elucidation. I hope thine insight will be so opened that the divine mysteries may become manifest and clear.”

“O thou who believest in the Spirit of Christ, in the Kingdom of God!

“The body is composed, in truth, of corporeal elements and every composition is necessarily subject to decomposition. But the spirit is an essence simple, pure, spiritual, eternal, perpetual and divine. He who seeks Christ from the point of view of his body has in truth debased him and has gone astray from him. But he who seeks Christ from the point of view of his spirit will grow from day to day in joy, in attraction, in zeal, in nearness, in perception and in vision.

You have, then, to seek the Spirit of Christ in this marvelous day.

“The heaven to which Christ ascended is not infinite space. His heaven is the kingdom of his Lord, the Munificent. As he said, ‘The Son of Man is in heaven.’ It is evident, then, that his heaven transcends the boundaries that surround existence and that he is exalted for the people who adore him.

“Pray God that you may ascend to this heaven and taste of this food. And know that the people have not understood even to this day the mysteries of the Holy Scriptures. They believe that Christ was deprived of his heaven when he was in this world, that he had fallen from the heights of his elevation and that later he ascended to this elevated pinnacle, that is to say, toward the heaven which does not exist, for there is only space. They expect that he will descend from this heaven seated upon a cloud. They believe that there is in the heavens a cloud upon which he will be seated and by which he will descend: whereas the clouds are vapors which rise from the earth; they do not descend from the heavens.

“The cloud mentioned in the Holy Scriptures is the human body because it is a veil for them, which, like the cloud prevents them from seeing the Sun of Truth shining in the Horizon of Christ.”

Abdul Baha.

Question: “Then you do not mean this phenomenal heaven?”

Abdul Baha: “I mean the heaven from which Christ descended and to which he ascended—the heaven of divine Will, the heaven of spirituality.”

Said Jesus: “‘I go and I come again.’ And in another place he said: ‘I go and another will come who will tell you all that I have not told you and will finish all that I have said.’ These two state-

ments are in reality one, were ye to witness the Manifestations of Oneness with the eye of God. . . . If the sun of today says 'I am the sun of yesterday,' it is true; and yet if according to daily sequence it says 'I am other than the sun of yesterday,' this is also true. Likewise consider the days: If it be said that all the days are the same, it is correct and true; and if it be said that according to name and designation they differ from each other, this also is true as thou seest. For though they are the same, yet in each one there is a name, quality and designation which is different from the other. By the same method and explanation, understand the stations of separation, difference and oneness of the Holy Manifestations.

"As to the words, 'The sun shall be darkened and the moon shall cease to give her light and the stars shall fall from heaven,'—the purport of sun and moon as mentioned in the words of the prophets is not confined to the phenomenal sun and moon which are seen; nay, rather, they have intended for sun and moon manifold meanings. . . . One meaning of the 'sun' is Suns of Truth which dawn from the dayspring of Pre-existence and transmit bounty to all the created beings. These Suns of Truth are the universal manifestations of Divinity. . . . When these Suns arise the world is renewed, the rivers of life flow, the seas of beneficence move, the clouds of grace gather and the breezes of bounty blow upon the temples of beings. . . . In the primary sense sun, moon and stars signify the prophets, the saints and their companions through the light of whose knowledge the worlds of the visible and invisible are enlightened and illumined.

"It is certain that during every subsequent Manifestation . . . the sun and moon of the teachings and law under which the people of that age are enlightened and guided become darkened, that is, their efficiency and influence vanish." "By the darkness of the sun and moon and the falling of the stars is intended the abberation of the divines and the abolition of the laws established in a religion."

"In like manner understand the meaning of (the new heaven and the new earth). By the earth is meant the earth of knowledge and wisdom; and by heaven the heavens of religion.

"The purpose of these allegorical words . . . is to test the servants as mentioned so that the soil of excellent and shining hearts may be distinguished from barren and mortal soil. This has always been the divine law. . . . Shouldst thou make the mirror of the heart pure and clear from the dust of prejudice thou wilt comprehend all the symbols in the sayings of the perfect word of Divinity in every Manifestation and be informed of the mysteries of knowledge. But unless thou destroyest with the fire of severance the veils of learning which are conventional among the servants thou wilt not attain to the brilliant morn of the ideal knowledge." (Compiled from "The Book of Ighan.")

For the fuller explanation of these Bible symbols one should read first Abdul Baha's "Some Answered Questions" and then Baha'Ullah's "Book of Ighan." There these universal minds outline in detail the new philosophy of religious history, the succession of the divine Manifestations, the real meaning of the prophecies in the holy books.

FROM THE UNPUBLISHED DIARY OF AHMAD SOHRAB

*During his sojourn in Palestine with the Center of the Covenant, Abdul Baha,
while the Great War was raging all over the world.*

THE STORY OF ESMAEL, THE PERSIAN JEW

THE carriage was waiting for us at the foot of the mountain. We entered it and started on our way. The road was so muddy and slushy that the wheels sank up to their spokes. In the carriage there was a Persian Jew by the name of Esmael who had been a friend of the Master's for forty years. He is an orthodox Jew with a strong faith in prophecy, believing firmly that the Messiah will appear in two years. He knows a great deal about the Bahai Revelation and has met Baha'Ullah. Several times he promised the Master that if the Messiah did not appear at such and such a date he would leave Jewish traditions. But on the grounds that his reckonings were wrong each time he changed the date. Now he swears that this will be the last date and in two years his promised Messiah will appear and will make all the people Jews.

Since our arrival in the Holy Land the Master has seen him many times and helps him always. He is an old man with thin, white beard and he has been in Acca and Haifa for forty-two years. Yesterday he came to Abou Senan and this morning the Beloved took him back.

"Now tell me, Esmael," the Master said, "while patting him gently on back and cheeks, "art thou sure that the Messiah will appear in two years? If he does not appear at that time wilt thou continue to believe in the Talmud and

the Rabbinical lore? Several times thou hast covenanted with me, and every time thou hast broken the compact. This must be the very last time; otherwise I will punish thee." Esmael pledged his word that this would be the last time and that he was sure, very sure, that the Promised One would appear in 1916.

Then the Master spoke about the Mohammedan and Christian calendars, the prophetic dates mentioned in the Book of Daniel, the scattering of the Jews at the time of Titus, and the destruction of Jerusalem. Then he asked me to read aloud, for the benefit of Esmael, the articles published in "Servati-Founun," especially the translation of his address in the Jewish Synagogue in San Francisco. As we neared Acca he related some funny stories of his experiences in Tiberias in former years.

"O Esmael," he said at last, "through the power of God I have been able to prove the divine station of Christ to thousands of Jews in America. . . . What can I do with thee? They are the real Israel. They are free from prejudice. But thou art different."

When we reached Acca we were glad to find ourselves once more under the sheltering roof of the home of Baha'Ullah. When Abdul Baha entered his room he sat quietly on his divan and said: "Ah! We escaped from Abou Senan, did we not? Although the

weather there was dry and delightful, I did not feel at home. In this room, the room of the Blessed Perfection, I feel happy and composed. Nowhere else do I feel so joyous and happy as in this room. Here, here I realize the peace of the spirit!"

Luncheon was served and Esmael and I found ourselves at the table. The Master said: "Hast thou read 'Vahye Koudek' (the little revelation? It contains many prophesies concerning events in Acca. It is a wonderful book. Mirza Yagoub, who was a good Jewish Bahai brought it to me. If you can get this book you will enjoy its contents."

Esmael did not eat the food cooked by the Bahais so the Master with his supreme attention to all details had ordered a dish suitable to his taste. "We let everyone enjoy freedom of conscience," he said. "We have no prejudice."

THE STORY OF THE MISER OF BALSORA

The Master often tells us stories about the misers of different countries. Here is one of them:

Once upon a time there was a merchant in the city of Balsora. His name was Reza. Although he was very wealthy he was the most close-fisted, narrow-hearted man that ever lived in his town. For avarice and penuriousness he had become a proverb among his countrymen. Through his stinginess he made his family suffer hunger and starvation.

In his office he had a clerk to whom he paid a very small salary. This clerk had a large family and though he practised the greatest economy he could not make both ends meet. Often he dreamed of a raise in salary, but in vain. At last an idea flashed into his mind and gave him hope that surely there would be a raise soon. There was but one more week before New Year's day and the poor clerk thought that if he gave a present to his master he would undoubtedly reciprocate and increase his salary. Hence, on that very day he went to the market, bought the head of a sheep,

cooked it in his oven and carried it on a tray to the house of his master. The week passed without any sign and finally, on New Year's day he called at the house of the merchant to wish him happiness. He was most hopeful, and anticipated a bright future.

When he entered the room the merchant greeted him effusively. This made him more hopeful still.

"I thank you very heartily," the master said to his clerk, "for the gift you sent to our house. It saved us a great deal of expense, I assure you. We have been feasting on it for the past week. The first day we ate the ears; the second day, the eyes; the third day, the skin of the head; the fourth day, the tongue; the fifth day, the meat; the sixth day we cleaned the bones and on the seventh day we ate the brains.

The clerk was so disgusted with this exhibition of stinginess that he left him, and left the town, and sought his fortune elsewhere.

After travelling for several years and acquiring experience as well as riches he returned to his native city and opened a business of his own. One day as he was walking through the main street his attention was attracted by a most palatial residence. He peeped through the gate and beheld a most beautiful garden. He finally inquired from one of the many servants lounging about whose house this was.

"Art thou a stranger?" they asked.

"Not exactly."

"Well, how is it that thou dost not know that this is the house of Kareem, the son of Reza?"

"Oh," gasped the former clerk, "what the father hoarded the son is spending!" —and disappeared through the crowd.

ANOTHER INCIDENT REGARDING ESMAEL, THE JEW

This morning Abdul Baha called us into his room. Esmael, the Jew, was also present. The Master was in a jovial mood and asked Esmael whether bread,

tea and olives were "Kosher." He replied, "They are Kosher."

"Art thou thyself Kosher or Taref?" Abdul Baha asked him pleasantly.

"I hope I am Kosher. I wish good to everyone. I am not seeking to harm any soul. If a man curse me or beat me I still like him. I am living according to the religion of my father. If these things constitute the condition of being Kosher, then I am Kosher."

"Well said." replied the Master, "I know thou art sincere in the profession of thy religion and that is the reason why I love thee so much."

Esmael replied: "I know one thing. Any moment I am ready to sacrifice my life for the Master. For the last forty-two years you have ever been kind to me and on several occasions have saved my life. This has nothing to do with faith. This is love. I declare by Jehovah, if you ask me at this very moment I will die for you gladly, knowing well that I have won the good pleasure of Abraham, Jacob and Moses."

Then the Master asked Esmael: "How old was Moses?"

"One hundred and twenty years," he replied. "But the patriarchs, such as Noah and others lived many hundreds of years."

The Master said: "The age of those ancient prophets as recorded in the Old Testament is symbolic. It has a spiritual interpretation. Wert thou informed of the science of anatomy thou wouldst realize that this human mechanism and these material organs cannot last more than one hundred and twenty years."

Esmael inquired: "Where is the seat of thought?"

The Master replied: "It is generally understood that the seat of thought, consciousness and volition is in the brain. The brain is the organ of the intellect and understanding. The heart also plays a part through the central nervous system. Thus the activities of the brain and

the heart by means of afferent and efferent nerve fibers are linked together. Figuratively speaking, the brain is like a mirror. When it is turned toward any object, whether in the east or in the west, that object will immediately be reflected on its surface and consciousness is realized. In the world of dreams consciousness is awake and works uninterruptedly."

"Come, come, friends," the Master said, as we waited at the threshold. "Let us talk tonight of the old times." He asked me what news I had. I told him I had heard that Badi Effendi's school in Abou Senan had increased in numbers and that it was no more my room but a Bahai school. He laughed and said: "What dost thou want with a room of stone and clay? I have prepared for thee glorious rooms the walls, the roofs, the floors, and the furniture of which are of pure deeds and immortal virtues. Therein thou shalt abide forever. Badi Effendi is a capable, efficient teacher and loves the children. He is striving in service and wishes to perfect the work which he undertakes. Perfection of work is man's greatest reward. When a man sees his work perfected and this perfection is the result of incessant labor and application he is the happiest man in the world. Work is the source of human happiness."

About two hours before sunrise I was called from my bed by one of the two Bahais who spent the night here in the house. The Master was up; the samovar was boiling and tea was prepared for our delectation. It was thirst for the "spiritual tea" which awakened me and I dressed hurriedly and made my way through the darkness to the other house. I opened the door of the blessed room and entered unannounced. The Master was sitting in his accustomed place on a divan in the corner next to the window. Only a candle was burning on the oppo-

site table which was strewn over with books. There was a pause and a stillness and the dim light added to the mystery and the magic of those sacred moments.

Abdul Baha's eyes were closed, his white beard shone; over his countenance was spread the calm of the deep. His spotless white turban towered above his head and as I looked I beheld his silvery locks flowing beautifully over his broad shoulders.

Out of the unutterable stillness the voice of the Beloved of the hearts was heard.

"Happiness is the ambrosia of the spirit and the nectar of the souls. It confers on man the boon of immortality and the gift of spiritual vision. Happiness is the morning star guiding the wandering to the perennial abode of the blessed. Happiness is the crystalline river flowing from the heavenly mountains through the paradise of the mind and causing to grow upon its banks the imperishable ideals of humanity. Hap-

piness is the cherubim of the Almighty which inspires mankind to perform feats of self-sacrifice and deeds of disinterested philanthropy. Happiness is the melodiously singing nightingale which transforms the darkened world of sorrow into the shining realm of celestial beatitude. Happiness is the surging ocean in the depths of which the diver finds the pearls of resignation and the corals of renunciation. Happiness is the elysium wherein grow the asphodels of good-will and the amaranths of forgiveness. Happiness is the heaven of God, the blue fields of which are studded with the bright rolling orbs of satisfaction and the fixed stars of contentment. Happiness is the scintillating crown of humanity the shining gems of which are the teachings of the past prophets and the principles of his holiness Baha'Ullah.

"The happiness of man is not dependent upon outward things such as riches, ornaments and clothes. It is, however, dependent upon the susceptibilities of the heart and the attitude of the mind."

SEGMENTS OF THE CIRCLE

by MARJORY MORTEN

AS a moderating influence in those moments when we, as Bahais, approach the danger zone of dogma; as a solace in days of discouragement and at all times when we would make common effort with our fellows, it is well to be aware of the quickening influence on the world at large in the time of the Manifestation.

On the day of a wedding it is not only the bride and bridegroom, their families and their guests who make merry—the servants in the house, the grocer boy at the kitchen door, the very mouse in the pantry cupboard take share in the marriage feast. If we believe in

the oneness of humanity, the interdependence of all creatures, the interaction and reaction of all life forces, we must know that the whole planet is quickened and vitalized in this day.

Although the world may seem to lack mighty protagonists in religious fields a thousand voices are raised by ardent men and women who see clearly that aspect of the truth which impinges on their own fields of endeavor and who faintly glimpse the whole truth. On every side we find indications of the spirit; in the average individual who cries for things spiritual in revulsion of discouragement against the meliorist who would right the

world through practical efforts; in the economist who realizes our racial interdependence; in the commercial producer who is aware of the pragmatic result of cooperation; in the orthodox churchman who would abandon the old competitive system in spiritual matters, no longer trying to live a godlier life than his neighbor but making the greater effort to be good *with* others. And in the world of fiction and verse we have many writers who are working for a larger unity: Well's vision of a World State or World Federation; John Galsworthy who, calling art the pacifier pleads for a closer artistic understanding among nations and sees in art an international agent in bringing races together; Thomas Hardy who sees pure literature and religion as one in that they modulate into each other and who, alive to the failure of the churches to rouse the spirit in a materialistic age is seeking to link religion and science or rationality through the medium of poetry.

Such men would teach a world which for centuries has played with aesthetics as a relaxation after labor; would show the coming generation that true art is not a thing to beguile the hard way of life, to soften and make lovely the routine, but rather an expression of the superconsciousness, a channel between mind and spirit. All these efforts are good, even if those who make the effort are not fully aware of the spiritual connotation.

And in science it is possible to read great spiritual truths clearly symbolized in terms of scientific formula. Viscount Haldane in "The Reign of Relativity" declares that modern men of science realize the entirety of the world—a single whole in which fall matter and mind alike. And the knowledge of the oneness of the world scientifically is shown in an article on the work of Dr. F. B. Sumner in the July "Current Opinion." "We need to remind ourselves that the organism is not an isolated fact in nature, but

is part of a complex system of interacting forces. It is utterly unintelligible, it does not even exist, except in organic relation to the outer world."

Even in Einstein's disconcerting discovery that light rays experience a curvature in passing through a gravitational field, deviating toward a heavenly body in passing it, we can discover a symbol of the attractional curve we must perform as rays in this day of the Sun of Manifestation!

In this country we find hopeful signs in the trend of our magazines. Such monthlies as "Asia" and the "Geographical Magazine" which gather interesting matter from the earth's far corners, and others such as "Our World" which in covering every phase of world events and activities achieves much more than an assembling of alien facts; makes indeed frank profession of an effort to unite the world.

And there is much food for encouragement in such articles as the very significant editorials of Dr. Frank Crane in the July "Current Opinion," calling the need of a revival of faith, of spiritual enthusiasm, a "revival whose war cry shall be humanity." And he is aware of the need of a prophet who will "fire the imagination and conscience of the race with the beauty of human brotherhood."

And if we see on every side a growing knowledge of the need to promote solidarity and more or less conscious effort to build a new structure to house the world family, we find too, scattered chips and fragments of raw material ready for the builders. The very language of the day enriched and vitalized by the words, love, brotherhood, cooperation, unity, is an indication of the material at hand. These words have become part of everyone's daily vocabulary. Old words, to be sure, outgrowths of terms coined perhaps by the first man of vision, but relegated for so long to the word-pouches of the poet, the mystic,

the dreamer; only used in general with an apologetic reservation or linked with their foster-sister words utopia, millennium. And if these expressions are in the mouths of all the people of the time—in some cases of course only parrot repetition—the realities they signify must truly be held in the hearts of many men.

These words represent ideals, and ideals whether they are racial memories of past perfections, or dim concepts of a future state are always possible of achievement—and that possibility is near or remote according to the intensity of our desire to achieve. Now with the release of the great force, the cosmic urge through the appearance of the Manifestation the ideal is straightway translated into a working platform for the work-a-day world; made practical rather than poetic—brought into actuality out of the dream consciousness of the race—these great words love, unity, brotherhood.

Furthermore the name of God and such expressions as we have of God, Divine Guidance, The Power of the Spirit, the Holy Ghost, are no longer confined to religious discussion, and are freed from doctrinary taint. Not so long since, at any rate in our western world the word God was rarely heard outside of religious groups and orders entrenched in a common understanding, except in theological argument.

Recently I came upon a letter from the editor of a venerable American magazine, the "Atlantic Monthly" to Ralph Waldo Emerson. In this letter he tells Emerson that the magazine has agreed to publish a series of articles by Thoreau and asks him to urge Thoreau to behave himself and not write about God!

Heretofore your average man in casual conversation used the name of the Deity timidly, with self-consciousness, often following it up with the eager assurance that the First Cause or Primal Will were acceptable synonyms. And how utterly taboo was "Holy Spirit" or "Holy Ghost," narrowed in the popular mind to the Apostolic bounty.

All these words for so long cloistered and shut from common life have in this day suffered a re-birth, become newly informed with spirit, and their habitual use in the time of this Revelation is a manifestation of the divine breaths brought into objectivity and given actual form on this plane.

Yes, we must become increasingly aware of all these indications of the quickening of planetary consciousness. But this awareness in no degree lessens our responsibility as Bahais, rather does it emphasize our responsibility to sharpen and focalize this consciousness to the most poignant of realizations, to touch the very heart of the race to a recognition of the source of this new life.

SIGNS OF THE TIMES IN CURRENT LITERATURE

PROF. JOHN DEWEY in his recent book, "Human Nature and Conduct" shows that human nature can be changed.

Prof. Elwood of Missouri University comes to the conclusion in "Reconstruction and Religion" that what the world

needs is the actual living of what Christians profess.

"We want a new revelation in terms of the new world's understanding. We want light, light."—From "If Winter Comes."

Teachers are getting a vision of their opportunities to dispel prejudice. F. J. Libby in the "Journal of National Education" says: "Geography when well taught leads to the world wide vision."

"Science knows no national boundaries and the scientific spirit no prejudices."

Do such writers as H. G. Wells and Hendrik Van Loon unconsciously register the "end of the age" and the beginning of the new age in their summaries of World History?

Emile Cammaerts, a distinguished Belgian poet pleads, in the "Hibbert Journal" for a closer intellectual understanding to remove difficulties in the way of internationalism. Better translation of the classics of all nations would do much to bring the peoples in touch with each other intellectually. But Cammaerts realizes that the bond of union must be even deeper than the intellectual. "If we are driven so far apart nowadays," he says, "is it not because we have not yet reached the time when a religious revival shall bring us together again?"

B. C. H. & M. H. P.

Mark Sabre, in "If Winter Comes" represents the spirit of many in this new day, a spirit groping for light, puzzling, pondering. "He paced among his ideas as a man might pace around the dismantled and shattered intricacies of an intricate machine, knowing the parts could be put together and the thing worked usefully, not knowing how on earth it could be done." Gradually certain fundamental laws shed light on this puzzlement: "There's only one life, only one living—and we're all in it

Come into it the same way and go out of it the same way." Is not this the vernacular expression of Baha'Ullah's words, "Do ye know why we have created you all from one clay? That no one should glorify himself over the other." And again, "He came to determine that infinitely the most beautiful thing in life was a face lighting up with the pleasure of friendship. But he felt it was not intirely the secret. The greeting passed; the light faded; the wanting returned. But he determined the key to the solution lay within that ambit. The happiness was there. It was here in life, found, realized in loving uniting, as warmth is found on stepping from shadow into the sun. The thing lacking was something that would fix it, render it permanent—some thing? What?

Finally the nature of the solution becomes clear to him: "The remedy's the old remedy. The old God. But it's more than that. It's Light: more light. The old revelation was good for the old world, and told in terms of the old world's understanding. We want a new revelation in terms of the new world's understanding. We want light, light! Do you suppose a man who lives on meat is going to find sustenance in bread and milk? Do you suppose an age that knows wireless and can fly is going to find spiritual sustenance in the food of an age that thought thunder was God speaking?"

It is significant that "If Winter Comes" is a popular book, for the character of Mark Sabre is the main interest in the book, and Mark Sabre is of the New Day, one who illustrates the statement of Abdul Baha that now souls have attained "an extraordinary capacity."

M. H. P.

THE NEW SPIRIT OF YOUNG CHINA

by AGNES B. ALEXANDER

ON May fourth, 1919, after the signing of the treaty of Versailles, young China arose as one man. From that day a steady tide of social and educational reform, together with the discarding of the traditions of the past, advanced by leaps and bounds. It was the outward evidence of the onward march of a "tide of new thought" as it was called in China. New life currents burst forth pulsating with intense vigor throughout the student world.

Again, during the past two months startling changes have taken place. A sign of the onward march of this student movement has been the coming of four groups of students from Higher Normal Schools of China to inspect the schools of Japan. In the past only two such groups have visited Japan. The fact that one of these four groups was composed of nineteen young women from the Pekin Women Teacher's College has great significance for these are the first Chinese young women to be sent on such a mission.

It was my privilege to meet members of three of these groups and through them to feel the wonderful new life now throbbing in the heart of young China. Although none of these students had heard of the Bahai teachings, yet their hearts beat with the very principles of Baha'Ullah. Here are a few thoughts from addresses which were translated for me, given by the young women at a dinner in their honor:

"They, The Chinese Women's Association of Pekin wish to give all peo-

ple a chance to live, especially the lowest class. All mankind should be allowed happiness without limitation of sex, race or country. They have lost interest in politicians and are developing their interest in world-ideas. They wish to do their utmost for the happiness of their whole population without respect to religion or race. One of their future aims is to establish correspondence with the women of the world."

A young man, one of thirty-four students from Wuchang Teacher's College, expressed these ideas thus: "We love peace; that is our spirit. We are the oldest civilized country now existent on earth and our sacred books are many, but the essential ones among them are the "Four Books" of Confucius, and the "Five Classics." We emphasize moral education more than we emphasize knowledge; but knowledge is power and we do not neglect it. There came a turning point, which has been known as the Renaissance of China, in 1919, and since then we have made great progress in all things."

The following notes were taken on June the twelfth, the day of the inauguration of Li Yuan-hung, the new President of China, who is considered to be the most democratic man in China. In an interview with one of the young men students from Pekin.

"We have doubts about everything. We believe we should be active, but not blindly. We want information. We are so eager for it that we have come to Japan although we do not know whether

we can get anything. The present conditions may seem rather discouraging but the students are a force without arms which is known to everyone and their power is feared. The government on the one hand tries to suppress them, on the other hand pays them respect. In the Canton government women have demanded the privilege of sitting in parliament. Women's emancipation is advocated not only by the women but by the men. Many new magazines have appeared, dealing especially with this question. Two years ago new schools for women were started throughout the country and within this past year co-education has been adopted by all the government schools. Women are now admitted to the Peking University. Now young men and women meet together freely. It is the women who will bring the emancipation of the race. They are the "other half" which is springing up. The greatest cooperation is that between men and women. At first social intercourse between the sexes seemed to shock the common people; but now they have become accustomed to it. The aims of the students are first, sound government; second, real liberty; third, peace, which we always love and advocate. If these things are realized then the students can devote themselves to study and can contribute to the world's civilization which is their fourth aim. The world is now so closely bound together that we realize that the two civilizations, eastern and western, must be united. We need not give up the eastern civilization but add to it the western.

"These things are the good side; but we have to pay for them. It is because of civil wars that the farmers are not able to raise their crops. Though co-education is enforced, yet we have drawbacks. First, the students, men and women, must have sufficient knowledge, else they will make blunders. If they have not enough knowledge mistakes will be committed.

"We have a little knowledge of western thought, but we have also its doubts. There is a new movement which commenced on March ninth. It is called the 'Anti-Religion Movement.' It has its origin in agnosticism. We want emancipation and liberty. We feel that religion is something which binds us together. This anti-religion movement is now very strong. It was first organized in Peking in the schools and now has spread to other places, forming a unit. The basis of the movement is science; its purpose, to break away from all superstitions. Religion is superstition which is contrary to science. The movement started in opposition to Christianity. Christianity itself is all right but it is the conduct of it, and its abuses which the movement opposes. The great scholars have not yet given much attention and study to this movement. They have not yet expressed their opinions. If they did the problem would be solved. We wait for the great scholars. We have now no proper solution: we wait for results.

"Our impression from our visit to Japan is that the Japanese are certainly further advanced in education than are we. They have a spirit of action. If they get a new idea they try to carry it out; and they have favorable conditions. In China this spirit is not so strong because we are now discussing affairs and have not yet reached conclusions. For this reason the Japanese educational work is better than ours. The Japanese are faithful, not only to their nation as a whole, but each to his profession. They have another advantage in that they have order. At present Chinese conditions are quite different; there is no order at all. A Confucian proverb says that if you are in a dilemma as to which way to go you will never reach your destination."

Note. "The Youth of China" is interestingly described in *Chinese Meddle*, E. G. Kemp, 1921, Chapter IX.

مشق الأذکار

عکسها اینکه در صفحه دوم انگلیسی این شماره نشان میدهد
مشرق الأذکار آمریکا که در شمالی شهر شیکاگو واقع است.
در عکس که زیر است سقف عقد طبقه کنافی دیده
میشود در عکس بالائی جسرهای آهنی که روی این پایه ها
مرمر بنا خواهد شد. و این پله ها به ساحت وسیعه یعنی
زمین طبقه اول مشرق الأذکار متصل خواهد گشت.
ایضا در این عکس دریاچه عظیم مشیگان پیدا است
از غریب اتفاق اینکه روز تمام شدن این عقد طبقه زیری
مشرق الأذکار روز سالگانی شهادت حضرت یاب واقع
گشته لهذا بهائیان شیکاگو و اطراف شیکاگو در نهایت
روح و ریحان مجلسی عظیمی در زیر این عقد مهیا نمودند و خطابه ها
بلیغ روحانی القا نمودند و علاوه از بهائیان جمعی غیر از
انگیز جمع شدند. با وجود اینکه این معبد مقدس بهائی
هنوز در ابتداست هزاران از اهالی شیکاگو و ایالات
امریکا فوج فوج باین نفضه مقدسه می آیند و از مقاصد
د تعالیم امر مبارک بهائی جستجو میکنند

مختصر

اختلاف الوان نینت عالم انسانیت

سواد لوح مبارک حضرت عبداللہا

شیخانو ستر توماس ماکسول علیہ الرحمۃ والہند

هو اللہ

ای ساعی در خیر عالم انشا مضمون نامہ مطابق واقع بود فی الحقیقہ عالم انشا یک خاندان و یک سلالہ است بحسب اختلاف مناطق بموردہوں الوان مختلف شد در مالک حارہ از شدت تأثیر آفتاب بموردہ حقاب جنس اسود پیدا شد و در مناطق شمالی از شدت سرما و عدم تأثیر حرارت بموردہ حقاب جنس سفید پیدا شد در منطقہ متوسط جنس اصفر و جنس اسمر و جنس احمد حاصل گشت اما فی الحقیقہ نوع بشر یک جنس است چون جنس واحد است البتہ باید اتحاد و اتفاق حاصل گردد نہ اختلاف و ابتعا دسجان اللہ حیوان با وجود آنکہ اسیر طبیعت است و طبیعت تمامہ حاکم بر آن است باز اجمعی بالوان نمیدهد مثلاً ملاحظہ مینمائی کہ کیوتران سیاہ و سفید و زرد و آبی و الوان مختلفہ با یکدیگر در مجال ابتلافا ابدان اجمیت بالوان نمیدهند و همچنین اغنام و بھائم با وجود اختلاف الوان در نہایت محبت و اتحادند و بی انسان عجیب است کہ الوان آمایہ نواع قرار داده و در میان سفید و سیاہ نہایت بید و اختلاف است چون بگلستانا در آیم ملاحظہ نمائیم کہ این گلہای رنگارنگ چه قدر جلوه دارد اختلاف الوان زینت گلستان است اگر یک رنگ باشد جلوه ندارد زینت گلستان در این است کہ گلہای رنگارنگ باشند پس معلوم شد کہ تفاوت الوان زینت عالم انسان است پس نباید اختلاف کردد امیدواریم کہ شما سبب رسید و بجان بگوئید کہ در میان سیاہ و سفید الفت و محبت حاصل کردد و علیک الرحمۃ والثناء

STAR OF THE WEST

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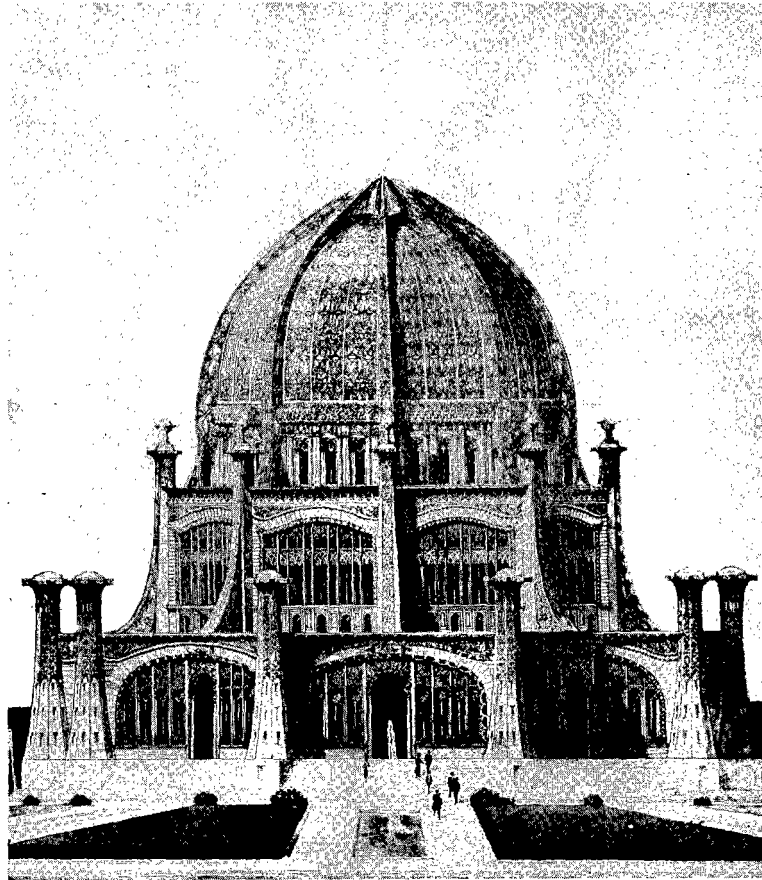
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BAHAI TEMPLE

Designed by Louis Bourgeois

A universal house of worship open to all sects and religions in the spirit of universal brotherhood and dedicated to the oneness of God and the oneness of mankind; now being built at Sheridan Road and Linden Avenue, just north of Chicago, by those in all parts of the world who are working for universal religion, brotherhood and peace. Contributions are coming from all parts of America and Europe. They are also being sent from Palestine, Syria, Egypt, Persia, India, Australia and Japan. Mirza Hadi, the father of Shoghi Effendi, writes that a sum of nearly three hundred pounds has been recently sent from Haifa and Acca although most of the friends there are without work. As Abdul Baha has said: "Such an event has never been witnessed by man that from the farthest country of Asia contributions were forwarded to the farthest country of America.... This is through the bounty and providence of the Blessed Perfection, the assistance and confirmation of the Sun of Truth and the victory and triumph of the Luminary of Effulgence who has united so marvelously the regions of the world together." "Truly, I say, the friends of God displayed wonderful generosity in regard to the contributions for the Mashreq-ul-Azkar. They displayed magnanimity at any cost to such an extent that some of them sold portions of their clothing on the street. This is through the power of the Covenant of God."

STAR OF THE WEST

OCTOBER, 1922

THE UNIVERSAL LANGUAGE OF THE SPIRIT

TALK given by Abdul Baha in his home at Haifa, Palestine, November 19, 1921 at the regular six o'clock evening meeting called "The Persian Meeting." Mr. John D. Bosch of Geyserville, California, was the only occidental present among the sixty friends who met at this time, just nine days before the passing away of Abdul Baha. In fact, this was the last public talk given by Abdul Baha in the Persian meeting when an occidental attended. Interpreted by Mirza Mohammed Ali Afnan. Taken down in Persian by Dr. Lotfullah Hakim.

Abdul Baha opened the meeting by saying to Mr. Bosch:

"Although you are here with these assembled friends and cannot speak with them nor they with you, yet you can speak with one another through the heart. The language of the heart is even more expressive than the language of the tongue and is more truthful and has a wider reach and a more potent effect."

Mr. Bosch said: "This is a wonderful spiritual experience—to be here with the friends."

Abdul Baha then said: "When lovers meet it may be that they cannot exchange a single word, yet with their hearts they speak to one another. Thus

do the clouds speak to the earth and the rain comes down; the breeze whispers to the trees; the sun speaks to the eyes of men. Although this is not actual speech yet this is the way in which the hearts of the friends talk together. It is the harmony between two persons, and this harmony is of the hearts. For instance, you were in America and I was in the Holy Land. Although our lips were still yet with our hearts we were conversing together. The friends here love you very much. They have a real attachment for you although with the tongue they cannot express it."

Mr. Bosch said: "I am very glad. I love them too."

Abdul Baha then said: "If this love is real and true, if it is from the heart it will characterize itself by self-sacrifice. When the attachment is superficial friends do not sacrifice themselves even to the extent of a hair's breadth.

"His holiness the Christ loved both his disciples and believers to such an extent that he sacrificed his life for them. His holiness the Supreme (the Bab), loved the friends to such an extent that he gave his life for them. The Blessed Beauty (Baha'Ullah) loved the friends so much that for their sakes he accepted a thousand difficulties and afflictions. Four times he was exiled. He was banished from one place to another.

His properties were confiscated. He gave all—his family, his relatives, his possessions. He accepted imprisonment, chains and fetters. His holy person was imprisoned in the fortress of Acca until the last moment of his life. He was made to suffer more calamities, afflictions and difficulties than could be enumerated. He had not a moment's rest. He had not an hour's comfort. He was continually under the greatest hardships and ordeals. What great persecutions he endured from his enemies! What great afflictions he bore from his own relatives! He accepted all these trials for our sakes so that he might educate us, so that he might make us illumined, so that he might make us heavenly, so that he might change our character, change our lives, so that he might illumine our inmost self. All these troubles he accepted for our sakes. He did indeed sacrifice his life for us. This love is the real love. This is the inner attachment and the genuine friendship. This is the love which sacrifices one's all, one's life. This is the reality of love. He accepted all these troubles.

“All this cannot be accomplished by merely talking. It cannot be done by saying, ‘I love you,’ or, ‘How is your health,’ or, ‘You are my beloved,’ or, ‘You are esteemed.’ This is not love. This is an attachment that will break in the testing. This is why one sees persons associating with one another, appearing to be enwrapped with one another. Each *seems* to sacrifice himself for the other. But when they part they become as strangers. This is human

love. It is not spiritual love; it is not divine love; it has no real foundation and in the time of testing it will fall and disappear.

“If you should go to Persia and mingle with the friends there and should be in the house of any one of the friends, and people should come in to take you to kill you, you would then witness how the owner of the house would sacrifice himself for you. He would sacrifice himself for you rather than allow even one hair of your head to be hurt. This is love! It has happened often in Persia that the friends have sacrificed themselves for one another. This has happened many times. This love is the love of God.

“The King of Martyrs and the Beloved of Martyrs were two souls who were greatly honored among the people. They were very wealthy. They were extremely comfortable. The people pillaged all their property. They put them in chains. They put them in prison. The Shah of Persia decreed that they should be killed; that they should either deny their faith or be killed. The notables came to them and advised them to renounce their faith. The friends came and advised them; even the government advised them to recant so that they might save their lives. But they would not deny. They continued to cry aloud, ‘Ya Baha el Abha!’ (O, Thou Glory of the Most Glorious!) And so they were martyred.

“This is the love of God! This is the love of the heart! This is divine love!”

THE SPIRIT OF ABDUL BAHA

BY HORACE HOLLEY

PART II.

NOW, while wisdom is essentially a state of being, and only secondarily becomes an expression of principles, and wisdom cannot be comprehended in any one principle alone but only in the meeting of all principles in their source and cause, nevertheless, with respect to the world's capacity and requirements, Abdul Baha in many tablets and addresses gave importance to certain definite principles which are consequently his characteristic impression upon the minds of the age.

Foremost among Abdul Baha's principles is that of the *independent investigation of truth*.

A key to this principle may be found in Abdul Baha's use of the word "imitation" where we would use such words as "superstition" or "prejudice" or "ignorance." Looking upon the minds, Abdul Baha perceived them as merely imitating one another and the past, like those prisoners who are chained one to another in rows. For the Christian is born a Christian, and merely reflects the prevailing tradition in which he lives. The German or Frenchman is born to his nationality, and imitates in thought and action the necessities to which nationality has ever in the past given rise. Few people ever stand apart from their mental and moral environment and test its standards by any universal truth. What most of us consider "thought" is merely an adapting of the common thinking to our personal advantage. The savage obeys the

law of the jungle, and we obey no less blindly the customs of our own day; and consequently, so far as true self-realization is concerned, we are merely that same savage reborn to a jungle of men rather than a jungle of beasts. The spiritual consequences of this only become apparent when we reflect that while none of us would intentionally commit murder, we have made governments machinery for murder on the largest scale; and while none of us would starve the orphan or oppress the widow, we willingly grow rich upon the starvations that competitive industry commits day by day. For we make our swiftly fleeting powers serve that which is also fleeting, and so at the last we have created nothing which is able to endure. True independent investigation of reality leads to the investigation of our own being, and independence of self as passion and desire is the supreme independence.

Another of Abdul Baha's principles is that of the *oneness of mankind*. All that Abdul Baha expressed through utterance or action, he expressed from the positive and steadfast realization that mankind, in its origin and its end, is one spiritual Man, whose atoms, so to speak, we are, and that one ray of the divine Self, and not many selves, sustains the spirit within the many souls. Today, as we see and feel the immediate inter-action of events and conditions throughout the world, and how no portion of humanity is independent of any

other portion, we begin to realize something of the significance of this Bahai teaching. Thus for the first time, one undeviating standard is available for the guidance of religions, governments, industries, education, science and art alike, and that standard is the promotion of the oneness of mankind. Whatever promotes unity is of the universal cause, and will prove fruitful and enduring; but whatever prevents unity is of the limited effects, and will be rejected by the Holy Spirit whose action is predominant over all.

Another principle expressed by Abdul Baha is that *the foundation of all religions is one*. For by "foundation" Abdul Baha means the manifestation of the Holy Spirit, from which all the religions originally came. The Holy Spirit is at all times one, though like the spring season it comes and goes, for the Holy Spirit is the expression of the will of God, and God is not divided against Himself, but the people of the world are divided. It is this division of the people which causes differences in the effects of the Holy Spirit from age to age, for the Holy Spirit is perfect and complete in itself, but enters the world of humanity only according to the capacity of the time. It is an inexhaustible ocean, while the people are but small vessels that quickly overflow. Thus Moses, Christ, Mohammed, Buddha seem different beings and founders of different religions; but we see them in the mirror of the world's division and not in the light of the Holy Spirit. In that light they are one being, one essence, one cause, one power and one foundation; and whatever they uttered is the reality, which we have seized and divided (interpreted) for our own gain, as the soldiers seized and divided the garments of Jesus. Abdul Baha has said that when representatives of all the world's religions have gathered for a sincere investigation of the foundation of religion, this will become manifest

and all the secondary, man-made features of religion will utterly disappear.

Abdul Baha himself made no distinction between Jew or Christian, Hindu or Mohammedan. To all alike his spirit gave of its inspiration, and the acceptance or rejection of his ideal of unity was not of the creed but of the soul.

A fourth principle which Abdul Baha enunciated was that *religion must be in accord with science and reason*.

Now a person who is sick is limited by that sickness both physically and mentally, and he himself cannot overcome those limitations except by attaining health. In the same way there are limitations which fall upon the understanding from sickness of soul. It is spiritual sickness which permits a man to possess a religion at all contrary to science and reason. He may not realize these limitations, but that is part of the disease. These limitations shut out the ray of the spirit, as a wall shuts out the sun. So long as he remains in this condition, the spirit shows forth only its destructive power. Thus irrational religion does not and cannot become truly predominant in human affairs. Even the fanatic does not follow out his religion in all things, but his self-interest or self-gratification is served in devious ways. Without the Holy Spirit a religion cannot awaken the souls, but the irrational religion gains influence over material affairs through being itself material.

But this principle is binding upon science no less than upon religion. Abdul Baha summons the man of science to spiritual religion as he summons the man of religion to an appreciation of science. If in a laboratory, by means of certain elements, an important experiment could be carried out and thereby great human benefits obtained, what would we think of the person who, though refusing to enter the laboratory, nevertheless denied the possibility of the experiment? Yet modern science for

the most part takes this very attitude toward religion. For the founders of all religions have indicated the elements and principles for the development of spirituality, and the people of science deny the essence of spirituality while refusing to enter the laboratory of infinity in their own souls.

As a matter of fact, while irrational religion and materialistic science seem outwardly opposed, inwardly they are equally conditions of being that manifest the absence of the Holy Spirit. Both are plants confined in darkness, and both are ships deprived of sails. Where the Holy Spirit obtains, the very words "science" and "religion" are left behind, for there is but one Reality, though this can be cognized by the several faculties on the several planes.

Abdul Baha has also expressed as an organic, universal principle the *equality of men and women*. Now man and woman are the dual, inter-acting forces produced from the one unity, life, which still controls their duality so that it cannot ever quite become separateness.

Physical separateness only the more closely binds the bodies of imagination and desire. Man in nature realizes himself by contrast with woman, and woman in nature realizes herself by contrast with man. Thus any extreme development in one produces an extreme development in the other, so that an equilibrium of thought and emotion is always maintained. The combative type of man tends to produce the dependent, undeveloped woman, and the dependent, undeveloped woman tends to produce the combative type of man. In the same manner, the materialistic business man tends to produce the woman parasite, and the reverse is also true. For man in nature sees himself by reflection in woman, and woman in nature sees herself by reflection in man. Thus any imperfection in one is conveyed to the other, whence it returns augmented, and so on without end. Only the power of

the Holy Spirit can create the one perfect mirror of reality for these imperfect images of being; for the Holy Spirit turns will and desire upward to a body of consciousness where sex does not exist. In this age, as the spiritual reality becomes more and more evident, the negative and disastrous influences of sex—that is, sex as the end of will and the aim of desire—steadily diminishes; and this is the cause of the freedom of women in this age. Were we conscious of the inner significances of being, we should behold in the freedom of women one of the most obvious evidences of the presence of the Holy Spirit in human affairs, and an evidence of inestimable importance. Without the true freedom of woman there can be no end of war and ignorance and disease, for only by the freedom of woman can man likewise become free.

Another principle laid down by Abdul Baha is that of the *solution of the economic problem*. The solution of the economic problem Abdul Baha has declared to be a distinctive characteristic of religion in its universal aspect; for no human power or alliance of powers hitherto has been able to work a solution.

Now by the fear that lies in poverty, either actual or prospective, the human soul is ever turned downward into nature, where the predominant law is the struggle for existence; and becoming imbued with this law, and captive to it, the soul's struggles only the more heavily burdens its own chains. For the struggle for existence sets off the powers of one soul against the powers of another, and this mutual division of powers is mutual defeat. Thus in this day the sciences and inventions which shadow forth a universal order, and dumbly signify the existence of a reality whose law is cooperation, through perversion have become the greatest menace to the very existence of mankind.

"The disease which afflicts the body politic is lack of love and absence of altruism," said Abdul Baha in New

York City ten years ago. "In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are awakened by some power so that unity, love and accord develop within them, there can be no healing, no relief among mankind."

A close study of this aspect of Abdul Baha's teaching indicates certain fundamental elements as conditional to the solution of the economic problem. One of these elements is the *universal obligation of useful labor*. Consider how idleness is condemned by physiologist and psychologist today, no less vigorously than by the moralist and the student of economics. Wealth does not exempt any human being from the consequences of idleness or even misdirected activity. These consequences are ill health of mind as well as body, and that disordered condition whose ultimate end is impotence or insanity. Moreover, in avoiding useful labor, the privileged classes and their parasites have deprived themselves of the very capacity for labor, while increasing that capacity in those who cannot or will not avoid work. In this condition we may see perhaps one meaning of Christ's saying: "The meek shall inherit the earth."

But Abdul Baha has also stated that *useful labor, performed in the spirit of service and with the ideal of perfection, is accounted an act of worship and a form of prayer*. Now prayer and worship, in their true signification, are not cries for assistance, nor requests for a gift, nor yet taxes paid to a spiritual overseer, but are expressions of gratitude for the supreme gift of life in the spirit that knows no death. This is the motive that Abdul Baha declares should actuate our daily labor. Moreover, work performed with that motive is creative work, and creativeness is the nature of God, so that it is the worker who shows forth the divine image and likeness on this plane. But consider how many changes must take place in the industrial world before this creative sense can

be generally expressed, and before labor is surrounded by those conditions which this conception of labor demands! Nevertheless, even this shall be; for the Holy Spirit is destroying mightily all that intervenes between man and his own reality.

Implicit in this conception of the spiritual value of useful labor, is Abdul Baha's teaching that *the present wage system must be extended so as to include participation in the profits of industry*. For it is evident that the essential purpose of industry is not to produce goods, but to maintain life—and maintain life on the plane of human dignity and refinement. The act of producing goods must therefore coincide, in purpose and result, with the act of ennobling and freeing the producers themselves. This is impossible under present conditions, but perfectly possible when industry is managed by the social engineer in place of the financial expert.

Another fundamental element is that of the *voluntary sharing of wealth*.

Reflect how those who possess other forms of wealth—physical, mental, moral and spiritual—have ever obeyed this universal and wonderful law. Thus those who share their physical strength with the weak; those who strive incessantly to increase the commonwealth of beauty and of truth; those who devote their lives to the realization of greater political justice; and, above all, those who give love to whosoever are deprived. All the love, beauty, truth, justice and science we have on earth are the result of a voluntary sharing of wealth—a divine principle whose veils grow darker and darker as we approach the lowest degree of wealth, which is gold. But were we to estimate the sum total of all the taxes paid to any government within the past fifty years, and regard this total as being wealth forcibly rather than voluntarily shared, we can perceive how disastrously extravagant material selfishness is, even on its own plane. For

a fraction of that sum total, given in the spirit of unity, would have obviated most of those expenses by which taxes are consumed, while in addition increasing vastly the means of producing more wealth by all and for all. Abdul Baha is he who has voluntarily shared wealth in all its forms and degrees, and this spirit is silently but rapidly leavening the world.

Thus when it is more clearly realized how disastrous separateness is, particularly in the larger fields of politics and industry, we shall behold unparalleled examples of self-sacrifice among the great and the small alike; and this essential condition having been fulfilled, relief and comfort will result. For the more powerful arts and sciences are not yet in manifestation, being withheld in the treasury of the spiritual kingdom, which can never be exhausted. Meanwhile, wealth is being forced from those who will not share it, and the old world is everywhere passing away. Yet far from condemning wealth, Abdul Baha makes its attainment through useful labor a specific advice; but the object of its possession is the promotion of the unity of mankind. By considering wealth as a talent on the material plane, the principle becomes clear. It is not the inequality of talents or possessions which produces injustice, but the spirit of separateness, in the poor as well as the rich, in the ignorant as well as in the learned. Inequality is the essential foundation of love, for no one can stand alone.

Another principle strongly emphasized by Abdul Baha is the *establishment of an international auxiliary language*.

As the nervous system is one throughout the body, and coordinates all the organs and limbs, so the body of humanity requires one universal language and writing to be learned by all people in addition to the mother tongue, which shall serve to interpret the needs, unite the interests and consolidate the purposes; and multi-language is the paraly-

sis of the body of mankind. Those who have concern for human welfare and progress will surely give this subject the attention it deserves.

But the principle by which Abdul Baha is most widely known, and for which he has been most extensively quoted, is that of *universal peace*. The assurance that this is the century of universal peace, the age of the elimination of warfare, the day of the most mighty moving of the spiritual waves and the full illumination of the sun of righteousness—this assurance is Abdul Baha's steadfast covenant with those who follow him.

Today, the disaster of warfare is a net thrown over the whole of humanity, like the net thrown over a gladiator about to be slain. None can emerge from this net until all emerge. But the very fact that there is no escape for one save through escape for all, and the overwhelming danger of the present situation, brings the consciousness of the oneness of humanity nearer day by day. Therefore this enveloping calamity is a result of the presence of the universal Holy Spirit—feared as a net of death by those who view it with personal eyes, yet seen to be a garment of divine protection by those who view all things in their spiritual light.

For the effort to avoid universal warfare is binding the minds and hearts of those who have been separate during all of history's ten thousand years. It is creating the great agencies and institutions of the future humanity; it is destroying all agencies and institutions whose purpose is to keep humanity divided and enslaved. Consider how the world's two most powerful kings have lately been overthrown and their empires rent asunder; and the full toll of inveterate ambition and greed has not yet been taken.

Therefore the indifferent are becoming mindful, and the activities of all humanitarians are finding a common channel and a unified expression. But

peace, perfect peace, is first of the heart, through the breaths of the Holy Spirit; consequently those among the humanitarians who are wisest, while they strive to produce concrete results and discuss all possible methods, nevertheless have for their great objective the reconciling of the hearts of men. For only that which is established in the heart can ever be established in the world, and peace will never be made real, lasting or secure until the world has recognized the power of the Holy Spirit which alone can conquer and subdue the rebellious hearts or fuse one changeless ideal upon the restless, ever-divided minds. This is the Most Great Peace; this is the Peace of God.

The arch which these social principles of Abdul Baha, like pillars, are intended to support—the structure which fulfills their purpose and directs their use—is the principle of an *international tribunal*.

Abdul Baha ever visioned the world federation wherein all men and women have part, and invokes this world federation within the progressive people of all races and nations. Its cement is an international tribunal instituted through democratic selection and given binding authority by mutual agreement and pledge. No portion of the race but will be fairly represented, therefore no portion but will be controlled by its decisions. Abdul Baha has said that when this tribunal is established, any government which instigated war would be set upon by all nations and, if necessary, abolished. This is the firm basis of peace, and no agreement with reservations can be substituted for it.

It is an inherent part of all Abdul Baha's teaching on the subject of tribunals and political progress that the spiritual conditions for real justice have not yet been fulfilled. He regards the function of legislation as a function of illumined minds, severed from all considerations save that of justice and truth. The act of making laws he de-

clares to be an aspect of meditation. That is, just as the poet receives his visions, or the scientist his principles, through intense meditation, so will the future legislative body arrive at its structure of civic, national or international law. Order is of the essence of the manifested universe, and that order flows through and inspires the minds that turn to it in unity and for the purpose of creating justice. Thus those who are capable of entering this unity and impersonal abstraction are to be selected by the people from their wisest men. The legislator, in fact, is placed by Abdul Baha in a high spiritual station, and the evident tendency on the part of our noblest clergy to turn from fruitless theological discussions in order to assist in the solving of great political and economic problems is a reflection of this teaching; for Abdul Baha has also declared that the universal religion of the future will have no professional clergy.

Such, in brief, are some of the principles that characterize the teachings of Abdul Baha. They are those beacons he has lighted in the darkness of our world contention and strife, the vital energy he has poured into our apathetic minds and the guidance he has established for our selfish desires. They are the spirit of evolution, the genius of prophecy, the expression of man as a spiritually conscious being in the age of his maturity and strength. That these principles are the fruits of the tree of spiritual tradition is evident also in this further teaching of Abdul Baha, that this is the age when the Temple shall be builded, reconciling not merely the religions and creeds, but also religion and science, and science and industry; and that to assist in building the universal Temple is incumbent upon all who are responsive to the divine Will.

These principles are the ark in which whoso enters is secure, and whoso remains outside of it will perish in the

rising waters of trouble that overflow the earth. Let no one confuse that which Abdul Baha utters with the speculations of philosophers and the dreams of poets. He speaks of the Holy Spirit, and the Holy Spirit both creates and destroys, and none can resist the power of the Supreme.

For these principles are more than so many channels of useful activity; first and last they are signs and evidences of the return of the Holy Spirit to the world of men. As when a traveler is crossing a barren and desolate land, and he suddenly comes upon a broad highway, lined with luxuriant trees, he will follow that highway to the city of

refuge; so those who are traveling the world of righteous endeavor, and are weary and fainting at the oppositions encountered both without and within—when they come upon one of these principles, and behold the power with which it is informed and the majestic grace with which it is offered, they will certainly investigate until they find its source and cause; and the center to which these principles lead from all the horizons of experience—the city of refuge where these spiritual highways end—is the luminous heart of Abdul Baha, that which has ever been called, and is, the City of God.

FROM THE DIARY OF AHMAD SOHRAB

Written in Palestine During the Great War.

WHILE we were drinking our tea, Abdul Baha came down and sat at the door of the house speaking with an Arab friend, Ahmad Effendi Jerah. He had been to dine with Saleh Mohamad, and it was late at night when he returned. Khosru preceded him carrying a lamp to light the way, as it was very dark. Some of the believers were still waiting for him when he came in. He asked them to wait for a moment, as he was longing to see them, and then went upstairs. In a short time he descended, and we were all waiting, many of us sitting on the floor, as there were not enough chairs.

“When people invite me alone to their houses,” he said, “I ask them to prepare only one dish. Simplicity in food is best. But when they invite others beside me, I do not interfere with their arrangements.”

Then he asked whether anyone had come from Abou Senan.

“During the days of the Blessed Perfection,” he continued, “when I got up in the morning, the first thing I did was to inquire about the health of all the believers, one by one; and then I called on those who were sick to see how they were. If their indisposition was slight, I cared for them myself; otherwise I sent for the doctor. Then, this duty performed, I went to the school and examined the pupils. To those who were doing well I gave money or gifts; others I encouraged to push forward. Thus all the students who were graduated from that school received much praise, and were given scholarships in Damascus and Constantinople.”

“In every undertaking, constant vigilance and attention are necessary, for, no matter how perfect an organization, if negligence creeps in, it will little by little lose its efficiency. If a piece of farm land is left to take care of itself,

or if the supervision of the farmer is slackened, the farm will be either abandoned or it will turn into a thorny patch."

"I have carried in my mind for some time an educational system, but so far there have been no means for its realization. If that system were once beaten into workable shape, in two years' time the children would have studied four languages. At the age of ten they would study sciences; and at the age of twelve they would be graduated. I wanted to establish such a trial school of eighty-one pupils, all six years of age, the children to be brought from Persia and Ashkabad, the teachers to be engaged and transported from America. But a number of unforeseen difficulties have prevented me."

The Master spoke this morning to Mirza Badi about his school for the children. He said: "I know thou art exerting thyself in the instruction of the children. The life of man must be productive of some results, otherwise his non-existence is better than his existence. As I said before, this teaching of the children is a service to the Blessed Perfection. Whosoever serves the world of humanity in this or any other way is serving His holiness Baha, 'Ullah. Your heavenly reward is with him. The education of children is one of the most great services. All these children are mine. If they are educated and illumined, it is as though my own children were so characterized. They will become the servants and the maidservants of the Cause of God, the gardeners in the vineyard of the Kingdom, and the lights of the assemblage of mankind."

Then he spoke with Sheik Yousoff about his (Abdul Baha's) own education—of how he was an exile and a prisoner from the time that he was nine years old and consequently never entered even the common school. This is an historical fact, and there are many

people still living who bear witness to this fact.

Then he explained in detail the puzzling question of the "Trinity" and demonstrated from both a scientific and religious standpoint that "trinity" not only exists in every religion, but in philosophy as well. In the Mosaic dispensation there was (1) Elohim, the "I AM," (2) the burning bush and (3) Moses; in Christianity, (1) the Father, (2) the Holy Ghost and (3) the Son; in Islam, Allah, Gabriel and Mohammed. In philosophy we say, the mover, the motion and the moved; the cause of causes, the cause and the effect; the Illuminator, the illumination and the illuminated; the Creator, the creation, the created; the teacher, the knowledge, the student; the Giver of bounty, the bounty, and the recipient of the bounty. In principle, every religionist believes in this explanation in so far as it applies to the founder of his own faith; but when this same principle is applied to the founder of another religion, he refuses to accept it. Thus, while they are agreed as to reality, they disagree in mere names and historical personalities.

At a quarter past two in the afternoon we left Acca in the carriage and started on the never-to-be-forgotten drive along the horseshoe beach toward Haifa. The sea was smooth and the weather was bright and clear—quite transparent.

"Since my return last year," the Master said, "I have not driven along this shore because the train service was so much more comfortable. Now we have returned to our original way of traveling. I judge by the traces of the wheels on the sand that there is already quite a regular schedule established."

On the way we saw many detachments of soldiers going this way or that, and many of them stopped to salute the Master. We proceeded on our drive and finally came upon companies of fishermen who had cast their nets into the sea. Wide-spreading, broad nets they were,

and some of the men were drawing in the ropes. But the nets were still far out in the sea. The net of another group could be seen, being brought nearer and nearer to the shore; and still another group had landed their catch and were on the eve of departure. When we reached the second group, the Master asked Isfandyar to stop the horses so that he might watch the proceedings. The net was at last drawn out upon the beach, and one's heart was touched to see the great mass of palpitating, quivering little fishes. There were actually thousands of them. As I looked I was reminded of the days of Christ and his fishermen disciples. I spoke of the similarity of the scene to the Master. My few simple words suggested the subject, and he delivered a most remarkable talk as the carriage rolled over the hard, white sand. He said:

“His holiness, Christ, because of the vocation of his disciples, gave them the title of ‘fishers of men’; but the Blessed Perfection designated the Bahais as the ‘vivifiers of the world.’

“Today this world is like a rolling, tumultuous sea. The Bahais are practised sailors and trained fishermen who, with the net of the Love of God and the strength of the Word of God, deliver the poor fish from the whirlpool of destruction and bring them to the haven of safety and salvation. Although the fish of the sea, when once drawn out of the water, die, yet the fish of humanity, when they rise out of the sea of darkness, passion and lust, are immediately transformed into sweet-singing nightingales soaring in the atmosphere of holiness. They break forth into charming melodies and give joy to many hearts. The fish of the sea of nature are blind,

deaf and mute; but when they enter the ocean of God they become seeing, hearing and eloquent. The Bahais are displaying great effort and they manifest far-reaching magnanimity. The confirmation of the Blessed Beauty is their net; unity and concord is their bait; attraction and enkindlement is their trap, service and self-sacrifice is their support. They cast their net into the great, turbulent sea and day by day they deliver new fishes. What delightful service is this to the world of humanity! What fruitful exertion is this in the universe of God! What noble striving is this in the path of the Kingdom! What heavenly privilege is this in the promulgation of truth! What divine splendor in the illumination of the souls of mankind! The apostles of his holiness Christ were very religious, very faithful, very spiritual and severed from all else save God. They were inspired by the breath of the Holy Spirit, and labored with heart and soul for the diffusion of the lights of the Kingdom of the Father. They strove for the progress of their souls, to be characterized with the qualities of loyalty and faithfulness and with whole-hearted sincerity. They fished by day and by night. They took no rest nor did they seek after any comfort. The Bahais must walk in their footsteps, imbue themselves with their endurance and learn their patience and long-suffering. Let them not lose their courage in the face of difficulties. Let them be the fishermen of the sea of spirituality. Let them sail on the ocean of the world of humanity in the swift-moving vessels of assurance and certainty. Let them save the half-famished fish from the sea of doubt and hesitation and instruct them in the teachings and principles of God.”

PEACE FOR WAR

BY JAMES HOWARD KEHLER

The peace plan from which these extracts are taken was written by a gifted American journalist in 1910 and published in April, 1914.—EDITOR.

When crowds have come, as a result of . . . changes of belief, to acquire a profound antipathy for the images evoked by certain words, the first duty of the true statesman is to change the words.—GUSTAVE LE BON.

ORIGINALLY, it is to be supposed, names grew out of functions and were expressive of them; but inasmuch as the functions of institutions must change with the times if they are to continue to express the times, it follows that names must be changed if they are not to limit function by failing to express it.

There is a law of the association of ideas by which men, and therefore institutions, tend to function according to the names or titles by which they are called, and according to the traditions which attach to those names or titles; a law by which there is both internal and external constraint upon men thus to function traditionally, rather than creatively.

The laws of mental action are so well known today that the frequently immeasurable importance of a word, and in particular the tremendous import of the names of things, are quite generally recognized.

There is no doubt that the original function of an army was war. Soldiers were expected to fight. An army not engaged in war represented discontent,

a sheer waste of energy, great expense and a certain internal menace. It was natural and right that the department of government which handled the army should be called the Department for War.

But the times have so changed that the chief duty of an army is to keep the peace. Soldiers are expected *not* to fight, except under conditions of extreme necessity. The men who control armies are considered successful in the degree to which they avoid conflict.

The ideal of the world has changed. The victories of peace are our victories. The *horrors* of war touch the modern mind more quickly and deeply than the *honors* of war. No particular honor attached to peace in the ancient world. The battlefield was the field of honor and there were no great distinctions to be gained elsewhere.

NEW WORDS FOR OLD

Since peace is our ideal and the avoidance of war our intention; since the primary office of our armies admittedly is the preservation of peace, why should we not call that department of government which has to do with the army the Department for Peace?

Why not revise the name to fit the altered purpose? Why not thus gain for our ideal and our intention the enormous suggestive power which lies

in a name, rather than to go on handicapping our ideal and our intention by the equal suggestive power which inheres in a name that denies our ideal and lies about our intention every time it is spoken or written?

"Department for War," indeed! Have we such a department, in reality? Has any people today such a department, in fact? Will any government today admit that any part of its purpose is to make war?

There may be remaining monarchs or ministers who cherish a secret fondness for wars of aggression, but they are a relic of the past; they do not represent the spirit or the ideals of their own peoples, or that new world-consciousness which has set the face of the world firmly toward peace.

Our "war policies"—what are they but policies of peace? Why then designate what actually is a Department for Peace by an anachronistic title which forces us to call its policies by a false and misleading name?

THE SLAVERY TO NAMES

A department of government called the Department for War is not functioning within the meaning of its name unless it is warring or planning war. Yet there exists the psychological tendency in every man engaged for an expressed purpose, to feel that he must seem to work toward that purpose in order to seem to be doing his duty. There is the same tendency on the part of other men, the public, to think that he should so work—a subconscious but very potent *expectancy* that he will so work.

Thus, under constraint, from the inside, of a name which tells him that his department is for war and that his business is war; and, from the outside, of a public expectancy created by the same psychological process, he is breasting the current of public thought and

of his own nature. He can become no great warrior and is a negative agent for peace.

No army officer today, so far as I know, feels that he dares to be an open advocate of peace—that he dare join definitely in a peace movement. He feels constrained to talk, act and look warlike—for is he not in the service and pay of war—in a department called the Department for War, and under a cabinet minister called the Secretary for War? He must live up to the name of the thing he serves, in appearance at least. Truly, language is mighty and will prevail. We are all slaves of the names of things.

Consider what it would mean to have our secretaries for war, together with our armies and their officers, committed definitely, publicly and by name, to our national ideal of peace; to give them the benefit and stimulus of a public expectancy in accordance with the public ideal—thus to utilize for our ideals instead of for our aversions that mental law which constrains men to express the name by which they are called.

The power of suggestion is too well known to require comment here. Schoolboys know that the public can be definitely and effectively psychologized for an idea by giving the idea a name and giving the name publicity. The armies and governments of the world can be turned into constructive and positive, instead of negative agents for peace, if the nations of the world will revise the name of one of their institutions to accord with the present functions of that institution.

WAR AND THE AVERAGE MAN

There is widespread doubt, amongst average men, of the usefulness of the army. Average men still think, because of the name under which it operates, that the army is for war. The average man, because of the spirit of the times, wants peace, not war. He wonders sometimes why we keep up such an expen-

sive establishment for a thing which seems to him rather useless, out-of-date and remote.

The average man does not analyze deeply. He does not see that what he really is paying for is peace, that his army and his Department for War really are doing all that they can, under the handicap of their name, for peace, and as little as possible for war. He is willing to pay for peace. Why not convince him that peace is what he is paying for, by calling it by its right name?

I believe that every man today wants peace more than he wants war, but over against that fact must be placed the law of his nature which compels him also to want to get what he is paying for.

Let the same man see that he is paying for peace, by calling it peace, and in times of peace he will feel that he is getting what he pays for. If his country is plunged into war, his innate dissatisfaction runs against war, because he then is not getting what he is paying for. His intellectual preference then parallels his emotional prejudice and both function naturally for peace. We have a whole man, the two sides of his nature harmonized and functioning solidly in one direction—a highly desirable result, surely.

Constant criticism is heard of our war budgets only, I think, because they are *called* war budgets. Average men are quite likely to think that money spent on war equipment is wasted unless we have war. In times of peace we shall always hear criticism of every expenditure in the name of war. In times of war, we shall hear no complaint of any effort or expenditure in the name of peace.

It may easily be pointed out that average thinking is loose thinking. No

doubt, but it is what we have to deal with and we cannot change the nature of it. But we can change the name of a thing to express its real nature. When we do that we shall have a department for peace, doing effectively and enthusiastically what it now does more or less furtively and more or less ineffectively; we shall call the policies of that department peace policies, we shall have peace budgets and peace appropriations and we shall have the united and enthusiastic support of a public which does its thinking, involuntarily and because of the spirit of the times, in terms of peace and not of war. By the change of a word, we shall have adjusted our institutions to the thinking of the people and of the times, instead of continuing foolishly and futilely to breast the current of advancing thought.

PATRIOTISM, OLD AND NEW

Patriotism once expressed itself in enthusiasm for war, but war was then the chief business of the state. Practically every man was a soldier. To support the state could mean nothing most of the time unless it meant the support of war.

But the times have changed. Men have changed. The enthusiasm of the modern man is for peace. The work of nations today is hampered, not helped, by war. Average men are doing things which demand peace for their accomplishment.

The expression of patriotism has changed, necessarily. The man who loves his country today expresses his patriotism in upholding the hands of those who are working to avert war.

He has a wider patriotism also, which expresses itself in world-neighborliness—in a passion for justice rather than for strife.

THE NEED FOR THE EDUCATION OF WOMEN IN THE NEAR EAST

BY GENEVIEVE COY

WHEN an American woman reads in the books of Baha 'Ullah that both boys and girls should receive an education, she is likely to say to herself, "Of course! We have always believed that." When appeals come to us to contribute to schools for girls in the East, we think, "Yes, that is very good. I should like to help a little with that." But not until we have actually seen with our own eyes the condition of women in the East do most of us appreciate how great is the need for such schools. When a Western woman has lived for only a few weeks in the Orient she comes to a vivid realization of how fortunate it is for her, as a woman, that she was born in the Occident.

Suppose yourself to be an Eastern woman: what will your life be like? As a child you practically never play with boys. Your brothers have boy-friends; you have girl-friends; but the two groups never mix. You probably do not go to school, but if you do, there are never any boys there. And yet, with this ignorance of boys and men, you realize as you grow older that you must marry. There is no other occupation for you to enter; all the positions as clerks, teachers, doctors, etc., are filled by men. The life of an unmarried woman in the East is perhaps a little worse than that of the married one. You know that your parents will choose a husband for you; he may be twice as old as you are; he may be ugly, repulsive, cruel. But you will have no

choice in the matter. Unless your father and mother are unusually kind and progressive, you will be given to the man who pays the most money to your parents. Love and companionship in marriage, as understood in the West, are not even thought of in connection with your betrothal. On the wedding-day, after the ceremony, your husband entertains his men-friends; you have a party for the ladies. Not until after that will you meet your husband. Then imagine what he may be? Will he be kind, or cruel? Will he smile on you, or frown? How many other wives will he bring home to share the house with you?

After marriage, how will you spend your time? You must attend to the household; later you must care for the children. You may be interested in pretty dresses, in an occasional ladies' party. You will not read many books and magazines because you have had so little education. You will have few interests in common with your husband. You may never go for walks, or for bicycle rides, or for a swim in the sea. All these are impossible because you must wear a veil everywhere. Perhaps you go for an occasional carriage-ride, but, even though it be along a country road, you must have a constant sidelong glance looking for men, and should one of those wily creatures appear, down must go your veil.

A few stories about Eastern women may serve to make these conditions more vivid. In a certain city a young

girl who had been brought up by an uncle was married to a very old man. As was natural, she had no love for him, and she soon lost her heart to a young man whom she met secretly. Her husband learned of her love for the young man, and one day killed his wife, her uncle and himself. He killed his wife because of her love for the young man; himself, to escape punishment for the murder of his wife; the uncle, because he "should have brought the girl up better, so that she would not fall in love." A young Mohammedan girl became a widow, and later fell in love with a Christian. Her father had the young man killed, whereupon the mother of the Christian had the young widow brought into court and accused of the murder. It was only the intervention of influential friends that saved the girl from prosecution for a crime that had caused her the utmost horror and misery. A young girl was married by force to a relative whom she disliked very much. She was very unhappy and soon became ill. A child was born, but it died because of the weakness of the mother. For this girl there is no future but ill-health, misery and unhappiness. Such stories as the above may occasionally be told of young women in America, but in many parts of the East they are the rule rather than the exception.

Imagine the effects on the moral and spiritual life of a country in which such an attitude toward women prevails. There is no encouragement for the development of the finer, higher qualities in women. Man, lacking the utmost of aspiration that woman can give, fails to attain his own highest development. The early years of the children's lives are half wasted, because the mother is little more than a child herself. The whole social structure suffers from the lack of the intelligent service of half of the population. In this connection Abdul Baha says: "Women have equal rights with men upon earth; in re-

ligion and in society they are a very important element. As long as women are prevented from attaining to their highest possibilities, so long will men be unable to achieve the greatness which might be theirs."

The remedy for these evils lies in the education of the women of the East. Westerners can never understand the situation fully enough so that they may prescribe treatment. But when the girls and women of the Orient begin to share the educational advantages which are free to millions of children in America, they will be able to develop solutions for their own problems.

There are few schools for girls in the East and all of these are, by Eastern standards of money values, very expensive. To send a six or seven year old girl to a good school in Haifa, Palestine, costs \$150.00 a year for tuition. By the time the child is twelve years old it is necessary to send her to some distant school for the higher courses. A year in a school in Beyrout or Cairo costs at least five hundred dollars. I am told that to send a girl of Palestine or Syria to school for twelve years costs about four thousand dollars. Even in America only a small percentage of parents can afford to spend that sum in order that the child may graduate from high school. Of the Bahai parents of Haifa very few can afford such an expenditure and the same is doubtless true of all towns and cities of the East.

But even suppose that parents can afford to send a girl to the best schools the country provides, will the result be a satisfactory education? The Bahai friends of the Orient answer this question in the negative. They appreciate the education and training given by these schools, but they regret that the teaching in them is sectarian and limited, rather than universal and inclusive. They desire for their children an education which is free from all suggestion of racial prejudice. In the schools of the future they would teach not the re-

ligious ideals and history of any one faith, but the fundamental truths of all the great religions of the world. An understanding and appreciation of the principles of the abolition of prejudice, of economic justice and of universal peace must become so deeply rooted in the child that no experience can shake her allegiance. Her whole nature should be interpenetrated with the ideal of the oneness of mankind and all that that implies. The lack of such a training in spiritual principles is especially unfortunate at the adolescent period, an age at which it is absolutely necessary here in the East to send the girls to schools at a distance. In the schools of the United States some of the universal ideals taught by Baha 'Ullah and Abdul Baha are being gradually introduced into the program of studies. It may be that in the future all these principles will be taught in the public schools and private schools devoted to such a program may never be needed. But in the Orient for many years to come the teaching of these ideas and attitudes will be found only in the private school, endowed by men and women who believe that the oneness of mankind" is a living reality.

In conclusion let me suggest briefly some of the elements which education for Eastern girls should contain: (1) Girls should be trained to be intelligent about their own health; this should include the introduction of games, sports, etc.; (2) the only "professional" life for Oriental girls will for a long time to come be that of wife and mother. They should be thoroughly educated in the elements of home economics—the uses and preparation of foods, the making and buying of clothing, the care and training of children, etc.; (3) in-

struction should be given in languages, literature, science, history, art, music, etc., which will prepare the girl to be a companion to her husband and a teacher of her children. At the same time these studies will arouse her interest in social situations and problems; they will also provide her with different kinds of recreation for her leisure hours; (4) the whole life of the school should tend toward a truly spiritual education, toward the ideals and habits of honor, kindness, love, service, reverence, etc. To these may be added such direct instruction in spiritual matters, religious history, etc., as may seem wise.

Of the four types of education suggested only the third is well provided for in most of the present schools for girls. Jenabe Fazel tells a story of a girl who had had only this type of training. She married, but she took no thought or care for the physical well-being and comfort of her husband. All day long she read books and magazines. One day, in some disgust, her husband said to her, "Do you think that literature will clothe me, and mathematics feed me?"

It is to the future Bahai schools that we must look for a well-balanced material and spiritual education for Eastern girls. In the founding of such schools it is the privilege of Western girls and women to assist. Through such help the Eastern women will be aided in obeying the instructions of Abdul Baha when he says, "Woman must endeavor to attain greater perfections, to be man's equal in every respect, to make progress in all things in which she had been backward so that man will be compelled to acknowledge her equality of capacity and attainment."

THE WISDOM OF THE APOSTLES

From a Tablet of Abdul Baha

IN order to spread and teach the cause of God two of the Apostles went to the city of Antioch. No sooner had they arrived than they started to exhort and give counsel to the people. As the inhabitants of the city were totally uninformed of the divine principles they started to censure and arraign them, which finally ended in their persecution and torture and imprisonment. The details of these sad events did not reach the Disciples and thus the way of association and communication was entirely barred.

“But when Peter heard about it he started for that country without delay. Having entered the city he commenced in the beginning to associate and fraternize with the people until, little by little, he became the loving companion and comrade of the nobles and ministers. In a short space of time he became well known for his piety, godliness, virtue, explanations, knowledge, perfections and excellences of the world of humanity. Finally he became acquainted with the king of that country and consorted with him with joy and fragrance. When Peter saw that the king was relying upon him with the utmost confidence, trust and assurance,—one night apropos of some question, he brought in the name of the Apostles. The king told him that some time ago two such ignorant and illiterate souls had entered his city and, having begun to deliver seditious speeches, he had ordered his officers to arrest them and put them under chains

and fetters. His holiness Peter expressed a passing wish to meet them. The king commanded his attendants to bring them in to the audience chamber. According to the requirements of the place and time Peter appeared not to recognize them and then asked:

“‘Who are you? Where do you come from?’

“They answered: ‘We are the servants of his holiness the Spirit of God (Christ), and we come from Jerusalem.’

“Then he asked about his holiness, the Spirit: ‘Who is he?’

“They said: ‘He is the Promised One of the Bible and the Desired One of all the servants.’

“Afterward, in the spirit of the antagonist, he asked them the universal and particular questions and at every step contended with them. Often the very nature of the question gave them a clue as to how to answer.

“In short, one by one, he put the doubts and scruples of the people in the form of questions and they gave convincing answers. Now and then he would accept a number of their explanations, and anon, he would wave aside a set of others bringing forth counter propositions so that the audience might not find out that he also was one of them. In brief, several nights were spent in these interrogations and answers, now in refutation, again in acceptance, then in discussion and anon in controversial contention until all those who were present became fully informed of the fun-

damental principles of God and all their uncertainties were dispelled. Then, on the last evening he dramatically announced that truly all that (they had) heard conformed with reality; and everyone agreed with him. Then, and not until then everyone realized that this third person was the friend of the first two souls. For this reason it is revealed in the blessed verse: 'We have glorified them by the appearance of a third person.'

"This story illustrates the meaning of wisdom. Therefore the teacher must speak according to the acceptable standard of the place and the time so that his words may affect the hearts and the people may understand his address. Teaching the Cause of God in this manner will produce fruits. We must not remain stationary and silent. If the thousand-voiced nightingale does not break into musical trills and rapturous melodies it is like a mute sparrow. If the thrush of the rose garden of significances does not sing tuneful lays and sweet airs it is the speechless, wingless jaybird. If the dove

of the garden of mysteries does not coo it is the raven of the wretched ash heap. If the peacock of the Paradise of immortality does not display its multicolored plumage it is the black raven of the desolate ruin of mortality. Consequently, if ye are of the birds of the gardens of sanctity flutter ye your wings and soar heavenward. If ye are of the nightingales of the Rizwan of the Lord of Lords then sing and warble His glorification. If ye are of the lovers of the countenance of the Almighty then raise your voices and demonstrate your sincerity. If ye are of the wooers of the face of the Beloved then cry and weep disconsolately, so that you may throw an earthquake into the pillars of the world, burn the hearts of mankind with the burning fire of God's conflagration, intoxicate and exhilarate all the lovers and yearning ones with the wine of glory and attain to the ultimate hope of the favored ones and the highest aspiration of the sincere ones.

(Recorded and translated by Mirza Ahmad Sohrab.)

VISION

BY GARRETA HELEN BUSEY

Are you then one to whom I dare relate
The great white dreams that beat upon my sight?
Have you been lifted high above the night
With its dim stars, to the fair shining gate
Of dawn; beheld the sombre face of Fate
In its eternal beauty; and been free
From the world's long heart-ache and its misery
Of fear, despair, of weariness, and hate?
You answer not, and all unheeding go
Along the highway. I may never know
If you have ridden on the wings of light—
But as you pass, your face is very bright,
As if, in the clear mirrors of your eyes
Were caught some straying gleams of paradise.

IOS, THE SHEPHERD BOY

Some Parables Concerning the Laws of the Spiritual Life.

IOS was a shepherd boy who tended his flocks in the valleys and on the sloping hills of Persia. He was poor and simple and knew no life but the care of his sheep, but one love he had and one great longing—it was to behold the face of his King. He had never seen this One of whose greatness and goodness he heard wonderful tales, and he felt that he would live content and die happy if he could but once behold his face.

One day Ios heard that the King with his retinue would pass on the high-road not far from his pasture. Shaken with the intensity of his love he left everything and stationed himself on the road. At last the Royal Procession appeared, haut boys on horseback, soldiers and buglers glittering and gorgeous in the sunshine.

Ios' eyes gazed past all this to the royal equipage slowly approaching, with flushed face and throbbing heart he watched for the face he had waited and longed for all his life.

Seeing that the procession was stopped in its progress the King enquired the cause and was informed that a poor shepherd boy stood in the way and begged to see him. The King commanded that the boy be brought, and Ios trembling with joy came to the side of the carriage, and gazed long and steadfastly on the face he adored. The King amazed at this ardent look said "Who art thou?" "Ios, the shepherd boy, my King," he replied. "What dost thou seek from me?" "Oh my King," he said, "All my life I have longed for thee. The utmost desire of my heart has been to

behold thy face. Now I am happy and content, I can return to my humble life forever blest since I have beheld thee."

The King was greatly touched and looking long and earnestly at the boy passed on his way.

But the memory of Ios haunted him—such love he had not known. All those who surrounded him lived by his favors and bounty, but here was one who sought nothing, asked nothing—who could live and die on the memory of his face.

II.

The King's yearning for Ios grew so strong that at last he sent for the shepherd boy and had him brought to the palace. Ios came with eager joy and presented himself trembling and radiant, before the royal presence. Then the King was greatly pleased with Ios and made him the guardian of his treasure and reposed in him a high trust.

But those who had lived by the King's favor were filled with jealousy and tried to find some fault in Ios so that they might destroy him in the eyes of the King. They watched day and night and soon they found a flaw. In the silence of the night when all were sleeping they saw Ios creep stealthily forth, wind his way through the palace and enter a small room far up under the roof. "Ah," they said, "He is robbing the treasury and storing away the treasure in a secret place." Then they hastened with the news to the King. That night he watched with them and saw Ios steal away to his secret hiding place. The King followed, threw open the door and entered the

room. It was bare and empty, but on the wall hung the shepherd's coat Ios had worn and his crook with which he tended his flock. "What is the meaning of this, Ios," he exclaimed, "That thou dost creep to this room silently in the dead of night, and thus arouse suspicion when I have so trusted thee?" "Oh, my King," replied Ios, "When first I beheld thee I was a poor ignorant shepherd boy, but thou hast raised me to this lofty state through thy pure bounty and generosity, therefore, I never wish to forget from what I came, but to remain ever humble and grateful to thee. Thus I come each night to reflect on what I was and what Thou has made me through Thy bounty, generosity and favor.

III.

One day while the King was riding with his courtiers and favorites he opened a wallet in his saddle, and cast handfuls of precious jewels in the road. His friends stopped, dismounted and gathered the gifts scattered by his loving hand. Ios alone remained at his side with his eyes fastened on the beloved face, never glancing away. Then the courtiers murmured saying, "See Ios, he despises the gifts of the King and will not trouble himself to attain them." The King looked at him and smiling said, "How is this, Ios, dost thou despise my gifts?"

"Never have I desired anything from thee, but to behold thy face, this has been and ever shall be sufficient for this servant."

IV.

In Persia they have a great variety of delicious melons and it is the custom in this season to hold feasts and serve this abundant fruit to the guests. When the season came and the melons were ripe the King held a feast and invited many people. Ios was absent engaged on some service, but presently the guests saw that there was one melon left uncut. Then they murmured among themselves saying, "You will see that this melon, which is no doubt very sweet and delicious is

reserved for the Beloved of the King," and soon the King sent for Ios, and cutting the melon gave him a piece saying "Thou, too, must partake of my feast. I have kept this melon for Thee." The King also took a piece, but when he tasted it he exclaimed "This melon is as bitter as gall, how couldst thou eat it, Ios?" But the boy replied, "All my life I have received sweet from thy hand, now if thou dost give me bitter shall I refuse it? For bitter is sweet from the hands of my King."

V.

That which the King valued in all his domains was the Royal Gardens, which were vast and very beautiful with trees and flowers, lakes and fountains, and where every living thing was safe and protected, for it was forbidden therein to kill. And Ios so lived in the King's heart, was so loved and trusted that he made him the guardian and custodian of this Garden of Life and Beauty, which was the highest honor in his Kingdom. Then Ios faithfully guarded his trust.

One day as Ios was walking in the beautiful Gardens, the King's son, who had been jealous of him crept stealthily up behind him and swiftly shot an arrow from his bow and fled. It pierced the breast of a swan and the red blood flowed down the pure white breast into the water, and the swan swayed and drooped and died.

Ios stood aghast with grief and horror, gazing at the swan then at the bow lying in the path at his feet. As he stooped to pick it up a gardener approached and accused Ios of killing the swan. Then the man hastened to the Royal Presence and told what Ios had done. The King summoned him and said "What hast thou done?" Ios bowed his head in silence. "Speak," the King commanded, "Who has slain the swan?" But Ios would not speak. The King's heart was breaking and he exclaimed, "Thy silence condemns thee. If thou dost not speak and justify thyself I shall banish thee forever from my

face." Ios lifted his eyes and looked long on the King's face, then meekly bowed his head and went out from his presence and went alone into exile.

Time passed and the Prince's conscience gave him no rest. He saw how his Father grieved for Ios, and at last he heard that Ios was dying of a broken heart in his lonely hut far away. Smitten with remorse he threw himself at his Father's feet and confessed to having killed the swan. The King in great grief sprang up and cried out, "Take me to Ios." And when he came in haste to

the hut he found him dying. He rushed to him, clasped him in his arms, kissed his brow, his lips, while his tears rained on his face. "Oh, Ios, my servant, my Beloved, thou must not leave me; I love thee, thou hast sacrificed thy life for my son." And Ios, lying in his arms, gazing upon his face exclaimed: "I die in Paradise upon Thy Breast, my King!"

(These stories of Ios were told by Abdul Baha to Lua Getzinger and are here transcribed from memory by May Maxwell.)

THE BAHAI CAUSE AND THE CHINESE PEOPLE

A CHINESE student connected with the Peace Conference in Washington, D. C., last February attended a Bahai meeting and asked questions with intense interest. At the close of the session he said: "This is the best religion of which I have heard." Another Chinese student, whose family are leaders in the new China, read the Bahai literature with great enthusiasm. "This is just what the new China needs," he said. "Confucius taught duties to princes. But how are we to teach the ethics of Confucius to the people in a Republic where there are no princes? Today we need a universal ethics in China, something modern and something to unite the religions."

"When I was a little boy," continued this student, "my dear old grandmother in China used to take me on her knee and say, 'Some day, in the golden age, the good and wise Confucius will come back to earth.' I do believe if my grandmother were living now she would say, 'Abdul Baha is Confucius come back to earth!'"

This same Chinese student read Abdul Baha's "Paris Talks" with enthusiasm. He read them in the morning and their radiant sentences filled his heart with the joy of loving-kindness. But about four in the afternoon, after a hard day's study, he became irritable, ready, he said, to strike anyone who disagreed with him. Then he would sit down and read again the "Paris Talks." They filled his heart with such love that he could be kind and gentle to his associates until he went to bed at ten in the evening.

A Chinese students' club in one of our great universities listened not long ago to a Bahai address and asked eager questions. Some of them had been caught by the materialism and agnosticism of current western thought but most of them were eager for a modern religion. They were especially attracted to the Bahai teaching of the oneness of the races, the need of a universal language, the fundamental truth in all religions, and to the picture of the universal Temple to be built at Wilmette, north of Chicago, with its nine gardens,

nine doors open to all sects and religions. "How wonderful," they said, "to find a religion which teaches that all the world-religions are fundamentally true and divine!"

The Chinese are just waiting for the universal light of the Bahai Glad Tidings. "China, China, China-ward the Cause of Baha 'Ullah must march," says Abdul Baha. "Where is that holy, sanctified Bahai to become the teacher of China! China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahai teacher of the Chinese people must first be imbued with their spirit, know their sacred literature, study their national customs and speak to them from their own standpoint and their own terminologies. He must entertain no thought of his own but ever think of their spiritual welfare. In China one can teach many souls and train and educate such divine personages that each one of them may become the bright candle of the world of humanity. Truly, I say, the Chinese are free from any deceit and hypocrisies and are prompted with ideal motives. Had I been feeling well I would have taken a journey to China myself!"

One day on Mount Carmel Abdul Baha told of his plans to go to China in the days of his imprisonment and exile, of how he longed to travel to all nations in the service of the Kingdom. But for forty years he was a prisoner. He prefaces his story with these words about how Baha 'Ullah loved to describe the glory of teaching:

"Whenever during his lifetime the Blessed Perfection (Baha 'Ullah) desired to signalize anyone with his special favor he encouraged him to go forth and teach the Cause of God. When he spoke to one of the pilgrims or wrote to a far-off Bahai concerning the promotion of the Cause, inciting the former and the latter to arise and deliver the message of the Kingdom everyone felt instinctively that these souls were elected, the

chosen ones and that the glances of mercifulness had encircled them. It is noteworthy to remark that most of the general epistles of Baha 'Ullah, embracing comprehensive teachings and principles are revealed in the names of the teachers of the Cause. A number of rare, spiritual souls having consecrated themselves to the promulgation of the glad-tidings of the Kingdom were peculiarly favored by him. Whenever their names were mentioned in his presence his countenance became all wreathed in smiles. This was the most notable proof and clear evidence of the favor and bestowal of the Blessed Perfection. When he happened to discourse on teaching and teachers he waxed most eloquent, his words inspired the hearts, his face became radiant with the anticipated joy of a humanity instructed in the laws of God and the application of the laws of nature, and his unquestioned, divine authority filled the listeners with such fiery enthusiasm for the promotion of the Cause that they were ready to give up their lives to execute his command. He used to say that the teachers were the Israfels of God who, with the sound of their trumpets blow the spirit of life into the dead bodies of mankind.

"One day, in the course of his talk, he praised so much the lives and services of the teachers of the Cause and expressed such high appreciation of their unselfish lives that, although I was a prisoner, I said to myself: 'O! That I might be confirmed in this!' Then I thought I might go to Kashgar, one of the provinces of China and a place not visited up to that time by any Bahai teacher. I was going to travel alone and with no baggage—only a handbag containing a number of tablets and books and papers and pens. I secured even my passport; the old Mofti stood as my guarantor. When the crafty Motosarrafi, Ibrahim Pasha, heard about this he sent his secretary to me with the message: 'I have heard that your Excellency contemplates taking a long journey. I will

not be so disrespectful or discourteous as to thwart your plan or in any way hinder your departure but, as I am the Governor of this province, I am responsible to the central government for everything that happens here. Therefore, it will be but my official duty to send a cable concerning your departure as soon as you set your feet on the steamer.' I was familiar with the fortuitous ways of oriental expression. So I saw that this was a polite way of saying: 'We will not let you go!' Hence

I deferred my departure to a more opportune time."

"China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of divine, civilization, to unfurl the banner of the Cause of Baha 'Ullah and to invite the people to the banquet of the Lord!"

(Words of Abdul Baha recorded and translated by Mirza Ahmad Sohrab.)

THE MORN OF UNITY

From the Words of Abdul Baha.

"O YE friends of God! The morn of guidance is radiant and the hearts of the people of faithfulness are like unto a garden. The divine breeze is blowing, the Spirit of God is manifest, the faded hearts are quickened and rejuvenated. . . . Turn your faces toward the rose garden of God for, verily, the fragrances of the Holy Spirit are passing by. Gaze ye toward the Kingdom of Abha for his Ancient Bestowal is descending. Look ye up toward the Supreme Horizon for the Sun of Hope is dawning. This bestowal is one of the most particular gifts of this great cycle for from its beginning to its end it is the dawning place of the penetration of the lights of the Ancient Beauty. Therefore appreciate ye the value of these times and let not the opportunity slip by from your hands, for the zephyr of the morn of unity is blowing and the rays of the Sun of Reality are shining from all horizons of the universe with universal force. This century is the beginning of all future generations. The standards of guidance shall wave over all countries, yet in this

period the power of confirmation is most perfect and well nigh inexhaustible and the lights of unity are irradiating from the hearts of men. To take one step in this day is equal to one hundred thousand steps in the future and to inhale one breath in this age is compared to one hundred thousand breaths in the future, for this is the beginning of the age of grace, the time of the downpour of the rain and the season of the heavenly spring."

(To a friend in Tokyo:) "O thou herald of the Kingdom of God! Thy letter was received. A thousand times bravo! for thy high magnanimity and exalted aim! Trusting in God, and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voice: 'O ye people! The Sun of Reality hath appeared and flooded all the regions with its glorious lights. It has upraised the standard of the oneness of the world of humanity and summoned all mankind to the refulgent truth. The cloud of mercy is pouring, the zephyr of Providence is wafting and the world of

humanity is being stirred and moved. The Divine Spirit is conferring eternal life; the heavenly lights are illumining the hearts; the table of the Sustenance of the Kingdom is spread and is adorned with all kinds of foods and victuals!

“O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eyes; unstop the hearing ears! Hark! Hark! The soft notes of heavenly music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent light will wholly enlighten the East and the West.’ In short, with a resounding voice, with a miraculous power and with the magnetism of the love of God teach them the Cause of God and rest thou assured that the Holy Spirit shall confirm thee.”

“The germinating and growing trees join the babbling brooks and the sighing pines in the singing of their anthems. May you also resuscitate the dead souls with the wafting of the breeze of divine grace. Praise be to God that the bounty and bestowal of the Blessed Perfection are with us; his confirmation, his spirituality, his advice, his exhortations are with us.

“He has given us an irresistible power which all the nations of the world cannot withstand. May you ever be under the protection of God. May the Almighty Father assist and protect you. I shall never forget you. I shall ever remember you. You will always be in my thoughts. I hope you will not forget me. I trust that the ideal bonds, the spiritual communication may ever become stronger and firmer. These celestial ties are eternal. Whenever I supplicate and entreat toward the Kingdom of Abha I shall beg for you confirmation and assistance, that the door of all good may be opened before your faces so that each one of you may become a sign of guidance and a flag of peace.

“The portraits which are drawn on the canvas of the world have become very antiquated. Now you must become inspired to paint new life-like portraits in the frame of the universe with the delicate brush of the spirit.”

(Recorded and translated by Mirza Ahmad Sohrab.)

BAHAI NOTES

THERE comes to us bright news of Miss Agnes Alexander who some years ago carried the Bahai teachings to Hawaii where her mother and father had served for many years as Christian missionaries. At the beginning of the Great War Miss Alexander went to Japan with the news of the new application of the Gospel of Christ to the international problems of today,—the Bahai Glad Tidings. Through the help of God she is seeking to lay in a world of war a foundation stone of the palace of universal peace. She does not know the

language of Japan. But she knows the language of the Kingdom. Her success has been wonderful. She has gathered together a group of the young idealists of Japan and has told them the heavenly teachings of the new day. They have started a magazine called “The Star of the East” and they are aglow with the joy of being pioneers in bringing to the East the cause of universal brotherhood and the most great peace.

Miss Alexander writes that the present editor of “The Star of the East” is an ardent Esperantist. For thirty years he

has been seeking and studying religions. Last October, through Esperanto, the beloved language which opens all doors in the Far Orient, he heard the Bahai Message. It was the very essence of the thoughts that he had been thinking and was the full answer to all his questions.

Recently, through the means of Esperanto the Bahai Message has reached the island of Formosa. The editor of an Esperanto paper is making it known to his people. On May twenty-third Bahai articles appeared in three leading Japanese dailies. More and more articles are appearing in different parts of Japan upon the Bahai principles of universal education, the oneness of mankind and the fundamental oneness of religions.

Just before his ascension Abdul Baha wrote to the new friends in Korea to whom Miss Alexander had told the Glad Tidings of Unity these stirring words:

“Your heartfelt sincere greetings have reached Abdul Baha’s ears and your message gave great spiritual happiness.

“Praise be to God! That celestial light guided and led you to the Sun of Reality, bestowed everlasting life and granted heavenly illumination. Ye are like seedlings which have been planted by the hand of Bestowal in His spiritual rose-garden. It is my hope that through the warmth of the Sun of Reality, the pouring down of the showers of mercy and the wafting of the breezes of bestowal ye may progress day by day so that each one may become a blessed tree full of leaves and flowers and may cast your shade over great multitudes.

“The graces of the Kingdom of Abha are the rays of the Sun of Reality. It illumines the earth and heavens, makes the star a shining moon, turns the speck into a huge mountain, bestows strength upon the weak, gives everlasting healing to the sick, grants heavenly treasures to the poor, confirms the oppressed ones to (win) everlasting glory and turns the people of darkness into the people of light.

“O heavenly friends! The doors of heaven have been opened, the lights of God have shone forth and the heavenly call has been raised. Summon ye all humanity to listen to this heavenly call and invite them to the celestial world so that they may find a new spirit and attain to a new life. In all conditions my heart and spirit are with you.”

Shoghi Effendi, since Abdul Baha’s departure the Guardian of the Bahai Cause, wrote to these friends in Japan a beautiful letter in which he says:

“As attendant and secretary” of Abdul Baha “for well nigh two years after the termination of the Great War I recall so vividly the radiant joy that transfigured his face whenever I opened before him your supplications as well as those of Miss Agnes Alexander. What promises he gave us all regarding the future of the Cause in that land at the close of almost every supplication I read to him! Let me state, straightway, the most emphatic, the most inspiring of them all. These are his very words, that still keep ringing in my ears: ‘Japan will turn ablaze! Japan is endowed with a most remarkable capacity for the spread of the Cause of God! Japan, with (another country whose name he stated. . .) will take the lead in the spiritual re-awakening of peoples and nations that the world shall soon witness!’ On another occasion,—how vividly I recall it!—as he reclined on his chair, with eyes closed with bodily fatigue, he waved his hand and uttered vigorously and cheerfully these words in the presence of his friends: ‘Here we are seated calm, quiet and inactive, but the hand of the Unseen is ever active and triumphant in lands even as distant as Japan!’”

The Bahai friends of England have organized their spiritual assembly that they may deepen their unity and more rapidly spread the heavenly teachings.

The first Bahai assembly, Mr. August Rudd writes, was recently organized in Sweden.

Glowing letters tell of the activity of the Bahai teachers in Germany, of their radiance, their joy, their love and of the new centers organized for the study of the principles of world unity.

Jenabe Fazel, of Persia has arrived with his family in Haifa, Palestine. He writes that he is telling the friends who gather from all parts of the world on Mount Carmel of the Bahai Temple and of how the whole world wants it. He writes that the friends in Haifa will soon send contributions for the Temple in Chicago.

BAHAI IDEALS OF EDUCATION.

Jenabe Fazel Speaks in a Western College.

DURING his celebrated American tour, Jenabé Fazel spoke one rainy night in a western college on Bahai educational ideals. The classroom, despite the rain was well filled with students and teachers.

Schools, he said, must be filled with light and joy, like Paradise, so that the children may run to them in the morning and be loath to leave them in the evening. Such was the teaching of Baha 'Ullah seventy years ago in Persia. But the children must also go through hard exercise and training so as to be able to meet any emergency in later life. Each child, boy and girl, must learn a profession or trade as well as literary and academic subjects. Baha 'Ullah also said, over half a century ago, that we must through child psychology find the aptitude of every child so that the children may study that for which they are fitted and not waste time in that for which they are not fitted.

The great education in the schools, however, should be the moral training. We should, Baha 'Ullah declared, have a universal gathering of the wisest men and women in the world to select the choicest teachings of all the world-prophets, put these selected teachings together and teach them to the children of all the nations. This would train them in universal brotherhood and all the noblest virtues of humanity.

When the lecture was ended and the discussion began a very progressive professor of sociology said: "I can see ethical genius in Zoroaster, Confucius, the New Testament. But what is there worth teaching our modern children in the Old Testament or the Koran?"

Jenabe Fazel, with radiant enthusiasm began repeating spiritual verses of most glorious content from the Old Testament Prophets and from the Koran. The professor of sociology listened with great interest and then exclaimed: "That is not religion. That is only good sociology!"

Some members of the audience called the Bahai ideals of education the quint-essence of real, spiritual religion, others thought it only good sociology and the most perfect of universal social ethics, but all greeted it with equal joy.

A NEW BOOK.

A BEAUTIFUL volume called *The Promulgation of Universal Peace* has just come from the press. It is the first volume of the American addresses of Abdul Baha, that glorious book for which his friends have been waiting. It has been prepared with the greatest care by Mr. Howard MacNutt, the English translation polished and made more exact in order to reflect more purely the light of the beauty of Abdul Baha's matchless Persian style, and has been beautifully printed through the loving

care of Mr. Albert Windust and Mr. Arthur Agnew. Mr. MacNutt has also written an eloquent, comprehensive introduction which ends with a picture of the covenant, the ancient, the new, the eternal covenant which is "the penetrating power of the pure religion of God" in every age. At Abdul Baha's request this introduction is published also in Persian, a manifest union of the East and the West.

This volume of addresses is a wonderful introduction to the Bahai teachings. It gives the universal principles of the new covenant, marvelous pictures of the influence of Moses, of the divine Christ, of the great world prophets, with stirring accounts of the life of the Bab and Baha 'Ullah as they appeared in Persia with the light of the new day of God, the day of the Most Great Peace.

There are beautiful little talks to groups of friends on pure and sanctified living, on the radiant pathway of spiritual rebirth and teaching. They are so vivid the Master seems almost to rise a living, loving presence from the shining pages. As we read we realize that his words "are the breaths of the Holy Spirit which create men anew."

"Praise be to God," he said, at the home of Mr. and Mrs. MacNutt, "the light of unity and love is shining in these faces. These spiritual susceptibilities are the real fruits of heaven. His holiness the Bab, his holiness Baha 'Ullah over sixty years ago proclaimed the glad tidings of Universal Peace. The Bab was martyred in the cause of God. His holiness Baha 'Ullah suffered forty years as a prisoner and exile in order that the kingdom of love might be established in the East and West. He has made it possible for us to meet here in love and unity. Because he suffered imprisonment we are free to proclaim the oneness of the world of humanity

for which he stood so long and faithfully. He was chained in dungeons, he was without food, his companions were thieves and criminals, he was subjected to every kind of abuse and infliction, but throughout it all he never ceased to proclaim the reality of the Word of God and the oneness of humanity. We have been brought together here by the power of his Word—you from America, I from Persia,—all in love and unity of spirit. Was this possible in former centuries? If it is possible now after fifty years of sacrifice and teaching, what shall we expect in the wonderful centuries coming?

"Therefore let your faces be more radiant with hope and heavenly determination to serve the cause of God, to spread the pure fragrances of the divine rose-garden of unity, to awaken spiritual susceptibilities in the hearts of mankind, to kindle anew the spirit of humanity with divine fires and to reflect the glory of heaven to this gloomy world of materialism. When you possess these divine susceptibilities you will be able to awaken and develop them in others. We cannot give of our wealth to the poor unless we possess it. How can the poor give to the poor? How can the soul that is deprived of the heavenly bounties develop capacity to receive those bounties in other souls?

"Array yourselves in the perfection of divine virtues. I hope you may be quickened and vivified by the breaths of the Holy Spirit. Then shall you indeed become the angels of heaven whom Christ promised would appear in this day to gather the harvest of divine planting. This is my hope. This is my prayer for you."

The Promulgation of Universal Peace,
Bahai Publishing Society, Chicago,
\$2.50.

سقوط میدارم لهذا دست روی نمد خود
بگذارید که این ترهات و عیولات شایعاً
مورد قبول و اعتنائی درین پارتیان نخواهد
بافت دیگر آنکه در متعالی مضمک خود
بیکرید که حضرت ضمن اعظم همکارا
از زیارت خود عروم گردید این هم بارخص
در تازی است یا نزدیک رکال حق و بلاهت
شاست که خود را در عداد همکاران باملت
عهد و بیان حال مبارک میکذارند ملت
عبد البهاء حقیقی آسمانی الهی بود شاهی
خانت کار هیچ وجه شایسته در میان نه هانست
که تو شست شخص شاز ازر که هر چه
بست ترسید انیم و بخونی بدانید که رقص

در تازی شادام خریدار نخواهم شد پارتیان
زیت شمس جمال قدم و سر که عهد عصکم
اومی باشد کلو و کوساله بیستستغله غنای
هزار و سیصد سال قبل بود و امروز احباب
در قرن بیستم و افصد حکایت ساسری تقریباً
سه هزار و پانصد سال پیش بود به درین قرن
بوزاری ه ایکه میکویید شنیده می شود که
حضرت عبد البهاء مد از خود کتی در امین
فرموده اند و احباب باید رجوع بکتاب عهد
عابد بل چون شایخص عهد و عاقبت باسر
جال مبارک از غصبت منقطع شدید و ظم
نمود کردید و فقط غمناک همیم شدید

حضرت عبد البهاء هرگز در اسب
فرموده باشه بر ما واجب الاطاعت الله که
حضرت شرفی افتدنی ارواحنا له الفداء که
ضمن نماز نایت از خود سوره و حاجت انگیزی
خود دارند اگر انقدر و ظم خود را ولی
اس مقرر فرموده بودند در ماسرور مکریمی بود
و در تمام ارباب در اطاعت او یکتفر متزول
بانت نمی شد همه در کمال خضوع اطاعت
اوداس تجویم عرضها از طرف خود و تمام
احبابی فارس می نویسند که ترهات شادری بین
احبابی ابرانت ابدآ مورد اعتنائی نشده
و محو اهدشه و بدون جهت زحمت تحریر
و بیلازمین کردن آن نکشید که جز تمیم

اقتضای خودتان نمی ندارد و این شرح را
که در جواب می نویسم سبب تشویق شما چون
هائ رقص در تازی شود که امیدی بکنایه
بیدا کنید و از شرحی در جواب این شرحه
بنویسید این مرتبه را وظیفه خود دانسم
که برط بلا متان متد کران دارم شرح
ناوی شما را بخوام خواند و همان توضیح
وقت خواندن لایحه متعالی اول شادام
مستلزم گزاره میدارم خود چال قدم جلست
عظمت قسم که اگر یک آن حس و شعور
و غیرت پیدا میکردید و یک لفه البصر
از ننگ و تکلیت و اقتضای خود کامی شدید
بست خود خود را هلاک میکردید و راکه

حلقی بالاترا این متصور است که بعضی
عهد و نیات جمال قدم يك همجو مقام
منصومی را از خود سلب نموده ایست که
از شدت حق دیگر انرا ام حق میشارند
شخص شاهان نمی هستند که عمل انسانی
کنندید بدوما درویتی بود و اطمینان نداشت
این همه پیرایه ها را اخوی بولاست و صفت
الوهیت باور داد که خود این الله معرف شود
و بدین وسیله معر آرا میخواستید در اعدام
بملت عهد الهی با خود مساعد تأیید و حال
باین دساش احقانه ادهای ایمان لکه غصبت
م می شرمانه میناید
در اخر هر یک می نویسم باهل با حضرت

اعلی امانظر هر دایت حق و بیشتر جمال اقدس
ایمن دائم و جمال مبارک امانظر کلی حضرت
احدیت می شناسم و حضرت عبد البهائ را مرکز
عهد و میشاق و مبین منصومی بابت انرا عراق
عقیقه دارم و حضرت شرفی افتدنی ضمن
نماز نایت از خود سوره و پانوی اول امر اعظم
و واجب الاطاعت و سرور عزیز و قائم دروسانی
بخوش میشارم و شایخصه عزیز که بایمانی
هیا کل نمان و شقان باقی ماندهاید ناقص
برود و عهد و عهد امر الهی میدانم و نظر
اندانق را در اوق انکبسه شارا موجب
تکلیت و مستلزم کفاره کبیره می بندارم ای
بیچاره در مدمت هفتاد سال اطاعت و شوق غایب

در اراضی مقدسه وهم جوار بودن بدنیای
شدن هنوز سایقه قلم کاندوا هم زنده اید
و متد الحاکم خود را روی اوراق بار یک
و بین دکات عطاری می نویسی حال تنهای
و راست و اهل بهای غالی زهی حسرت
ایکس عرضه سیرخ نه چو لاکه نوست
عرض خودی بری بوزحمت مامید لوی
محمد باقر سنان
شیراز ۲۵ مارچ سنه ۱۹۲۶

حوادث شایع

تخلف بدان که نسبت مردم استحقاق
و محافت اذرافتس الاحاطت القری
فانسه حقیقه و با حق باوج امانت
و لاکه امانت و با حق باوج امانت
میران عهدشان انظرا کاد و نشین نمایند
بلکه بار او خدا و شایخصه عزیز
ایکدی نشد و طریقت او انرا انخاب
فرمودند و کویضه ایغیاری

مجله خواجه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

جناب آقا میرزا محمد علی

برای ترتیب بعضی امور مسافرتی چهار
پنجشنبه بطهران نمود در طهران جریده
اهرام و مقاله شما که اهل بهارا پایتخت کتاب
عهد جلال زده دعوت نموده اید دیدم و همچنین
در اصفهان نسخه از تنبیه الألبان منضمک شما که
سنون جناب آقا میرزا عبد الحسین عمّاس
فرستاده بودید چند دقیقه بقرائن توضیح
وقت نمودم
و باندازه عنایتاً با بیلرله اخرى حق

(۳)

شما که آنکس رنگ آن حسن جان بدین کردید
کره بی خودی ندی غنیمت حاصلی که انبیا
دین ایامه و ایندانی خود را بستانلال دوظل
جلال مبارک و سرسکر عهد لغزش انتقال
دادنمیه فاضل و چه فی سوادیک غنوه تور
و فرست جیب داشته اند ملاه و قریب هفتاد
سال دوظل جلال مبارک و حضرت عبدالبهاء
تربیت یافته اند و شاچه قدر بید بد که این
نقوس را احسن و کرساله همس نموده اید فرمود
احباب ایران از تاریخ پر نکبت حیات شرم
اوروشا قبل از صعود جلال قدم و همچنین
حرکات تکبیر شما پس از صعود جلال مبارک

(۴)

در عرض این سی سال اخیر کلاماً مسبوقتند
غیارتیرم غنیمت و فکرت تکبیر شما بر سر
و بصورتان چنان برده کشیده است که تنک
و انتماس خود را نمی بینیم از روی کمال لاهت
تصویر نموده اید که این غیارت از شما تجلوز نموده
برویم احباب بنفست است و حالاً تنک سیات
حیات شما جزو در فقر روزگار مشیوت
و مطه و طلست و خود را غمخبران و نکبت
اندی که فکرت کردید و در سیات بجائی خود را
رسانیده اید که از رحمت پروردگار و هر چیزی
خود را محروم نموده و الاً اذا اراد الله بید
غیراً بصره بیوب تمه

(۱)

در متبغه الألبان منضمک خود نوشته اید
که تاوی از جلال مبارک در زده است عید نام
از الراح چه مقصد دارید تمام الراح جلال مبارک
در ایران منتشر است اگر مرادتان بعضی
عبوات و غیره فائز است چنانچه میرزا مع
در کتابچه خود نوشته و طبع و نشر باصفا
و ختم خود نموده است همان طوری که
در فوق ذکر شد احباب کلان کوساله بنسبتند
که و تقشاز را غمخندان ان تنبیه نمایند
گذشته از آن اگر شخص شایسته ای از انار
مبارک به پستی آیه مبارکه انذافین بخر نورمال
و همچنین آیه فیکر در کتاب عهدی که

(۲)

در توضیح آیه مبارکه اول در کتاب اقدس
نازل شده است واقصان و اقلان و همه اهل
بهارا بتوجه همایون نفس خود بینی حضرت
عبدالبهاء صریحاً امر فرموده اند عمل می
نمودید مقام خود را از دست نمی دادید
لی چون تقض عهد و پیمان حکم کردید
از غصبت منقطع شدید و حکم فطنه هیزم را
پیدا نمودید که لایق نالاست و نس لهناً
اگر یک غمخوار ارباب و اتالیق را حامل باشی دهان
فطنه هیزم هستید و نس فاطم جمال
مبارک حضرت عبدالبهاء بین کتاب
و سرکز عهد بوده اند و چون شما تقض عهد

(۵)

کردید و در عرض این سی سال عرض اطاعت
امر جلال مبارک خلاف و تخرود نمودید و تمام
م خود را در اهدام حضرت عبدالبهاء و امثال او
و توضیح امر الله صرف نمودید هر چیزی که
بسم انار جلال مبارک از ناسیه شایرون اید
این دلالتی و هم چنین موجب سندی باصفا
دوسر میرزا بدیع الله منتشر است از عبوات
و غیره فائز تکبیر خود شایرون و ابدافان
اقتلومورد آمانی عید نام این انار در عارف
این سی سال اخیر حکم جابو خود را انتشار
ندادید همه احباب شخص شایرا خان
عید نام و توجه تا رساله میرزا بدیع الله

The Bahai Magazine
STAR OF THE WEST

VOLUME 13

November, 1922

No. 8

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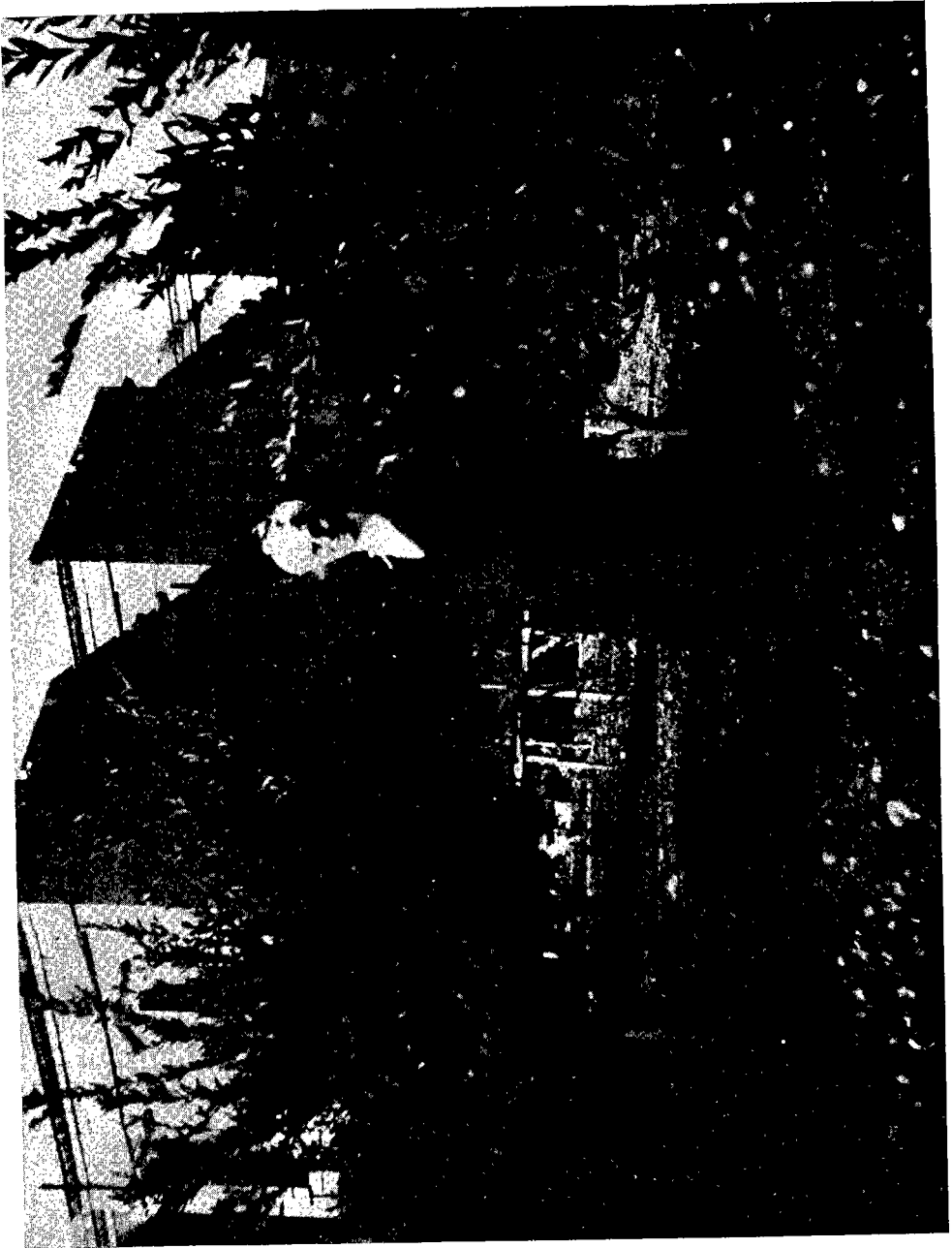
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Mrs. Helen S. Goodall — Abdul Baha's home in the background

STAR OF THE WEST

NOVEMBER, 1922

THE SCIENCE OF THE SPIRIT

Abdul Baha's Wonderful Proof of God's Existence

This tablet, one of Abdul Baha's last, was addressed to Auguste Henri Forel,

Zurich, Switzerland, during the autumn of 1921

TO his honor, the esteemed and distinguished Professor, Dr. Forel.

Upon him be the Glory of God, the Most Glorious.

He is God!

O thou revered personage, lover of Truth!

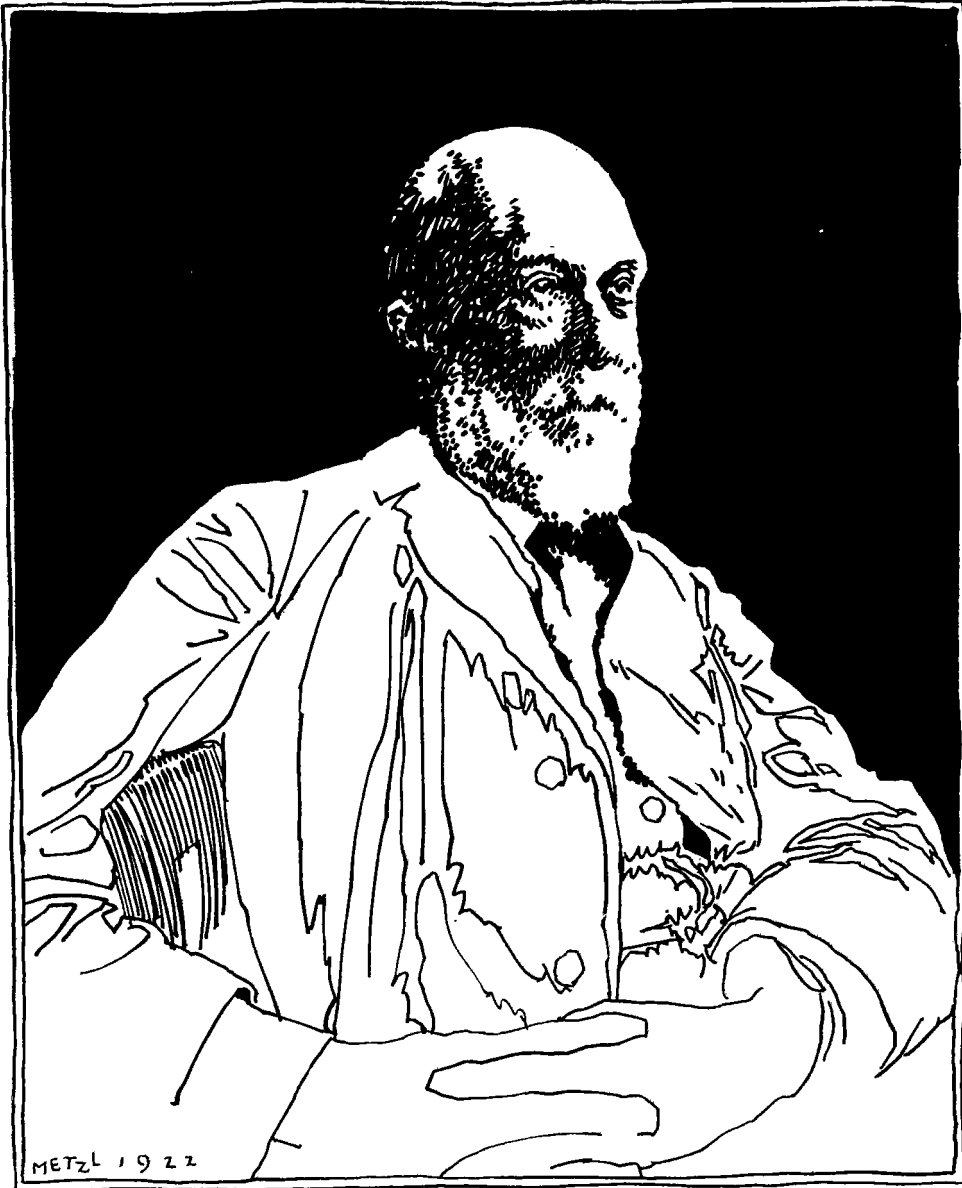
Thy letter dated July 28th, 1921 has been received. Its contents were most pleasing and indicated that, praise be to God, thou art still young and searching after Truth, that thy power of thought is strong and the discoveries of thy mind, manifest.

By materialists, whose belief with regard to Divinity has been explained is not meant philosophers in general but, rather, that group of materialists of narrow vision who worship that which is sensed, who depend only upon the five senses and whose criterion of knowledge is limited to what can be perceived by the senses. All that can be sensed is to them real, while whatsoever cannot be sensed is either unreal or doubtful. They even regard the existence of Deity as wholly doubtful. It is as thou hast written, not philosophers in general but narrow-minded materialists that are referred to.

As to divine philosophers, such as Socrates, Plato and Aristotle they are indeed worthy of esteem and of the high-

est praise for they have rendered eminent services to the world of humanity. In like manner we esteem the materialistic, scientific, moderate philosophers who have rendered service. We regard knowledge and wisdom as the foundation of the progress of the world of humanity and praise those philosophers who are endowed with broad vision. Read carefully the San Francisco University Journal that the truth may become apparent.

Concerning mental faculties they are essential properties of the spirit even as the ray is an essential property of the sun. The rays of the sun are renewed but the sun itself remains ever the same and unchanged. Consider how the human intellect develops and weakens and perhaps entirely disappears, whereas the spirit remains in one and the same condition. The manifestation of mind depends upon the soundness of the body. A sound body has a sound mind. But the spirit does not depend upon the body. It is through the power of the spirit that the mind comprehends, imagines and works, whereas the spirit itself is a free power. The mind comprehends the intangible by the aid of the tangible; but the spirit has limitless manifestations. The mind is circumscribed; the spirit is unlimited. It is through the senses such



DR. AUGUSTE FOREL

ڈاکٹر فورل

Dr. Auguste Forel of Zurich, Switzerland, one of the distinguished scientific men of Europe, was born in 1848. His special field is entomology and psychology. For many years he held the chair of psychiatry at Zurich. Among his scientific works are: *Ants and Some Other Insects*, an inquiry into the psychic powers of these animals; *Hygiene of Nerves and Mind in Health and Disease*; *Hypnotism: or, Suggestion and Psychotherapy*.

Amelia Von Ende, writing on "Literary Zurich" in *The Bookman*, November, 1913, states that "During the last two decades of the nineteenth century Zurich was much frequented by the young men and women who . . . attempted a 'reevaluation' of all values. Some were taking courses at the university, where men like Dr. Auguste Forel opened to them vistas into unknown regions of the human soul, or suggested a new reading of life. . . . To his influence Carl and Gerhart Hauptmann owe their remarkable understanding of suffering humanity. His writings against alcoholism profoundly impressed the younger generation."

as sight, hearing, taste, smell and touch that the mind comprehends; whereas the spirit is independent. The spirit, as thou observest, whether it be in sleeping or waking is operating and active. Perhaps it may, in a dream, solve an intricate problem which has been unsolvable during wakefulness. When the senses cease to function the mind fails to understand; and mind is totally absent in the embryonic stage and in infancy; whereas the spirit is always in the utmost power. In short, there are many proofs which show that despite the loss of reason the power of the spirit still exists.

The spirit however possesses various grades and stations.

As to the mineral spirit: it is an indubitable fact that minerals are endowed with spirit and life according to the requirements of the mineral world. This unknown secret has also become known to the materialists who now maintain that all beings are endowed with life,—even as He saith in the Koran: “All things are living.”

In the vegetable world also there is the power of growth and that power of growth is the spirit. In the animal world there is the power of sensation. But in the human world there is an all-encircling power. In all the preceding kingdoms the power of reason is absent; but the spirit manifests and reveals itself. The power of sensation does not comprehend the spirit, but the power of the mind proves the existence thereof.

In like manner the mind proves the existence of an unseen Reality which surrounds all beings and in each of the kingdoms is made manifest and apparent. But Its essence is beyond the grasp of the mind. Thus, the mineral world understands neither the reality nor the perfections of the vegetable world; the vegetable world does not understand the reality of the animal world; nor can the animal world comprehend the human reality which discovers and embraces all things.

The animal is the captive of nature and cannot deviate from the laws thereof. In man, however, there is a power of discovery which grasps and breaks through the laws of nature. For instance, all minerals, plants and animals are cap-

tives of nature. The sun itself with all its greatness is captive to nature to such an extent that it has no will of its own and cannot deviate a hair's breadth from the laws thereof. In like manner, all other beings whether of the mineral, the vegetable or the animal world,—not one can deviate from the laws of nature nay, rather, all are the slaves thereof. Man, however, though his body is a captive of nature yet his spirit and mind are free and rule over nature.

Consider: according to the law of nature man lives and moves upon the earth. But his spirit and mind break this natural law; he becomes a bird and soars in the air, sails swiftly upon the sea and, as a fish, dives to the bottom and there makes discoveries. This is a great defeat inflicted upon the laws of nature.

So is it with the power of electricity: this unruly, violent force that cleaves mountains is imprisoned by man within a bulb. This is rending asunder the laws of nature. Likewise the hidden mysteries of nature which according to natural laws must remain concealed man discovers and brings from the invisible to the visible plane. This also is breaking the laws of nature. Man also discovers the inherent properties of things which are nature's mysteries. And he unfolds past events which have been lost to the world of nature. Furthermore, he foresees through the power of induction future happenings which are according to the laws of nature as yet unknown. Moreover, communication and communion are by the laws of nature limited to short distances, but man, through that inner power which discovers the realities of all things communicates from East to West. This also is tearing asunder the laws of nature. Likewise, according to the laws of nature the shadow vanishes, but man fixes it upon a plate. This also is rending asunder natural laws.

Consider carefully: all the sciences, arts, crafts, inventions and discoveries were once the mysteries of nature and according to natural laws should remain hidden but man through the power of discovery breaks the laws of nature and brings these hidden mysteries from the

invisible to the visible plane. This also is rending asunder the laws of nature.

In short, that inner power in man which is invisible wrests the sword from out the hand of nature and strikes it upon its head. All other beings, even those which are the greatest are deprived of these perfections. Man has the power of will and understanding; but nature is deprived thereof. Nature is coerced; man is free. Nature does not understand; man comprehends. Nature is unaware of past events; man is made aware. Nature is ignorant of future happenings; man through his discerning power is informed. Nature has no consciousness of itself; man knows all things.

Should anyone, then, declare that man is but a part of the world of nature and that, since he embodies all these perfections which are a manifestation of the world of nature therefore nature is the founder of these perfections and not deprived of them, answering, we would say: the part depends upon the whole. The part cannot possess perfections of which the whole is deprived. By nature is meant those inherent properties and necessary relations which emanate from the realities of things. These realities of beings though utterly diverse are still most closely connected. For these diverse realities an all-unifying potency is needed which shall link them one with the other. For instance, the organs, members, parts and elements of man are quite diverse but the all-unifying power, which might be called the human spirit connects them all with one another. Thus mutual aid and cooperation are obtained and the organs function regularly and under uniform laws which are the cause of the everlastingness of creation. The human body however is utterly unconscious of that all-unifying power yet it functions regularly and according to its will.

Concerning philosophers they are of two kinds, some of them like Socrates, the wise, who was a believer in the oneness of God and the immortality of the soul after death. Because his opinion was contrary to that of the uneducated and narrow-minded people they poi-

soned that divine sage. All divine philosophers and men of wisdom and understanding upon considering these endless beings have observed that in this great and infinite universe all things end in the mineral kingdom, that the outcome of the mineral kingdom is the animal kingdom, and the outcome of the animal kingdom the world of man, that the consummation of this limitless universe with all its grandeur and glory is man, himself, who in this world of being toils and suffers for a time with diverse ills and pains, and ultimately disintegrates leaving no trace and no fruit after him. If this were so there is no doubt but that this infinite universe with all its perfections would end in sham and delusion, with no result, no fruit, no permanence and no effect. It would be utterly without meaning. Therefore, they (the divine philosophers) were convinced that such is not the case, that this great workshop with all its power, its bewildering magnificence and endless perfections cannot come eventually to naught. Therefore it is beyond question that still another life exists and just as the vegetable kingdom is unaware of the human kingdom so we, too, know not of the great life hereafter which follows this life of man. However, our non-comprehension of that life is no proof of its non-existence. The mineral world, for instance, is utterly unaware of the human world and cannot comprehend it but that lack of comprehension is no proof of non-existence. Numerous and conclusive proofs exist to show that this infinite world cannot end with this human life.

Concerning the reality of Divinity: it is an Essence, the Single, the Independent; that is, it is the Real Essence and to comprehend it is impossible, for whatsoever can be conceived by man is a limited reality and not unlimited; is circumscribed, not all-encircling; can be comprehended by man and is controlled by him. Likewise it is certain that all human conceptions are of recent origin, not pre-existent, have a mental existence, not an actual one. Moreover the difference of degree as far as time is concerned is an obstacle to comprehension.

How then can the Ancient be understood by that which is of late origin? As previously mentioned, difference of degree in the contingent plane is an obstacle to comprehension. Minerals, plants and animals are unendowed with the mental faculties of man which discover the realities of all things. But man comprehends all degrees. Every superior degree comprehends that which is inferior and discovers its reality, but the inferior is unaware of that which is superior and cannot understand it. Thus man cannot grasp the Essence of Divinity but, through the laws of reason, observation, logic, intuition and unfoldment of consciousness he becomes a believer in the Exalted Divinity and discovers the divine bounties. He becomes certain that though the Divine Essence is unseen and the existence of Divinity is intangible yet conclusive divine proofs establish the existence of that Unseen Reality. However, the Divine Essence as it is in itself is beyond all description. For instance, the nature of ether is unknown but its existence is certain through the effect it produces: heat, light and electricity are its waves. By these waves the existence of ether is proved.

When we consider the Divine Bounties we are assured of the existence of Deity. For instance, we observe that the existence of beings is conditioned upon the composition of single elements and non-existence upon the decomposition of these elements for decomposition causes the disintegration of the single elements. Thus, as we observe, the elements become composite and with every composition a being is formed. These beings are infinite, that is, the effect is infinite. Therefore, how can the cause be finite?

Now composition is limited to three kinds only—there is no fourth variety—accidental, necessary and voluntary. The composition of the various single elements of beings cannot be accidental for there can be no effect without a cause. Composition cannot be compulsory for if the composition is an essential property of the constituent parts the essential property of a thing cannot be separated from it, such as light which

is the revealer of things, heat which causes the elements to expand and the solar ray which is the essential property of the sun. Thus under such conditions the decomposition of any composition is impossible for the essential properties of a thing cannot be separated from it. The third (type of) composition remains, and it is voluntary (composition), that is, an unseen force described as the Ancient Power causes these elements to come together, every composition giving rise to a distinct being.

As to the attributes and perfections such as will, knowledge, power and other ancient qualities which we ascribe to that Divine Reality these are the signs which reflect the existence of Being on the visible plane and not the absolute perfections of the Divine Essence which cannot be comprehended. For instance, when we consider the created beings, observe infinite perfections and see created things in the utmost regularity and perfection, we infer that the Ancient Power upon Whom depends the existence of these beings cannot be ignorant. So we say, It is All-Knowing. It is certain that It is not impotent. It must then be All-Powerful. It is not poor. It must be All-Possessing. It was never non-existing. It must be Ever-Existing. Our purpose is to show that in naming these attributes and perfections for that Universal Reality we are merely denying imperfections rather than affirming perfections which the human mind can conceive. Hence we say His attributes are unknowable.

In a word, that Universal Reality with all Its qualities and attributes which we have enumerated is holy and exalted above all minds and all understanding. As we reflect, however, with comprehensive minds upon this infinite universe we observe that motion without a mover and an effect without a cause are impossible; that every being has come into existence through many influences and is continually acted upon. These influences also are subservient to the action of still other influences. For instance, plants grow and flourish through the outpouring of the clouds of April, while the cloud itself is formed through vari-

ous other agencies, and these agencies in their turn are acted upon by still other forces. For example, plants and animals grow and develop under the influence of what the philosophers of our day designate as oxygen and hydrogen and through the effect of these two elements, and these in turn are formed by still other influences. The same can be said of other phenomena whether they affect other things or are affected by them. Such a process of causation goes on; but to maintain that this process continues thus indefinitely is manifestly absurd. The producers of effects and the effects must of necessity lead eventually to Him Who is the Ever-Living, the All-Powerful, Who is Self-Dependent and the Ultimate Cause. This Universal Reality cannot be perceived by the senses nor can It be seen. So must it be of necessity, for It is All-Encompassing, not circumscribed; and such attributes (as have been mentioned) qualify the effect and not the Cause.

As we reflect we observe that man is like unto a tiny microbe contained within a fruit. This fruit has developed out of the blossom, the blossom has grown out of the tree, the tree is sustained by the sap and the sap formed from earth and water. How then can this tiny microbe comprehend the nature of the Gardener, conceive of the Gardener and comprehend his being? It is manifestly impossible. Should that microbe understand and reflect it would realize that this garden, this tree, this blossom, this fruit could in no wise have come into existence in such order and perfection by themselves. In like manner the wise and reflecting soul will know of a certainty that this infinite universe with all its grandeur and perfect order could not have come into existence by itself.

Likewise, in the world of being there exist unseen forces, such as the force of ether previously mentioned which cannot be perceived by the senses nor can it be seen, yet from the effect which it produces that is from its waves and vibrations light, heat and electricity appear and are made evident. So is it with the power of growth, of feeling, of understanding, of thought, of memory, of imagination and of discernment. All

these inner faculties are invisible and cannot be perceived by the senses yet they are all manifest through the effects which they produce.

Now as to the Infinite Power which knows no limitations: limitation itself proves the existence of the limitless for the limited is known through the unlimited just as weakness proves the existence of power, ignorance the existence of knowledge, poverty the existence of wealth. Without wealth there would be no poverty; without knowledge, no ignorance; without light, no darkness. Darkness itself is a proof of the existence of light for darkness is the absence of light.

Now concerning nature, it is but the essential properties and necessary relations inherent in the realities of things. Though these infinite realities are diverse in their character yet they are in utmost harmony and are closely connected one with the other. As you broaden your vision and the matter is observed carefully it will become clear that every reality is but an essential requisite of other realities. Thus, to harmonize and connect these diverse and infinite realities an All-Unifying Power is necessary that every part of the parts of created beings may perfectly discharge its own function. Consider for instance, in man the whole body must be seen in a part thereof. Note how these diverse parts and members of the human body are closely connected and harmoniously united with each other. Every part is the essential requisite of all the other parts and has a function of its own. It is the mind, that all-unifying organ which so unites all the component parts with each other that each discharges its specific function in perfect order and thereby cooperation and reaction are made possible. All parts function under certain laws which are essential to existence. Should that all-unifying force which directs all these parts become disabled in any way there is no doubt but that the constituent parts and members would cease to function properly. Though that all-unifying potency in the temple of man may not be sensed or seen and the reality thereof be unknown yet by its effects it

manifests itself with the greatest power. Thus it has been proved and made evident that these infinite beings in this wondrous universe will perform their functions properly only when directed and controlled by that Universal Reality. Thus, order is established in the world. For example, inter-action, mutual aid and cooperation among the constituent parts of the human body are evident and indisputable. Yet this does not suffice; nay, rather, an All-Unifying means is needed which will direct and control the parts so that these through inter-action and cooperation may discharge with perfect order their necessary and respective functions.

Thou art well aware, praise be to God, that among all beings whether large or small interaction and cooperation are evident and established. Among great bodies however such as the sun interaction is evident; whereas in the case of small bodies though interaction be unknown yet the part is an indication of the whole. All these interactions therefore are connected with that All-Encircling Power which is their pivot, their center, their source and their motive power.

For instance, as we have said, cooperation and mutual aid among the parts of the human body are clearly established and these parts and members render service to all other parts. For example, the hand, the foot, the eye, the ear, the mind, the imagination help all the parts and members but all these interactions are linked together by an unseen all-encircling power which causes these interactions to be effected with perfect regularity. This is the inner faculty of man, the inner power of man which consists of the spirit and the mind both of which are invisible.

In like manner consider in the machine and work-shops the interaction existing among all the parts and sections and how they are connected one with the other. However, all these relations and interactions are connected with a central power which is the motive force, the pivot, the source of these interactions. This central power is either the power of steam or the skill of the master-mind.

It has therefore been proved and made evident that interaction, cooperation and inter-relation among beings are under the direction and will of a motive power which is the origin, the motive force and the pivot of all interactions among the contingent beings.

Likewise, every arrangement and composition which is not perfect in its order we designate as accidental; and that which is orderly, regular, perfect in its relations, every part of which is in its proper place and is the essential requisite of the other parts—this we call a composition formed through will and knowledge.

There is no doubt but that these infinite beings and the coming together of these single elements arranged in their infinite forms must have proceeded from a Reality which could not be without will or understanding. This is clear and proven to the mind and no one can deny it. This, however, does not mean that we have comprehended the Universal Reality or the attributes thereof. Neither the Essence nor any one of the attributes have we understood.

We maintain, however, that these infinite beings, these necessary relations and this complete and perfect arrangement must of necessity have proceeded from a Source that is not bereft of will and understanding. And this infinite composition cast into infinite forms must have been caused by an All-Encircling Wisdom. This no one can dispute save he who is obstinate, stubborn and a denier of clear and unmistakable evidence and who is of those to whom the blessed verse refers, "They are deaf, they are dumb, they are blind and shall return no more."

Now concerning the question whether the faculties of the mind and the human spirit are one and the same: the mental qualities, such as the power of imagination, of thought, of understanding, powers which are the essential requisites of the reality of man are the inherent properties of the spirit as the solar ray is the inherent property of the sun. The temple of man is like unto a mirror; his spirit is like the sun and his mental faculties are even as the rays which emanate from the sun. Perhaps the ray

may be cut off from the mirror and be separated from it; but it cannot be separated from the sun.

In short, the point is this, that the world of man is supernatural by comparison with the vegetable world though in reality it is not supernatural. Relative to the plant the reality of man, his power of hearing and sight are all supernatural and it is impossible for the plant to comprehend that reality and the nature of the power of man's mind.

In like manner, for mankind to comprehend the Divine Essence and the nature of the great hereafter is in no wise possible. However, the bounties of the Merciful Reality are vouchsafed unto all beings and man must ponder deeply upon the Divine Bestowals, such as the spirit, rather than upon the Divine Essence Itself. This is the limit of human understanding. As has been previously mentioned these attributes and perfections of the Divine Essence which we have enumerated we have derived from the observation of beings and their existence, and not because we have comprehended the essence and perfections of God. When we say the Divine Essence understands and is free we do not mean that we have discovered the Divine Purpose but rather that we have Knowledge of It through the Divine Grace revealed and manifested in the realities of things.

Concerning our social principles, namely the teachings of His Holiness Baha'Ullah spread fifty years ago—they include all other teachings. It is clear and evident that without these teachings progress and prosperity for the world of humanity are unattainable, impossible and inconceivable. Every community in the world finds in these divine teachings the realization of its highest aspirations. These teachings are even as that tree which bears the best fruit of all trees. For instance, philosophers find in these heavenly teachings the most perfect solution of their social problems and at the same time a true and noble exposition of matters which pertain to philosophical questions. In like manner men of faith behold the reality of religion manifestly revealed in these

heavenly teachings which clearly and conclusively proves them to be the true and real remedy for the ills and infirmities of the body politic of the world of humanity. Should these sublime teachings be spread abroad mankind would be freed from all peril, all chronic ills and sickness. In like manner are the Bahai economic principles the embodiment of the highest aspirations of all laborers and the aim of the economists.

Briefly, for all communities there is a share and a portion from the teachings of Baha'Ullah. When these teachings are proclaimed in churches, in mosques and in the places of worship of other peoples, among the followers of Buddha, Confucius, and in various societies or even among materialists all bear witness that these teachings confer a new life upon mankind and constitute the immediate remedy for all the ills of social life. No one can find fault with any of these teachings nay, rather, when once one hears them one will be rejoiced and will acknowledge their importance and exclaim, "Verily this is the truth and there is naught beside the truth but manifest error!"

In conclusion these few words are written and to every one they will be a clear and conclusive evidence of the truth. Ponder then in thy heart: the will of every sovereign prevails during his lifetime, likewise the power of the will of every philosopher influences a few of his students during his lifetime. But the power of the Holy Spirit which is manifest and radiant in the realities of the Prophets makes the power of their will so effective that it endures for thousands of years, throughout a great nation, establishes a new creation and transforms humanity from an old into a new world. Consider what a power this is! It is an extraordinary power, an all-sufficient proof of the validity of the Prophets and conclusive evidence of the power of inspiration.

Upon thee be the Glory of the Most Glorious.

(Signed) ABDUL BAHA ABBAS.

Translated by Dr. Zia M. Bagdadi.

A PIONEER AT THE GOLDEN GATE

BY their fruits shall ye know them," said Jesus, referring to the great prophets who should come after him. The fruits of a great spiritual Educator are his heroic deeds, his selfless life, his divine love, his dynamic words. They are also the pure, serene and radiant lives of his disciples.

Mrs. Helen S. Goodall was a pioneer; in America, in seeing and making known that new revelation of the oneness of God, the oneness of mankind and the fundamental oneness of religion which Baha'Ullah and Abdul Baha have brought from the City of Light into our world of war and confusion. She first heard of the Bahai Revelation in the summer of 1898 when the message was brought to California by Mrs. Lua Getsinger who taught a small group at the home of Mrs. Hearst. Miss Helen Hillyer, a friend of Mrs. Goodall's daughter, spoke of the new teaching, and at once an intense interest was awakened.

Mrs. Goodall was born in Maine, and travelled to California in 1864 where she soon became a teacher in the public schools of San Francisco, and in that city was married, in 1868, to Mr. Edwin Goodall. She was deeply religious, progressive, and free from prejudice, and, as the various new schools of thought were brought to her attention she investigated each fresh presentation of truth with an open mind.

As Mrs. Getsinger was about to leave for Acca in the Holy Land with Mrs. Hearst and the first party of American pilgrims, that summer in the year 1898, Mrs. Goodall had no opportunity to attend her class, but, having the strong impression that this revelation she so longed to hear was destined to be for her

the goal of universal, all-inclusive truth toward which God had been gradually guiding her searching heart she pondered the matter for some weeks and finally resolved, if possible, to journey to New York where another teacher could be found. There were obstacles in the way, but the doors opened and on the nineteenth of September Mrs. Goodall and her daughter started across the continent. In New York she found Anton Haddad, a Syrian Bahai, who gave her the fuller teachings for which she was seeking.

Shortly afterward a letter was received by Miss Hillyer from Mrs. Hearst requesting her to come at once to Cairo. She very graciously insisted that Mrs. Goodall's daughter Ella should accompany her; therefore a cablegram was despatched to Acca asking for permission. In the meantime Mrs. Goodall was slowly recovering from an illness but by the time the cabled permission came she was well enough to return home to California leaving the two young women to begin their never-to-be-forgotten pilgrimage.

Arriving in Oakland in February, 1899, Mrs. Goodall began to speak of the Glad Tidings to a few interested friends. A tiny nucleus was formed and the foundation laid for the Oakland Assembly which gradually drew to itself members from San Francisco and the other districts around the Bay.

In those early days there were no teachers in the far west, no Bahai books available. The writings of Baha'Ullah and Abdul Baha had not been published and most of them were still untranslated. The friends were dependent upon an occasional tablet for their teachings.

The receipt of a tablet or a stray copy sent from the east was enough to warrant a meeting. Perhaps the confirmation of that first little group was due in part to the fact that, having so little spiritual food it had to be "read, marked, and inwardly digested" and lived upon for weeks. Another source of the confirmation of the Holy Spirit to that early group was Mrs. Goodall's conviction even at that very early date that the responsibility rested upon the pioneer followers to keep the teachings absolutely pure. Gently but firmly she refused to permit any dilution or interpretation of the Word. Inquirers were requested simply to listen until the reading was finished, then they were free to ask questions, for information, but not for the sake of argument. This so became the custom of the simple meetings that it was amusing sometimes to see the concern of the believers if an unwary beginner chanced to ask a question that seemed somewhat out of place.

In this quiet way was the message spread, the home being always open to visiting teachers or returning pilgrims, and in 1907, Mrs. Goodall was made supremely happy by permission to make the long-desired visit to the Most Great Prison, to stand in the beloved Presence and to kneel and worship at the sacred shrine.

Sailing for Europe Mrs. Goodall and Mrs. Cooper left Paris for Alexandria on December 19th, arrived at Acca in due course and were able to spend a fortnight in that White Spot in the peace and happiness that passeth all understanding, withdrawn from the world that "knoweth not."

Leaving the Prison City on the 19th of January, 1908, they returned home shortly afterward and again took up the Bahai work. Five months later came the news of the success of the Young Turks' Party and the freedom of Abdul Baha.

During the absence of Mrs. Goodall and her daughter, Mrs. Emogene Hoagg had moved to Oakland and so assumed the care of the meetings making her residence temporary headquarters; but upon Mrs. Goodall's return they were

resumed at the old home. Although after the death of her husband in 1909 Mrs. Goodall and her family removed to San Francisco to live, still the beautiful Oakland home, that "nest of the birds of heaven" as Abdul Baha called it, was kept always open for the weekly meetings as well as the important feasts and anniversaries, she and her daughter crossing the Bay regularly in order to attend. This arrangement continued up to the year 1918 when the residence passed out of Mrs. Goodall's hands.

Various teachers came to Oakland and San Francisco, heralds of the supreme Glad Tidings, Mrs. Lua Getsinger, Mrs. Hoagg, Mr. Thornton Chase, Mrs. Isabel Brittingham and others. The Bahai groups grew and flourished like gardens under the rain of the Holy Spirit and the shining rays of the Sun of Truth. The San Francisco Assembly was organized in the spring of 1910. Concerning this new step Abdul Baha wrote a tablet containing the following message:

"O ye faithful friends! This Assembly was organized at the right time. It is my hope that it become a magnet of confirmation. If it remain firm and steadfast this Assembly will become so illumined that it will be a full, refulgent moon in the horizon of everlasting glory."

One of the momentous milestones in the progress of the Bahai Cause in America was the first Mashreq'Ul Azkar Convention in Chicago in 1908. It was called to establish an organization for building the Bahai Temple. It became the center of unity for the Bahais of America, with its executive Board of nine members. Mrs. Goodall was a member of that Board for a number of years.

The supreme bestowal to the friends of the Pacific Coast came in October, 1912, when the West was blest by the presence of the beloved Master himself. This was indeed a heavenly event but was entirely unexpected. In fact Mrs. Goodall and her daughter had hurried to Washington to meet Abdul Baha upon his arrival in America. Accompanied by Miss Ella Bailey they went

also to Chicago where they were joined by Mrs. Getsinger, Mrs. Ralston, Mr. John Bosch and Dr. D'Evelyn, who was delegate to the Convention that year, and all enjoyed the privilege of attending the momentous Bahai Convention and all the great public meetings addressed by Abdul Baha during this, his first visit to Chicago. They were also fortunate enough to be quartered in the same hotel and thus were enabled to secure many quiet moments of his precious time as well as to hear the daily talks given to the little groups constantly gathering in the parlor of the hotel. It was during one of these quiet hours that Abdul Baha sent for Mrs. Goodall, her daughter, Mrs. Cooper, and Miss Bailey. Earlier in the day they had put flowers in his room for which he now thanked them as he greeted them with his heavenly smile, saying: "You are more to me than the flowers for you are my living flowers. These flowers have only color, but you have life. It makes me very happy to see you. When the hearts are pure it makes me very happy. This is what we came for—that the hearts might be made pure. I care not for ease, I care not for comfort. When I see pure hearts, then nothing else matters."

Another day he said: "Mrs. Goodall's value is not known now; it will be known in the future. She has no other thought than to serve the Cause. God has certain treasures hidden in the world which he reveals when the time comes. She is like one of these treasures."

Filled with humility and thankfulness, most of the California party returned home. About a month later Mrs. Goodall and Mrs. Cooper were surprised to receive a telegram from the Master summoning them to New York as, planning soon to depart for the Orient he desired to see them before he left. They hastened across the continent once more, taking with them Miss Harriet Wise, and arrived in New York early in July.

Again they had the happiness of associating with the beloved Master and listening to his heavenly voice in both

public addresses and private talks. The Bahais at home having by now given up all hope of seeing Abdul Baha in the west were weeping and lamenting and sending a stream of letters of entreaty expressing their unbearable disappointment. These touched his heart, and after the return of Mrs. Goodall to California a change came in the plans and a little later the glad news was received that he would, after all, visit the western coast of the United States. Realizing the great physical difficulty of such a journey for him and the actual sacrifice he was making to assuage their grief the western friends appreciated his visit most deeply and all who possibly could gathered at San Francisco to partake of the bounty of his beloved presence and bask in the warm sunlight of his boundless love.

He was accompanied by four of his Persian followers, also little Fugeta, and all were the guests of Mrs. Goodall, who took a furnished house for them during the month. Whenever there were meetings across the Bay the party was entertained in the Oakland home which thus became doubly endeared to all the friends. Never will they forget the Feast of October 16th when the Master was so joyously happy and when, in the midst of it, remembering his lonely friends in the Holy Land, he went quietly upstairs to write a letter to the "angel of Mount Carmel," Haji Mirza Haidar Ali.

The Master spent two days in Los Angeles in order to visit the grave of Mr. Thornton Chase. He was accompanied by the returning friends who had come to greet him in San Francisco and one or two of the San Francisco believers who also were permitted. Mrs. Goodall drove Abdul Baha to the train with no idea of joining the party, but at the last moment he insisted that she should go with them and so she did, most happily, but without even a comb or brush in the way of preparation.

During the visit to California Abdul Baha showed Mrs. Goodall extraordinary kindness, requesting her to come every morning as early as possible and to remain all day in his home. Over and

over he commended her pioneering efforts and addressed her as the spiritual mother of the Assembly, saying: "I leave my sheep in your care." Upon his return to New York, speaking of the firmness of the California friends, he said to one of the old Bahais there: "I have planted a garden in California and it must not be disturbed."

On one occasion someone referred to California as the Golden State and this period as the Golden Age. Abdul Baha smilingly responded: "California is the Diamond State and this is not the Golden Age but the Diamond Age."

During the next few years Mrs. Goodall travelled extensively on the Pacific Coast speaking to the new assemblies of the Covenant.

Then came the first International Bahai Congress, held at the Panama Exposition in the spring of 1915. Mrs. Goodall and her daughter travelled across the continent to meet the speakers and arrange the sessions. As Dr. D'Evelyn says, there were "many long conferences," "with Mrs. Goodall as the directing voice. Never a moment of doubt or of shadow disturbed her." Serene and gentle, but firm and certain, "That is good; that is fine; we will leave the guidance to Abdul Baha," was ever the last word for all the complex problems that arose."

One of her beautiful characteristics was an abiding and radiant serenity. She was, as one has said who knew her daily life for years, "like an exquisite lily of the valley, her favorite flower, or a rare and delicate alabaster lamp through which the light of the illumined soul shone with a soft glow that never waned, steady and clear unto the end."

In 1920 came the crowning glory of her long years of service, the permission to make once more the holy pilgrimage to Mount Carmel, to stand again in the beloved Presence and to kneel and worship at the sacred shrines. Although very frail, the blessed anticipation so sustained her that the long journey was accomplished almost as by miracle. Accompanied by her daughter, Mrs. Kathryn Frankland and Mrs. Georgia Ralston she reached the goal of her

heart's desire on October 21, 1920, and was privileged to remain for thirty days submerged in that ocean of light. Volumes could be written about that visit, particularly in the light of later events, but suffice it to say that during that blessed month Mrs. Goodall was perfectly well and radiantly happy, as is evidenced by the smiling photograph taken in Abdul Baha's garden. One day Abdul Baha said to the pilgrims a few very impressive words: "Never forget these days. Never forget these days. The more you remember them the more spiritual you will become."

One of Mrs. Goodall's chief characteristics was her alert readiness to respond to any instruction or suggestion from Abdul Baha. When he summoned her to New York she caught the first train possible and was commended for her prompt arrival. When the tablet to Mrs. True was received confirming the beginning of the Temple work in Chicago in 1903, Mrs. Goodall was quick to grasp its great significance, and immediately brought it before the Assembly, urging contributions to be sent at once as an encouragement to the courageous little band in Chicago who were undertaking the tremendous financial responsibility as an act of pure faith. Due to her efforts the first contribution from the friends of the Occident was received from the Oakland Assembly. Again, in 1916, when the five glorious Teaching Tablets, revealed for the United States and Canada were received in this country she instantly visualized their epoch-making importance. Although away from home with her family she lost not a moment but began the copying and spreading of these vitalizing words, writing letters to the Assemblies urging them to arise to this clarion call and sending telegrams as well to the *Star of the West* urging immediate publication of the tablets and pledging her ardent support of the campaign for the worldwide teaching so magnificently outlined by Abdul Baha.

Her acceptance of the news of the Ascension of Abdul Baha was with outward tranquility, but inwardly with such a deep sense of loss that it did not surprise her family and friends to see

later the gradual slipping away from the ties of this earth knowing it had always been her humble hope that she might leave this world whenever that great event should come to pass. And so she soared like a freed bird to the Kingdom of Light, to live and serve forever in the glory of the presence of her Master.

As a fitting close to this brief historical narrative we quote a few words addressed to her by Abdul Baha one morning during the last heavenly sojourn at Haifa. He entered the Pilgrim House bringing the radiant sunshine

with him. After the customary greetings he said: "Mrs. Goodall has recovered her health. She was very weak; she has become strong again. One does not notice weakness in her now. But it is my hope that she will have spiritual strength. That is the real strength. Physical strength will ultimately end in weakness, but spiritual strength will not be followed by any kind of weakness. Praise be to God that you have attained this spiritual strength. Your season is always the springtime. Your day is always bright. There is no darkness; it cannot be followed by darkness. You will be always in the light!"

THE PLAIN OF ACCA

Haifa Palestine, July, 1922.

ON the afternoon of Thursday, July 6th Fugeta and I went to Acca, or rather to Bahje. Esfendiar drove us, and the young man who looks after the electric lights, I think his name is Hussein, went with us because the next day was his day for charging the batteries at Bahje. We left the Pilgrim House at about five o'clock. That is certainly the ideal time of day to make the drive from Haifa to Bahje. The trip was beautiful—the sea was so blue, the air so fresh and cool. We talked as we went, sometimes in English, and occasionally Fugeta had a bit of conversation in Persian with the others. Some of that I could understand, and some I could not. At about six-thirty the sun sank, and a mass of great, billowy clouds covered the place where the sun had been. In the east the moon was already quite high, very large and bright.

In Acca we drove through the market, to buy some watermelons, and then out through a break in the city walls. There we could see the different walls very well. First there is a heavy wall,

then a very deep moat, forty or fifty feet wide, I should guess; another heavy wall, a second moat; a third wall, and another big ditch. The big ditches or moats are quite dry now, but in ancient times they were filled with water as a protection. As one comes out on to the plain of Acca one can see in the distance the hill from which Napoleon tried to conquer the fortress.

In the twilight the drive from Acca to Bahje is very lovely, everything is so quiet and peaceful. There are faint sounds of men and animals softened by the distance, a truly pastoral scene. The Roman aqueduct along the road is very interesting. It does not go back to the time of the Romans, but has been built since the time when Baha'Ullah first came to Acca. The picturesque old towers are not merely ornamental, as I had supposed, but are for the purpose of lifting the water, and then dropping it with force so that it will go along again for a distance without losing all its momentum. There seems to be a very plentiful supply of water, and the people all along the course of the aqueduct use it, and there is plenty of it for use in Acca.

It must have been seven-thirty or eight o'clock when we reached Bahje. The friends there were not expecting us, but they gave us a most cordial welcome. We found there the very pleasant keeper of the Tomb, Abdul Kasim, his young helper, and an Arab policeman. We people from Haifa made a group of seven people, and a very good time we had. I cannot find words to describe how fine a man Abdul Kasim seems to me. He is so pleasant in manner, so sincere, so cheerful, so devoted to his work there. When I thanked him for things that he did for me he insisted that I must not thank him, for he was the servant of Baha'Ullah, and therefore my servant. When I told him how lovely the garden about the Tomb was, he said, "Yes, it is the garden of Baha'Ullah, and therefore it must be beautiful!" I shall always remember him as one of the loveliest Bahais I have ever met. I think that Abbas Gholi at the Tomb on Mount Carmel is just as splendid and attractive and lovable, but I cannot speak English with him, and so I cannot get so well acquainted with him. Abdul Kasim speaks quite a bit of English.

After we had rested a little while, Fugeta and I went into the Tomb. It was dark by that time, and the lights in the Tomb were lighted. The thing which seemed to me most beautiful about the lighting was that the lights were so placed that they shone out from under a fern in the center of the little inner garden. The light came out soft and green through the fronds of fern. The lights were not all on when we first went in, and I liked it better with the softer light. We stayed there in prayer for perhaps half an hour. There are so many people, so many causes to pray for, as well as for oneself, that time goes very, very quickly! Afterward, Hussein turned on all the lights so that I might see them. They turn into a blaze of light, and made me think of Abdul Baha's comment, when he was in America, that Baha'Ullah always loved light; that they might be economical about everything else, but that he always told them to have much light about him. Fugeta also drew my attention to the vase that the American Bahais had sent

in memory of the Master's visit to America. The vase was made by Tiffany, and it is very beautiful. It is of bronze, with insets of jewels and cloisonne work. The latter is of a most exquisite blue, shading off into yellow, as it curves up the slender neck of the vase. It is a very, very lovely thing, as is worthy of such a place.

When we returned to the house supper was not quite ready, and I sat out on the little porch, and talked to Esfendiar, in a wild mixture of English and Persian. However, I learned several new Persian words, and he learned their English equivalents. I like Esfendiar very much. He is full of fun, devoted to the Master. He certainly gives himself absolutely in service, now to the family of the Master. He is usually busy from early morning till night, driving the Family or the friends to near and distant places. Fugeta said that taking the two of us to Bahje, and then to Acca the next morning was quite a vacation for him.

We had a delicious supper, and were very happy at it. We had three lots of food—which we shared together—what Fugeta and I had brought from Haifa, what the policeman had prepared, and what Abdul Kasim and his companion had cooked. We had little pats of chopped meat, stewed okra, meat browned in the pan, with tomatoes on top, olives, "mast" (something like Dutch cheese), watermelon, bread, and a "sweet," made of sugar and the ground seeds of some plant. The Arab policeman seemed a very pleasant, friendly fellow. The men say that he is the nicest of the policemen who have been stationed there at the Tomb.

After supper Fugeta and I went for a walk, down through the great pine trees, and beyond. The night was absolutely perfect. The moon was almost full, and shed a soft, clear light down on the fields and orchards. Everything showed clearly, and the view of the Tomb through the trees was beautiful. It was the most calm and quiet of any evening scene I have ever had the joy of seeing. Occasionally some bird would call from a

near-by tree. In the distance a shepherd was playing on a pipe, and its notes came to us softly and sweetly. It was so exquisite that it seemed a pity to go in and leave it, for the mere purpose of going to sleep.

I had a nice big room, with three windows, below which there was a wide divan. Before I went off to sleep I sat a little while in the window looking at the soft radiance of the moonlight, and listening to the sweetness of the shepherd's pipes.

I slept so well that I did not waken until five-thirty, which is late as people count rising-hours here! After breakfast Fugeta and I went into the Tomb for a little while. It is very beautiful there in the cool of the morning. Immediately after that Esfendiar had the carriage ready for us to go to Acca. There he drove us directly to the house which I had visited before, in which Baha'Ullah had lived for fourteen years—nine of them in one room. It has a beautiful view of the sea and of Haifa in the distance. We met several friends there, and talked to them a few minutes, but did not stay long. Everywhere in Acca the friends were the personification of hospitality, asking us to stay to lunch, and if we would not do that, to at least come in long enough to have some tea. From there we walked about the town, first going to see the old Bahai Pilgrim House. To reach that one climbs a long flight of steps, and comes out on a wide balcony built about four sides of a large square court-yard. The place is a sort of apartment house! Opening onto the balcony are various "houses," perhaps six or seven on a side. It was one of these that used to be the Pilgrim House. Then many of the other apartments were occupied by Bahai families. The Master used to go to the Pilgrim House in the morning, and all the friends from the different houses would come and gather about him there. It is a wonderfully interesting old place. Up till quite recently there have been Bahai families there on the court, but now they have all moved away. After we left the balcony we went down onto the wharf, from which we could see the outer wall of the Pilgrim House which has a small

balcony on that side overlooking the sea.

We then went through the bazaars. They were most interesting, especially one very old one, under a series of high arches. In one shop we met a very old Bahai, who had been Baha'Ullah's cook, in the time when the friends were in the barracks. I think that he and the Greatest Holy Leaf are almost the only survivors of that group. He was as cordial as all the friends are, and said that he would be very unhappy if we did not come and sit down in the shop a while, and he would make us some tea. I was very glad to see that old man!

From the bazaars we went to the old house within the prison walls, where the Master used to live, the one with the garden in the center, with the tall date-palm, and the long flight of steps leading up to the Master's room. There are houses on three sides of it, and a high wall on the fourth side. The garden in the center is very well kept, and a Bahai friend of Acca who had joined us said that the garden had been just like that when the Master was there. And there was the tall date-palm that I had seen in the pictures. There are two long flights of steps, in opposite corners of the courtyard. In the corner directly opposite that is another flight of steps, and at the top of that is the door that led directly into the Master's rooms. It is now overgrown with a great bougonvillea vine which shadows it completely. Apparently that entrance is not now used at all, and the vine is much in need of trimming. We went part way up the stairs, but the door was locked and so we had to content ourselves with looking at the outside of it. The rooms in that corner face the sea. We left the court through a gate in a heavy fortress wall. Outside is another wall, beyond that a narrow opening, then another wall, and then the sea. The friend who was with us pointed out the place under some trees where the Master used to pitch his tent, and receive visitors. It is all just as Mr. Chase described it in "In Galilee."

It was not far from that house until we came to the barracks. This time we entered it from a new entrance that has been made recently. We crossed over

one of the great moats, and after getting permission to enter, were let in through a door that opens into the court-yard, quite near the tower in which Baha' Ullah was imprisoned. The scene in the court-yard was a great change from what we had seen two years ago. All of it except the end at which we entered was cut off by a barb-wire fence, and beyond that was a garden. The great reservoir in the center had been white-washed, and was as white as new snow! Everywhere was cleanliness and order. About the reservoir were planted a circle of eucalyptus trees which were higher than a man. And in the corners were flower gardens in a very flourishing condition. It was a tremendous contrast to what it must have been when the pilgrims and exiles first entered in the sixties. There were a number of soldiers about, resting or looking after the garden. We were not permitted to go inside the wire fence, so we did not see again the rooms at that end of the barracks. The rooms that Baha'Ullah and the family occupied are in good condition, clean, and apparently not used by the soldiers. The friend who was with us told us what each one of the rooms was used for, the one the Master had, the one that was used for a kitchen, the one where they used to gather on feast-days, etc.

When we entered the carriage we drove directly to the Rizwan. It was good to come in sight of the water-wheel on the end of the island and to see again those narrow, quiet streams of water that cut the Rizwan off from the mainland. In the Rizwan we went directly to the lovely spot under the mulberry trees. How I love that place! I should have liked to stay there for several hours, meditating and dreaming, in that place which is so far out of the world.

At the lower end of the garden we came to the little house in which Baha' Ullah had lived while in the garden. We went up a flight of steps to the room Baha'Ullah had used, and entered there. It is kept in excellent order, with a number of pieces of furniture Baha'

Ullah had used. There was the chair he had used, with a wooden chest built about it. Then there was a great table with inlaid-wood top. The top lifted up like the lid of a grand piano and inside were dozens of little pigeon-holes in which he used to keep tablets, manuscripts, etc. In it also were a pile of lovely peacock feathers. The young gardener from Bahje was with us, and I was utterly astonished when he took out one of them and gave it to me. I love peacock feathers for their beauty of color, and to have one from the garden of the Rizwan was a most beautiful gift. There were also two or three other pieces of furniture that Baha'Ullah had used. After leaving there we went back to the mulberry trees, and I had a few minutes quietly there. It is the most exquisite place!

Rizwania Khanum told me once about the days there in the garden during the time of Baha'Ullah. During the days of the feast of Rizwan the immediate family were there with him all the time. But each day he would invite nine of the friends from Acca to spend the day with him. They would come early in the morning, have lunch with him, and not go home till evening. Then on the next day another nine would come and stay. Imagine how the friends must have looked forward to their day in that garden! Rizwania Khanum said that Baha'Ullah was very fond of all beauty, colors, odors, etc. Also that he was very kind to the children. One day he found a number of the little girls playing together, and he asked them what they would like to have. They apparently did not express any wish, but he guessed at what they might like. So he sent a man away and when he came back he brought for each girl a slender gold bracelet, as a gift from Baha'Ullah.

Just as we were leaving the Rizwan the gardener brought me a great bunch of flowers which he had picked for me, dahlias, phlox and several kinds of which I did not know the name.

G. L. C.

SOME QUESTIONS ASKED—LET US CONSIDER THEM

By Dr. Frederick W. D'Evelyn

THERE is a spirit in this age. Men are reacting to its influence. This reaction is shaping questions, moulding comments and formulating surmises. Our best sympathies are awakened.

The *Times Literary Supplement* (London) recently stated, "There will be changes in the Christian religion;" "What form, no one can say." We advance the claim that Bahai elucidation reveals the dawn of a New Cycle comprehensively enough to include all pre-manifested truth and light, thereby establishing a spiritual consummation. Amplify this claim and we find it covers the "change" and the "form" inquired of by the *Times Literary Supplement*.

This article further advances two questions of most commendable conception. The first, one of faith: "What think ye of Christ?" The student of the Bahai teaching would ask to have the question read, "What know ye of Christ." The measure is found in *knowing*, not in *thinking*. (We shall return to this later.)

The second question is: "How is the fullness of life to be lived in the narrow way: how is a sincere acceptance of Christianity to be reconciled with a free and generous view of civilization?" This is a great question and when the *Times Literary Supplement* adds as a context, "Neither of these problems will be solved in a generation or a century" we halt, but are neither fearful nor dismayed for the solution is with us today. Our author says, "we need God" and, if Christians—a "Christ." This later he magnificently interprets "as a spiritual and universal Christ who includes but transcends the Jesus of the Gospels."

We are passing the junction, and are now nearing a common highway. The *Times Literary Supplement* uses "Names," conventional and orthodox, and, we almost suspect, unwittingly, with their accepted valuation. The Bahai is instructed to consider freedom from "Names"—long since sundered from their birthplace and baptism—as blessed. Dogma helps us in no wise with our responses. Having concreted error its subsequent "teachings" are confusion.

In the world of Divinity, identity and quality are one. "Christ" is a station, an attribute, not a surname. The "Word" is inseparable from the identity and quality of Divinity. *Word* and *God* are one. No duality, perfect unity. The station of the Christ is the station of the Word. The station of the Word is the station of God. The Christ station and the God station are perfect unity, inseparable. The Christ (station) thus dwells in but transcends the mere personality of each and all the Mighty Human Temples through which God (the Word) has spoken. No section of the world of humanity has any monopoly of Divine rights. "The Essence of My Light is Universal."

This station in its comprehensiveness and oneness permits the "knowing" (the knowledge) of Christ, eliminating the doubting of "mere thinking." The *Times Literary Supplement* claims Christianity is not and can not be the same thing as civilization, for "just as it has a supernatural creed, so it has a supernatural life." This estimate is surely a mere ecclesiastical reflex, a product of limitation.

Reverentially we would express the conviction that nothing would be more un-Godlike than to impose a "supernatural" life and creed upon man, compel him to sojourn "upon earth," to do His will, recognize His presence and yet deprive man of all possibilities of compliance, thus reducing his existence to a mere phase of probation, unreality and detachment. We admit full sympathy with the viewpoint of the *Times Literary Supplement* a sympathy which is still more heightened when the writer asks for a "Christianity" which *knows* that one who gives himself wholly to music or astronomy is as fully a Christian as one who gives himself wholly to the service of the altar or to work amongst the poor. We shall not dissect the claim nor cross-examine its ideal. We prefer rather simply to quote from Bahai utterance confident that in so doing we shall afford an evaluation and answer and at the same time confirm our sympathy already expressed.

"The Word (Essence) of God is the spirit of Reality. All things owe their existence to it. Its light when cast upon the mirrors of the wise gives expression to wisdom; reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries."

Therein is no limitation. "Reality" (Word) is universal; also inexhaustible. Apart from this "Christianity and Civilization" and all the composite conventionality associated therewith become mere terminologies possessing no creative innateness.

The *Times Literary Supplement* modestly asserts, "his paper is to raise questions rather than answer them." Joining him in the station of the journey—goalward—the service of endeavor heralds comfort and assurance to us; we desire his best activities in things that mean so much. His "questions" translated in the "Spirit of Reality" indicate a turning towards the Light (Center), with a desire and attraction that will ere long solve for him how the "fullness of life is to be lived" in acceptance of knowledge which hath appeared.

In this category of viewpoints we can find "the spirit of this Age" urging Glenn Frank, Editor of *The Century Magazine*, "to certain prophecies" which for us are simply reflexes complimentary of the Reality we have already referred to. Mr. Frank claims the advent of a spiritual renaissance of Western Civilization, not so much from a plan to set the world right as from a passion to see the world right. We have no desire to comment upon this further than to realize a very honest effort to introduce and establish a viewpoint which, however evident to himself, he is doubtful—and to us it seems justly so—if it will be equally so to his readers. He is timorous lest he may be judged as "predicting a mysticism that would sweep the world." This he in nowise heralds. He concedes "the confusion of titles" when he says, "it is difficult to avoid this impression, however, if one uses the word "spiritual" for mankind has ever insisted upon a clean-cut distinction between the spiritual and the secular. From us Mr. Frank wins consensus of judgment when he adds "a distinction that is in my reasoning altogether false."

Later, the way to our traveler seems mist-encumbered. We admit ourselves into his group of "certain minds" who find it difficult to grasp the "notion" that a vast spiritual movement can spring from the secular activities of science, industry and politics. The premises claimed in our earlier statements would simply reverse this order of estimates. We are almost persuaded that Mr. Frank himself would assess our claim as a readjustment rather than a contradiction for he later concluded that "spiritual redemption must be brought to the morally impossible condition into which our western civilization has drifted."

Mr. Frank's estimates as to the probable leadership of the "coming renaissance" are fascinating and arresting. Space prohibits detailed analysis. Further, tendering the explanation we do for the "spirit of this Age" the "leadership" is an already solved relation. The pronounced desire for the welfare of humanity quickens the "issue" taken

by Mr. Frank and exalts his service into one of valued effort and direction.

It is undoubted that the "Secrets of Greatness" are being sincerely, faithfully and persistently sought for and to all thus seeking it is worth while to remember that our outward self, our

inward self, must be consecrated in the service and sacrifice and, finally, it is necessary for the soul to prove the message and reach a station of belief through its own power of judgment.

This is indeed a high and noble birth-right.

CAPACITY AND SPIRITUAL REVELATION

HOW often the eye falls unconsciously upon some word or printed page and a lasting impression is gained which is destined to grow stronger and stronger as the years go by! Some time ago the writer picked up a magazine which seemed to have been published by some religious organization and was of the type of those usually distributed broadcast with the hope of carrying conviction to some searching soul. One of the pages bore an illustration of a granite sarcophagus. Huge blocks of granite formed the foundation, greater slabs the base and above these there rose the receptacle which contained the remains of the deceased, a case of granite cemented together and bound round with great iron bands, but—this was the story which the printing underneath the illustration related:

"The deceased whose tomb is here represented passed from this life an agnostic, denying God and scoffing at the idea of life hereafter. He boasted that he would construct a tomb which should prove impervious in the 'day of resurrection,' from which his body might not issue to the summons of the 'Last Trump.' How wise; and yet how unenlightened!

"Into a crevice of those granite slabs some slight breeze, or perhaps some bird of flight had dropped a little seed. Sun and rain had cast their magic spell upon this seed and it had sprouted carrying little by little a pressure which had

caused the crevice to widen and widen until at the time of the photograph the iron bands were broken, the granite tomb separated and out of its midst there had grown a tree so lovely and symmetrical that it seemed to say by the very beauty of its presence, 'What hath God wrought?'"

For those who have found the Bahai Revelation it is difficult to picture the time when there was any uncertainty as to life after death or to believe that there ever was a time when we were so far from reconciling science with religion that we could have believed in the resurrection of the physical body in the same form which it had borne when it was the temple of the soul! And yet the world has remained in darkness regarding this great subject and humanity is still struggling with it, save those who have been born into a knowledge of what the spiritual resurrection really means through the breaking of the seals by Baha'Ullah and the clear and lucid explanations of Abdul Baha. All this puts one in mind of the talk given by Abdul Baha about "Capacity and Readiness." He said:

"Wherever in the night a lamp is lighted people naturally are attracted to that light and gather around it. When there is a gathering in the evening in any place it is indicative of the fact that a light has there been lighted.

"There are lamps the light of which is limited. There are lamps which illumine the horizons. The lamp of the

guidance of God wherever lighted has illumined the horizons. Praise be to God! In this country the lamp of the guidance of God has been lighted and day by day its light is becoming more and more resplendent and this splendor is becoming more and more widespread. Now this is not known but later its traces will become evident.

“Consider how in the days of His Holiness Christ the light of guidance lighted twelve hearts. Twelve hearts were illumined by that light; and how limited it seemed! But how spacious it became, for it illumined the world!

“You are not a great body of people but, because the lamp of guidance has been lighted in your hearts the effects will be wonderful in years to come. It is evident and manifest that the world will be illumined. Therefore you must thank God that, praise be to God! through His favor and grace the lamp of the most great guidance has been ignited in your hearts and He has summoned you to His kingdom. He has caused the call of the Supreme Course to reach your ears. The doors of heaven have been opened unto you. The Sun of Reality has shone upon you. The cloud of Mercy is pouring down and the breezes of Providence have blown toward you.

“Although the bestowal is great and the grace is glorious, yet, capacity and readiness are requisite. Without capacity and readiness the divine bestowals will not become manifest and evident. No matter how much the cloud may rain, the sun may shine, the breezes blow the land of sterility will give forth no verdure. The ground which is pure and free from thorns and thistles receives and produces through the rain of the

cloud of Mercy. No matter how much the sun shines it will have no effect upon the black rock. But in a pure and polished mirror its light becomes resplendent. Therefore we must obtain capacity in order that the signs of the mercy of the Lord may become revealed. We must endeavor to make the soil of the hearts free from these useless weeds and sanctified from the thorns of useless thoughts in order that the cloud of Mercy may bestow its power upon it.

“The doors of God are open, but there is need of readiness.

“The ocean of Providence is surging, but we must be able to swim.

“The bestowals of God are descending from the heaven of Grace, but capacity is necessary.

“The fountain of Providence is gushing forth, but we must have thirst.

“Unless there be thirst the salubrious water will not assuage.

“Unless a soul is hungry the delicious foods of God will not appeal.

“Unless the eyes are perceptive the light of the sun will not be witnessed.

“Unless the nostrils are pure the fragrance of the Rose Garden will not be inhaled.

“Unless the heart be longing the favors of the Lord will not become evident.

“Therefore we must endeavor day and night to purify the hearts from dross, to sanctify the souls from every fetter and to become free from the discords of humanity. Then the divine bestowals in their fullness and glory will become evident. If we do not strive and become sanctified from the defects and evil qualities of human nature we will not partake of the bestowals of God.”

N. S. F.

SIGNS OF THE TIMES

OF great interest to those surveying the world for the signs of the coming of the New Age of brotherhood and peace and equal opportunity is the account of his recent impression of China given by Dr. John R. Mott, general secretary of the international committee of the Y. M. C. A. Under the heading, "New Thought Rules China," *The Japan Times and Mail* of September 13, 1922, writes:

"It was Dr. Mott's fifth journey in the Far East, not counting the one which took him as a member of the Root commission twice across Siberia. He regards this last as the most timely and in possibilities the most fruitful.

The spirit of new thought, Dr. Mott points out, is surging in the brains of professors and students in China. There is a welter of conflicting ideas and ideals occupying them, a spirit of inquiry, a desire to revalue everything. There is no tradition or social sanction or practise, past or present, which is too sacred or binding for them to question or discard if they cannot prove its personal or social efficiency. In intensity and possibilities there has been nothing comparable to this movement, in Dr. Mott's opinion, since the Renaissance in Europe, which is transcended by the other in the number of people involved and in the variety of interests touched and exhibited. In the way of mental awakening, hunger, courage and serious purpose it is, he says, the most interesting and quickening development he has ever observed.

Dr. Mott, in his visit to China in

1896, found the so-called scholars impervious and unwilling to hear or discuss. Now there is not only an active spirit of inquiry, but a determination to use any method to get at truth. There is a social passion as well as an intellectual hunger in this awakening. It makes possible almost anything from the point of view of a cause which knows its purpose and goal and is sure of its message."

THE CHINESE RENAISSANCE

By KAI TAI CHEN

CHINA is known as the mysterious country of the earth. She has been respected for her superiority of civilization and length of existence. But during the last four years a great change has taken place in the life of the Chinese people, in their appearance and their spirit, which has made her known as Young China throughout the world.

Young China seeks improvement through prompt adoption of western thought, through reconstruction of individual and social life and the enlightenment and revaluation of old China. The western nations have passed through an age of trial and error and have encountered various difficulties. China, the student, far from adopting western civilization, has decided not to commit the mistakes made by others but to profit by

their experiences. New methods and ideals are introduced and foreign books are translated in large numbers but with critical examination. These are not only better presented and translated than ever before but a wiser selection is now being made.

We are attempting to reconstruct our individual and social life through democratic education, one phase of which is the publishing of articles. Every normal school, college and university as well as most public organizations have established free schools supported wholly by students. The schools are free for all and supply students with textbooks, pens, ink, etc. The chief purpose is to afford a sufficient opportunity for educating the masses and to give at least the elementary knowledge needed in daily life. The *Pai Hua*, or plain language has been purposely invented to put knowledge at the disposal of the masses making it a democratic property within the reach of all. Newspapers have increased both in number and circulation and no less than two hundred periodicals specializing on different subjects have come into existence. As a result of these efforts Chinese life has individually and socially greatly advanced.

Although western methods are much appreciated China's own attainments are not neglected but are more highly valued than ever before. We have accumulated a splendid treasury which, however, is not in order but is like a lot of pearls scattered over a spacious field. These pearls can have no significance until they are gathered and strung together. Chinese scholars, therefore, are now endeavoring to readjust and enlighten through scientific methods our Chinese civilization so it may become as splendid and useful as is that of the West. The scholars seek to combine these two civilizations into one as a chemist adds one element to another in order to bring into existence a new creation.

Since the Great War has come to an end every man seems to realize the demoniacal nature of fighting. The voice of peace is now heard on all sides. Men are doing their utmost to prevent

a future war. But in order to do this effectively the best method is to spread abroad the spirit and teachings of Abdul Baha.

THE CRY FOR PEACE

The Spirit of the Hour

"It is becoming clear," writes Sir Philip Gibbs in the *Chicago Daily News*, "that nothing can save Europe from very great catastrophe . . . except a complete change of international relationship based not on acts of the old statesmen but upon the uprising and spiritual regeneration of the younger generation. . . . Without some miraculous change in human nature and international policy it is inevitable."

Great peace demonstrations are being held in many cities of Europe.

Veterans of the late war from many nations held a peace conference in New Orleans, October 19th and 20th. *Our World*, in speaking of this meeting, says: "Forty centuries have elaborated the saga of warriors and valiant deeds and the glory of arms. . . . However, never before have the men who fought encircled the globe with a determined organization for peace."

The Friends, or Quakers, a great peace denomination of Christendom are sending out to Christians in all lands an appeal "for a warless world." Christianity," they write, "seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any

purpose and against any people; it demands definite organization for peace. . . . The most pressing reform of our time is to abolish war and to establish exclusively peaceful means of settling disputes and promoting cooperation among the nations."

Next March the fifth Pan-American Congress will be held at Santiago, Chile. Reduction of armaments, an American League of Nations and measures for combating the use of alcoholic beverages will be discussed.

"The League of Nations cannot bring the millenium. It is powerless to solve, or even deal with, some of the most menacing problems that confront us. But here is a cooperative, world movement, the first of its kind in history."—Raymond B. Fosdick.

HOPEFUL SIGNS

AMONG the hopeful signs of the approach of world peace, writes Dr. Fosdick in the *Atlantic Monthly* is the "habit of conference" which the series of international peace conferences is developing. He tells us that conference and consultation are actually helping to smooth out some of the world's difficulties. The League has sponsored conferences on such questions as passports, communication and transit, typhus epidemic, suppression of international opium traffic, feeding of Russian refugees, return of prisoners of war. "In brief," he says, "the world has been slowly developing the tradition of conference. . . . No one could claim that the lesson is perfectly learned. . . . It marks a new train of thought, a new method of approach, a new habit. . . . Who knows but that this habit of conference. . . will gradually supplant the old order of misunderstanding and conflict."

A new weekly called *World Peace*, published in Calcutta, India, has in a recent issue an article entitled "How World Peace Will Come." The article contains the following quotation:

"The longing of Christians for the second coming of Christ, of the followers of Lord Buddha for the appearance of Lord Maitreya, of the Mahomedans for the coming of Imam Mehedi, and of the Hindus for the return of Sree Krishna in the person of Lord Kalki to spiritualize them, to transform them, to purify them and to make a heaven of earth is more pronounced than ever before. People are eager to believe for the joy of believing. This belief is growing and spreading. People in their helplessness are looking up to heaven for a Savior. This expectation of the coming of a World Teacher embodies in it the highest hope and the noblest aspiration of humanity. It is a sure indication of the great spiritual height to which man has risen. And, indeed, this growing belief and longing, this hope and expectation are a sure indication that He, Whom a vast number is looking for, makes His appearance very soon. The angels of Heaven are in every land working for the coming of the Kingdom of God. They are taking immense pains for preparing the ground. They are getting ready for the final consummation. A vast number of associations and public bodies have sprung into existence, each working in some department or other of the vast work that lies ahead but all toward the same goal of Universal Brotherhood. We might here mention a few out of many. The first place of honor must be given to that body of men and women, the followers of the Great Rishis Baha'Ullah and Abdul Baha who are working indefatigably to spread the ideas of Universal Religion and Universal Brotherhood. Then, there are the Millennial Dawners in America, who are spreading, on the strength of Biblical prophesies, the message of God's Kingdom on earth being established in the very near future. Within the fold of Christianity, there are the Seventh Day Adventists, who are spreading a vast amount of literature bearing on the question of World Peace. Then, there

are the Free Religious Movement who have covered Europe and America, the New Thought Movement, the Theosophical Society, The Order of the Star in the East who have covered the whole world, The League of Religions Movement in England, The World Conscience Society in Italy, the International Peace Union in Switzerland, the Broederschap-Federatie, a federation of fifty Brotherhoods in Holland, the Union des Associations Internationales, an Association of nearly five hundred international organizations in Belgium, the League of Peace and Freedom, the National Peace Council in England, the League for the Equality of Races in Japan—all these are working, directly or indirectly, for the establishment of Human Brotherhood.”

“The supreme question before the human race today is whether we have spiritual assets enough to counterbalance the ever growing physical forces which science is placing at our disposal. Surely that is a question that constitutes a challenge to us all. . . . There are many of us who fervently believe that the spirit of Christianity contains the key to the solution of this great crisis, if only that spirit can be practically applied. How this is to be done in comprehensive fashion, however, my generation cannot tell you, and we hang our heads in shame at our own failure.”—Raymond B. Fosdick.

“All the created phenomena are subject to the law of change and transmutation. Youth is followed by old age, a tender plant becomes an old, decrepit tree, dynasties are born, wax strong, reach to the zenith of glory and then totter to the ground. Likewise every one of the world-religions has been the cause of progress and advancement in its own time, but now they have become like old, very old trees. They do not yield any more luscious fruits. Some

people persist in the unscientific belief that these very old trees will again become young, push forth leaves, blossoms and fruits. This is impossible. This age needs a young, vigorous plant with world-wide growing capacity.”

“We do not oppose the religion of any one. We act in accordance with the Gospel. But we must also act in accordance with the teachings of Baha’Ullah. They are—the oneness of the world of humanity, independent investigation of truth, abandonment of prejudice, universal peace, etc. You must act in accordance with these teachings.”

“In the coming of Christ the Divine teachings were given in accordance with the infancy of the human race. The teachings of Baha’Ullah 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 Bahais are working for a “universal” society of nations in which every country of the world shall be represented. That is divine justice. Only upon the foundation of justice to every race, people and religion can the edifice of universal peace be builded. In this edifice there will be many pillars: universal suffrage, a solution of the economic problem, universal justice in the form of government, a universal language, universal education, the conformity of science and religion. “The foundation of this palace,” writes Abdul Baha, “is to summon the people to the call of the Kingdom of God; its galleries are the principles of Baha’Ullah and its decorations the writings of the world of humanity; its radiant lamps are the lights of the divine Kingdom. Therefore, strive as much as thou canst to quicken the dead souls, to guide the erring ones, to cause to drink those who are thirsty and invite those who are hungry to sit around the heavenly table and partake of the Divine food.”

BAHAI NOTES

EVERY army needs oneness of command. In every war victory depends upon unity. If each private or each captain gave orders and followed his own individual opinion or conscience there would be no victory. Every great and successful business is organized like an army. Effectiveness depends upon unity of guidance. Boards and staffs meet in consultation. Then all follow the commander-in-chief to triumph. Such is the law of all practical action.

So it is in the business of the world. The same truth applies to the business of the Kingdom. Unity of direction is the secret of victory. Only by a divine organization, centering in units made pure, wise and effective by spiritual guidance and the power of the Holy Spirit can the army of light conquer the hosts of darkness. Unless the cohorts of the army of unity march together they can never establish peace upon earth and the divine civilization.

Therefore Baha'Ullah made Abdul Baha the Center of his covenant of unity. And Abdul Baha in his last will and testament named his grandson, Shoghi Effendi as Guardian and Center of the Cause after his (Abdul Baha's) departure. Abdul Baha also instructed his friends to elect local, national, universal spiritual assemblies to preserve unity in action. Shoghi Effendi, that pure, brilliant and distinguished branch of the tree of unity he appointed as head of the universal spiritual assembly. Thus organized will the Bahai Cause achieve oneness in divine direction.

MESSAGES FROM THE HOLY LAND

ALL those who love the Bahai teaching and its history feel in their hearts an especial love and devotion to Abdul Baha's sister, Bahaeyeh Khanum, whose life of heroic sacrifice and spiritual beauty is one of our world's priceless treasures. Therefore we greeted with joy the news that Shoghi Effendi had appointed her to be Head of the Cause during his absence from the Holy Land. Two of her recent letters, one to the East, one to the West, contain the following messages:

To Hadji Baba, a Persian Bahai: "To the servant of the sacred Threshold of the Blessed Beauty and the faithful friend of His Holiness Abdul Baha: Your letter full of heartfelt attractions and conscientious reflections, which you had written to his holiness Shoghi Effendi, was perused.

"As he has gone on a trip to various countries I am writing the answer. Today confirmations surround the holy steadfast souls in the Cause of the Blessed Beauty who have divine firmness in the Covenant and are faithful to His Holiness Abdul Baha. Praise be to the holy, immortal and eternal Name that you and all the spiritual friends attained to this gift and this bounty and are steadfast in the Covenant of God and are looking toward the appointed Center of the Cause, the Chosen Branch. What greater favor can be thought of than this!"

To the friends in Yonkers, New York: "Very dear loved ones of Abdul Baha: The letter you have written was received with the utmost joy for it was to us not only a message of love and unity but a message of humble devotion and servitude at the divine Threshold. It was not only the cause of comfort to our broken hearts but also a divine balm to our souls and we are sure that the spirit which that letter bore is the one which reigns in the heart of each single member of that united assembly.

"You have written that your number is small; but it is decidedly true that it is not numbers that count, it is, rather, the sincerity and devotion of the hearts. It is the heart that subduing, within itself, all earthly cares shines forth resplendent in the realm of love and selflessness, attracting to itself the souls of the weary and depressed, soothing their wounds with the balm of this Message. This new Revelation has in reality been the water of life unto the thirsty, a sea of knowledge unto the searcher, a message of condolence to the weary and a new spirit and life to the whole world. And now it remains that we, the humble servants of our Lord should be confirmed, through our own effort and through His bounty to diffuse this light everywhere and to carry this Glad Tidings to every cottage and princely home.

"We ask God to make each one of that assembly a herald of love wherever he may go and that he may be accepted as a humble servant of His Lord."

THE CONVENTION IN INDIA

*From The Daily Gazette
Karachi, India*

"Followers of the Bahai movement which has for its basic thought the oneness of all religions, will meet in Karachi in December when the third All-India Bahai Convention will be held. From Karachi is published the *Bahai News* a vital little sheet, edited and published by Mr. M. R. Shirazi, Professor of Persian at the D. J. Sind College. This soul-

ful young contemporary of ours has a circulation running into nearly five figures and a world-wide circle of readers."

The *Bahai News* has the following illuminating paragraph:—"Perhaps no Province in India, and no country in the world has received the Message so late as Sind and yet Sind might not merely lead the whole of India in its enthusiasm for the Bahai principles, we make bold to say, Sindhis may sooner or later carry the message all over the world. Already the *Seven Valleys* has been beautifully translated in Sindhi by Mirza Kalichbeg, and its first edition has almost been exhausted. *The Traveller's Narrative* is ready in manuscript awaiting printing, and Mr. Abbasi, a Sindi Bahai is working hard to translate other works and get them corrected by Mirza Kalichbeg. Professor Shirazi talking of the coming convention hopes it may pave the way for a world-federation and parliament of religions, and will announce to the world the need of a universal language, and a universal court of arbitration."

THE MOUNT CARMEL OF THE FUTURE

*A Prophecy Given by Abdul Baha at
the Tomb of the Bab, Sunday,
January 4, 1920*

"In this gathering," said Abdul Baha, "all the friends are assembled together in the utmost freedom, happiness and majesty. Nothing could be better than this. The day will come when this mountain will be resplendent with light, —lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its door will be open to all the people of the world. Whoever comes will be a guest. On the other side of the mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashreq'ul Azkar. On another part of it there will be a home for the

incurables. In still another part there will be a home for the poor. In still another part there will be a home for orphans. All these will be administered with love. I foresee that this harbor (Haifa) will be full of vessels. And from here to the Blessed Shrine (Bahje) there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahje similar institutions to those at Mount Carmel will be established. And from all these places the songs of praise and exaltation will be raised to the Supreme Concourse."

Regarding the Bahai Temple to be built on Mount Carmel Abdul Baha wrote to Mr. Charles Mason Remy of Washington, D. C., in a tablet dated October 7, 1921: "Some time ago I wrote thee a letter the content of which was that, praise be to God, thou hast become confirmed in drawing a plan for the pilgrim house in Haifa. It is my hope that this pilgrim house may be built under your supervision. Also in the future a Mashreq'ul Azkar will be established on Mount Carmel. Thou wilt be its architect and founder. I give thee this glad tidings."

OUR STAR OF THE WEST

The Star of the West is a wonderful record of the making of Bahai history, a treasure house of Bahai documents. It is a herald to teach the Cause, to unfold its principles and attract the multitudes who are hungering for the pure, universal, life-renewing teachings which Baha'Ullah and Abdul Baha are presenting to the world. As Abdul Baha has said: "Strive most strenuously that such Tablets, articles and news be published in its columns that they may become the cause of the attraction of the hearts of the seekers and conducive to the happiness of the hearts of the friends."

Shoghi Effendi has outlined his plan for the *Star of the West*, how he wishes it to become more and more universal so as to interest all those who are working for universal brotherhood, religion and peace; for we are all one who are seeking to build the universal city on earth.

To bring to consummation the glori-

ous destiny which Abdul Baha and Shoghi Effendi have planned for the *Star of the West* we need the cooperation of all the friends. We need scholarly, interesting articles, beautiful pictures and vital, universal news from all parts of the world. We need increased funds, for printing is expensive. We need a greatly increased subscription list to enable us to fulfill Shoghi Effendi's ideal for the *Star of the West*, that it may become a great spiritual teacher bringing the universal Glad Tidings to thousands of people. Therefore we ask the cooperation and assistance of every friend of Abdul Baha. To take extra subscriptions and additional single copies and give them to seekers is a great way of service. To subscribe for a friend is a splendid way to assist and to send to that friend's door each month this herald of the heavenly teachings. As a help to this increased circulation we are making special subscription offers.

OUR NEW SUBSCRIPTION OFFERS

Five months subscription to a *new* subscriber, \$1.00. Two subscriptions to one address, \$5.00. Ten subscriptions to one address, \$22.00 (in America). Two subscriptions, one to come each month, one to be sent in a bound volume at the end of the year, \$5.50 for the two subscriptions, bound volume in cloth; \$5.75 for the two subscriptions, bound volume in leather; postage for bound volume additional. Single copies 25 cents each, or ten copies to one address, \$2.00.

A BAHAI LIBRARY

The bound volumes of the *Star of the West* are a treasure house which every student of Bahai literature seeks to acquire. They contain within their pages glorious addresses and Tablets of Abdul Baha, priceless records of Bahai history, wonderful descriptions of the daily life of Abdul Baha and his spiritual influence in transforming human character and the dynamic, life-giving words which lift each longing human soul toward its divine destiny. One realizes the wealth of heavenly teachings and Bahai records in the back numbers of the *Star of the West* only when one sees them bound together.

The supply of Vol. I is now exhausted. Vol. II, which tells of Abdul Baha's addresses in Europe, is now becoming rare and, with Vol. III will soon be exhausted. Vol. III and Vol. IV contain the records of the Master's visit to America and his second visit to Europe. Vol. V and Vol. VI contain Bahai news during the Great War. Vol. VII and Vol. VIII are radiant with the wonderful compilations on "The Divine Art of Living" and "The New Covenant." These compilations go to the very heart of the spiritual life, its divine psychology, its joy, its glory, its power to transform the world. Vol. IX, Vol. X and Vol. XI are filled with Abdul Baha's Tablets after the war and beautiful accounts of visits with him in the Holy Land. Vol. XII contains the immortal narration of the last days and Ascension of Abdul Baha. Beautifully bound in three-fourths leather these volumes may be had for \$3.50 each; if two volumes are bound together, for \$6.00. There still remains a limited number of the special volume containing the chapters on "The Divine Art of Living." This volume may be had for \$2.50, postage additional. *Bahai News Service*, P. O. Box 283, Chicago, Illinois, U. S. A.

تکرار بهائیان غربی یا لائیک

حضرت عبدالقادر در مجموعه الواح عمومی عالم دولج مقرر به بهائیان یازده ایالت غرب در ایالات متحدہ خطاب فرموده و ایالت کالیفرنیا را که یکی از این یازده ایالت است به اراضی مقدسه تشبیه نموده جمعیت این یازده ایالت قریب به شانزده کروڑ نفوس است و مساحت آن بی اندک وسیع کوه های بلند آبشارهای جمیل و دامنه های پستی از صحرای هویدا احوالی نهایت میهمان نواز و وسیع الفکر خوش فطرت غریب پرور حریت دوست و پر همت هستند در سال گذشته بهائیان این قطعه بیشتر از پیش قیام بر انتشار تعالیم الهی و ترویج دین الله خود نمودند و در آنجا دو مقابل گشته و دامنه خدمات امری بسیار وسیع شده لهذا قصد آن نموده که از ۲۴ الی ۲۶ تومبر ۱۹۰۸ در شهر سانفرانسیسکو تکرار تبلیغ عمومی مفتوح نمایند احوالیان بلد که مانند ستاره های آسمان تحت مدد خدا دعوت نامه ها به بهائیان گشته و دامنه خدمات امری بسیار وسیع فرستاده که برای آن تکرار مهتم و کلام الهی بخود فرستاد و در آن ایام در محافل خصوصی و عمومی حاضر گردیدند و بسیار متنی برای تبلیغ احوالیان بلد ازین و تبلیغ بی شهرها و احوالیان این قطعه فرستاد تا کلام الله گوشزد دود و نزدیک گردد و جامعه بشری را بشریع مجانی دعوت نمایند حضرت عبدالقادر در ایام سفرشان در این ایام در نهایت تعریف از کالیفرنیا نمودند و فرمودند که احوالیان این قطعه استعداد و قابلیت کامل دارند لهذا هر کس منتظر است که این اول تکرار تبلیغی در غرب امریکه نتایج خوشی دهد .

مشترک الایمان در شیکاگو

الحمد لله بهمت و جانتشانی یاران الهی در این سال گذشته اساس زمین شرقی الاذکار در شیکاگو قرار دریاچه میشیگان گذارده شد و حال طبقه اولی آن تقریباً تمام گشته و انسان با چشم خود میبیند که بجه انداز این بنای آسمانی اثر در عالم بشری خواهد نمود در این اواخر خبر رسید که احوالی شرق دوباره وجهی برای مشرق الاذکار امریکه فرستاده اند این خبری نهایت سبب اهتزاز ارواح یار و اغیار گردید و بیشتر از پیشی دقت ناسر به این مضمون ایزدی جذب نمود و قوی معنوی این امر خواهد گشت چه که حضرت بهاء الله چنان تلوین خاور و باختر را بهم متحد کرده که مردمان شرق در ساختن بنای شرقی الاذکار در غرب شرکت می نمایند و اعانه مفرستند فی الحقیقه این یکی از بزرگترین معجزات این عصر زریحی است و تجلی این بنا و مهم ترین وسیله تبلیغ امر الله و شکی نیست هر چه زودتر این بنا و ملکوتی تمام شود حرکت و ولوله عظیمی در امریکان ملل دور و نزدیک خواهد انداخت

میرزا احمد سهراب

که الله در جزایر فنون ها مخترعند و مشرق دیگران است بعد دوره سلطنت رومان آمد و زمان جهانگیری و کشور کشانی مخصوص (میرا طرها و سروران رومی بود چنانچه بر قطعات کبیر آسیا و اروپا و آفریقا تسلط نام یافته قانون و تمدن و کثرت و روح محرومیت را با قضا بداد رسانیدند در قرن هفدهم میلادی در ایالات متحدہ نیزه ای افکار حریت دین و ضمیر و اصول حکومت دموکراسی و جمهوریت در امرای قلب کشته شد و مگر که رویه نهاده و چنان با زوری بظهور بیوست که آثار لذیذ آن نفوس گرسنه را بسوزد و شاخهای بر فومندش سایه بر چرخ ملل و خل نخلت و اغری دول را در ظل حکومت عادل ملی در آورد در قرن هجدهم و نوزدهم از این سیاسی در بین دول اروپا نشیافت و آن حکومت قدیمه مستبدانه تبدیل مشروطیت مطلقه نمود سلاطین فرعون های آن ممالک تقلاده اطاعت قانون را برگردان نهادند و ایاریها تا سس نموده و در آن مجالس و کلاسها جمع شده در شانم عمومی مشورت می نمودند و اینی که خیر صومرا در نظر دارد تشریع میکنند اما آنچه اختصاص با این قرن بیستم دارد و در نظر عقلا فیض دارا است حکمت کبری است همانا تربیت و ترقی نسوان است تا با این وسیله صعود تا علا درجه کمال و معرفت نمایند جمیع فلاسفه و ارباب عقل متفقند که اعظم مسئله دینی و اشترائی این قرن تربیت کامله دختران است یعنی باید به بنات هر ملتی امتیاز از حقوق عمومی تعلیم و تعلم را بدون هیچ بهانه عطا نمود تا آنها هم نتایج نفسیه خصوصیات خود را در تربیت دختران و پسران خود صرف نمایند و در جاده حقیقت قدم گذارند مردان را تا بد نمایند و کمال بخشند و این عالیه الظانی احوالیان و این کلین تا تبلیغ کلکشن خداوند و بوسه صلح و امانت نمایند در این مقام حضرت عبدالقادر در این موضع مهم مسائل روشن فرمایند :- " تا مسأرات تا مابین ذکور و نر و حقوق حاصل نشود عالم انسانی ترقیات خارق العاده نماید زمان بل که رکن مهم از دودرگن عظیمند و اول امری و عملی است تا ز بر اطفال اخور در سال ما در سنند آنان تا سبب اخلاف کنند و اطفال از تربیت نمایند بعد در امریکه تحصیل میکنند حالا اگر مری فعلی تا قضا باشد چگونه مری کامل گردد پس ترقی نسا سبب ترقی مردان است لهذا با بد نسا و تربیت کامل خود تا بد چه حال رسد زنان هم همان تعلیم و امتیازات را بدست آید تا همچنانکه در پیشتر نیز با حال در کالات عالم است تا نیز مشترک بشوند و البته اشترک در کالات نتایج تسلی و حقوق است عالمان تا را دیوال است بل که اکثر یک بالانات باید هر دو بال قوی باشد تا عالمان اشرا پرواز کنند اما تا یک بال قوی یک بال ضعیف مرغ پرواز نکند حرکتش بطی است خداوند هر دو را بشرف خلق کرده و در جمیع قوی مشترک فرموده جمیع امتیاز نداده چیزی که خداوند نداده چگونه ما بدیم ما باید تا جمیع امتیاز را با شکر از این گذشته در عالم حیوان نیز ذکور و نرانات است اما جمیع امتیاز بی نیست در عالم نبات ذکور و نرانات است و جمیع امتیاز که با وجود آنکه از عقل و مری و قوه میزه ندارند اما که بعضی عقل و قوه میزه میزند داریم چگونه چنین چیز را روا داریم که مخالف عقل است پس ثابت شد که امتیاز عظیم این قرن و بزرگترین تعلیم این امر حریت و تربیت نسوان است زنان بهائی با بد مصدری شئونات جسمانی و مریکز علوم و فنون نورانی باشند از زنان سایر ملل سبقت جویند پدران بهائی را تکلیف بر عطا

در تربیت دختران عند الله

جمیع عذری مقبول نه

تکلیف بهائیان علی الخصوص در صورت این توفیق که عالم در بستن خوشی افتاده

جد عالم بشری است و هر چه که او بگوید است و حضرت
بهاالله مردانها و خود را حکما میباید از او بخواهند
نیست و اطاعت و انقیاد بر عیال نوری نمایند و نفوس را از بندگی او
برهانند. بعد از این چون تکلیف میرفت که تعصباتی و ملی
و اقتصاد قدر کاسته خواهد شد مگر عالم از خود غفلت اندازد
باید روشن از حبس نفس رهجو و از قید رذیلتی های بی پروا خود را آزاد
خواهند نمود و در جویا صفا حقیقت وجدان و یگانگی و فرزانگی روح

پرواز خواهند کرد
و هر هزار انفسی که این امید خیر خواهان آسیا و اروپا بخواهند
و علاوه بر بعضی و عدالت های قدیمه چشم دشمنی های جدیدی در
قلوب کاسته شده که آثار آن جزو بحالیه و جنگ های مستقل است
سرمه های دول و سیاستور اروپا که در ظاهر اسرار خود
و صلح بر زبان مبر اند ولی در پنهان گریه و قصاصها دارند
و در حفظ مقامهای خود میکوشند و آتش حرص و آز را بیشتر
از پیش رویشان نگاه میدارند و در جاری مرابطه بین المللی را دائما
یک انگیزه نمایند تا مابقی گری کنند و امروز غفلت از جاده صلح و گرازی
از طریق سخت بزرگتر نیست اگر تربیت است - خود دوستی ریاست
طلبی ترجمه منافع شخصی بر منافع عمومی کبر و نخوت عقلانی و
روحانیت مجیزه نوین است داخل و خارج است و تا اساس این
صفات مخدومه بر باد نرود توان معنوی حصول این برد بلایان
خوش الحان و حدت عالم از خود آموشد و در خفا علم و معرفت
بی پروا در سحر جان بخش صرف و صفا نمیزورد و با زبان لطف
و مرحمت نمیزارد در این موقع پر خطر است که ندای صلح و سلام
بهائیان از هر گوشه و کنار باید بلند گردد و شعله جهان سوز
حیث خار و خشاک غیرتیت و دویت را بسوزاند در میان
دوستان ایران و آمریکا اساس وحدت جدیدی گذارند و شوق
جزئیات ناکلیفه فراموش شود و کلیات و سیاست عمیق موضع لطف
و بیان گردد ابواب رسالت از هر جهت مفتح شود و ریشه
های تجاری و فنی و علمی حکمت گردد احسان روحانی بر افکاض ضعیفه
اشکاف غلبه نماید و هاله و ولوله جدیدی از سرها بروز نماید
آتش حقیقت عمومی اشکار خشمگینه از آه قدیمه را بسوزاند و بر قدرتی
ربانی نیا های جدید الفت و رافت در زمینهای شجره بکار
چون درست ملاحظه نمایند این نکته محتمله برده
از بیخ بر آید که امروز دوی جمع مرضهای عالم اشکافا
تربیت اخلاق است اخلاق بویژه در خاست و اعمال آثار اخلاق
نیست و اعمال آثار اخلاق آثار نیست و اعمال کو اگر اخلاق ملایطه
مربیان حقیقی تصفیه شود همانا افق قلوب از ابرهای ظلمت و مظهر
گردد آرزو ها متلاذم بهبران و فلاسفه روحانی محقق شود و
دوره جدید و قرن طلایین از عالم مکنون قدر بعبه ظهور کند

پس بهائیان در تربیت اطفال بشر باید کمر خدمت
برینند این خدمت عظیمی است که اینها بهتر و خوشتر
میتوانند ببل خشمگین نمایند زیرا حضرت بهاالله این
جمع را از میان ملل و ادیان مختلفه اضی انتخاب فرموده و بواسطه
تربیت خصوصی هر یک را از تعصبات قدیمه و آزار و مندرسه و
فلسفه ها بوسیله آزاد نموده و در هر درسه علم و دانش
حقیقی تعلیم داده و ضمیر عمومی و انکار و رقابت را از یاد و اصول
مهر رویشان با نفع اعطا فرموده اسرار جمیع کتب مقدسه را
کشف فرموده و سینه بینه را واضح و آشکار ساخته کلید خجالت
دنیوی و اخروی را در دستانها گذارده و قیود تعصبات ملی
و دینی آنها را شکسته اطفال بشر را خطاب فرموده :-

" اسرار عالم بر ما باریک دارد و بر کویک شایخار "
لهذا مهمترین تکلیف بهائیان عالم آنکه اول در میان
خود اساس قصر صیحت و یگانگی جدیدی بگذارند و خود را بخلق
بان اخلاق جهانی نمایند و ثانی بر دعوت ملل و رویشا
ضمائم دول قیام کنند زیرا ذات نابافته از هستی بخش
کی تواند که بشود هستی بخش پس معلوم شد که دوی
مرضهای جهان تعالیم آسمانی حضرت بهاالله است
و طبیان این حزن بظهور هر نفسی از روی خلوص بندت
قیام نماید و این ادویه را برضای بدهد حتی فوری حاصل گردد
آرزوی همگی خادمین خیمه باخت از ابتدای انتشار آن
الهیومنا هذا این بوده که در این طریق حقیقی به هیئت جامعه
بهائیان شرق و غرب نماید اخبار آن و کلمات شریفه را در غرب
انتشار دهد و اصول متدین غرب را به شرق برساند تا از
امتزاج این دو روح آثار جدیدی در عالم ظاهر گردد و بنیاد
متین تعاون و تعاضد حقیقی گذارده شود و خاور و باختر
مانند دو دلدرد دست در آغوش یکدیگر نمایند ظلمت های قرون
ماضیه بر طرف گردد و شمس وحدت عمومی و آسایش بشری از افق
ارواح طلوع نماید ولی از اینها که پیشرفت این امر منوط با سیاست مادی
در سنوات اخیر اشکالات دوستان امده و محقق آن آرزو کا صعب
نمکن گردید و خیمه باخت از انعام و لطف مهمه خود گاه گاه بیاز
میاند و همیشه امیدوار بوده که یاران بعین انعام نظر باین
خطا ها نموده و در آئینه اعضا و این اداره را از هر جهت تأیید
فرمایند و از دعاها بخود فراموش نکنند تا آنکه از نوبت و کلمات
ظاهری و باطنی دوستان این نداء ضعیف بیرون رود و این
جریه حقیر اهمیت خارق العاده پیدا نماید و در روح مقالات
مقدمه و انتشار اطلاعات علمی و فنی سعی بی پایان کند
در این واحد اداره خیمه باخت تغییرات کلیه حاصل شده
مدیران و محررین ماهری برای قسمت انگلیسی آن معین گردید
و انشاء الله قسمت فارسی آن هم آوازه جدیدی بلند خواهد
نمود از فارین محترم شرق جامع شود که اخبارات و مقالات
باین اداره ارسال دارند تا ریشه و حدت عمومی حکمت گردد
و اساس معرفت حقیقی گذارده شود

تربیت نسوان از اقتیاد مخصوصه این قرن

تاریخ بمانشان میدهد که هر قرن دارای اشکاف مخصوص
و وقایع منحصه است مثلاً چهار قرن قبل از حضرت مسیح
در میان فلسفه عقلی بنقطه شمال رسید و فیلسوفهای
شهری مانند دشاغورت و اسپطوس و سقراط و افلاطون
در جمیع علوم و کلمات آن عصر کتب و رسائلی تألیف نمودند

The Bahai Magazine

STAR OF THE WEST

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ABDUL BAHA

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DECEMBER, 1922

ECONOMIC HAPPINESS FOR THE HUMAN RACE

The following, hitherto unpublished, address of Abdul Baha was given in Montreal, Canada in 1912. It reveals the prophetic quality of his solution of the question of economic right and justice. "Earth," he said, "can be made a paradise." We add to this address a short compilation of his words on economics and on its spiritual foundation.

I

IT seems as though all creatures can exist singly and alone. For example, a tree can exist solitary and alone on a given prairie or in a valley or on the mountainside. An animal upon a mountain or a bird soaring in the air might live a solitary life. They are not in need of cooperation or solidarity. Such animated beings enjoy the greatest comfort and happiness in their respective solitary lives.

On the contrary, man cannot live singly and alone. He is in need of continuous cooperation and mutual help. For example, a man living alone in the wilderness will eventually starve. He can never, singly and alone, provide himself with all the necessities of existence. Therefore, he is in need of cooperation and reciprocity.

The mystery of this phenomenon, the cause thereof is this, that mankind has been created from one single origin, has branched off from one family. Thus in reality all mankind represents one family. God has not created any difference. He has created all as one that thus this family might live in perfect happiness and well-being.

Regarding reciprocity and cooperation: each member of the body politic should live in the utmost comfort and welfare because each individual member of humanity is a member of the body politic and if one member of the members be in distress or be afflicted with some disease all the other members must necessarily suffer. For example, a member of the human organism is the eye. If the eye should be affected that affliction would affect the whole nervous system. Hence, if a member of the body politic becomes afflicted, in reality, from the standpoint of sympathetic connection, all will share that affliction since this (one afflicted) is a member of the group of members, a part of the whole. Is it possible for one member or part to be in distress and the other members to be at ease? It is impossible! Hence God has desired that in the body politic of humanity each one shall enjoy perfect welfare and comfort.

Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direst misery, some members are satisfied and some are hungry,

some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness.

Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, "Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honored, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness."

Such utter indifference in the human family is due to lack of control, to lack of a working law, to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.

His Holiness Baha'Ullah has given instructions regarding every one of the questions confronting humanity. He has given teachings and instructions with regard to every one of the problems with which man struggles. Among them are (the teachings) concerning the question of economics that all the members of the body politic may enjoy through the working out of this solution the greatest happiness, welfare and comfort without any harm or injury attacking the general order of things. Thereby no difference or dissension will occur. No sedition or contention will take place. The solution is this:

First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service. In every village there must be established a general storehouse which will have a number of revenues.

The first revenue will be that of the tenths or tithes.

The second revenue (will be derived) from the animals.

The third revenue, from the minerals, that is to say, every mine prospected or discovered, a third thereof will go to this vast storehouse.

The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the general storehouse.

Fifth, if any treasures shall be found on the land they should be devoted to this storehouse.

All these revenues will be assembled in this storehouse.

As to the first, the tenths or tithes: we will consider a farmer, one of the peasants. We will look into his income. We will find out, for instance, what is his annual revenue and also what are his expenditures. Now, if his income be equal to his expenditures, from such a farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any sort, needing as he does all his income. Another farmer may have expenses running up to one thousand dollars we will say, and his income is two thousand dollars. From such an one a tenth will be required, because he has a surplus. But if his income be ten thousand dollars and his expenses one thousand dollars or his income twenty thousand dollars, he will have to pay as taxes, one-fourth. If his income be one hundred thousand dollars and his expenses five thousand, one-third will he have to pay because he has still a surplus, since his expenses are five thousand

and his income one hundred thousand. If he pays, say, thirty-five thousand dollars, in addition to the expenditure of five thousand he still has sixty thousand left. But if his expenses be ten thousand and his income two hundred thousand then he must give an even half because ninety thousand will be in that case the sum remaining. Such a scale as this will determine allotment of taxes. All the income from such revenues will go to this general storehouse.

Then there must be considered such emergencies as follows: a certain farmer whose expenses run up to ten thousand dollars and whose income is only five thousand, he will receive necessary expenses from this storehouse. Five thousand dollars will be allotted to him so he will not be in need.

Then the orphans will be looked after all of whose expenses will be taken care of. The cripples in the village—all their expenses will be looked after. The poor in the village—their necessary expenses will be defrayed. And other members who for valid reasons are incapacitated—the blind, the old, the deaf—their comfort must be looked after. In the village no one will remain in need or in want. All will live in the utmost comfort and welfare. Yet no scism will assail the general order of the body politic.

Hence the expenses or expenditures of the general storehouse are now made clear and its activities made manifest. The income of this general storehouse has been shown. Certain trustees will be elected by the people in a given village to look after these transactions. The farmers will be taken care of and if after all these expenses are defrayed any surplus is found in the storehouse it must be transferred to the National Treasury.

This system is all thus ordered so that in the village the very poor will be comfortable, the orphans will live happily and well; in a word, no one will be left destitute. All the individual members of the body politic will thus live comfortably and well.

For larger cities, naturally, there will be a system on a larger scale. Were it to go into that solution the details thereof would be very lengthy.

The result of this (system) will be that each individual member of the body politic will live most comfortably and happily under obligation to no one. Nevertheless, there will be preservation of degrees because in the world of humanity there must needs be degrees. The body politic may well be likened to an army. In this army there must be a general, there must be a sergeant, there must be a marshal, there must be the infantry; but all must enjoy the greatest comfort and welfare.

God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm everyone. The verdure of the earth is for everyone. Therefore there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being.

But if conditions are such that some are happy and comfortable and some in misery; some are accumulating exorbitant wealth and others are in dire want—under such a system it is impossible for man to be happy and impossible for him to win the good pleasure of God. God is kind to all. The good pleasure of God consists in the welfare of all the individual members of mankind.

A Persian king was one night in his palace, living in the greatest luxury and comfort. Through excessive joy and gladness he addressed a certain man, saying: "Of all my life this is the happiest moment. Praise be to God, from every point prosperity appears and fortune smiles! My treasury is full and the army is well taken care of. My palaces are many; my land unlimited; my family is well off; my honor and sovereignty are great. What more could I want!"

The poor man at the gate of his palace spoke out, saying: "O kind king! Assuming that you are from every point of view so happy, free from every worry and sadness—do you not worry for us? You say that on your own account you have no worries—but do you never worry about the poor in your land? Is it becoming or meet that you should

be so well off and we in such dire want and need? In view of our needs and troubles how can you rest in your palace, how can you even say that you are free from worries and sorrows? As a ruler you must not be so egoistic as to think of yourself alone but you must think of those who are your subjects. When we are comfortable then you will be comfortable; when we are in misery how can you, as a king, be in happiness?"

The purport is this that we are all inhabiting one globe of earth. In reality we are one family and each one of us is a member of this family. We must all be in the greatest happiness and comfort, under a just rule and regulation which is according to the good pleasure of God, thus causing us to be happy, for this life is fleeting.

If man were to care for himself only he would be nothing but an animal for only the animals are thus egoistic. If you bring a thousand sheep to a well to kill nine hundred and ninety-nine the one remaining sheep would go on grazing, not thinking of the others and worrying not at all about the lost, never bothering that its own kind had passed away, or had perished or been killed. To look after one's self only is therefore an animal propensity. It is the animal propensity to live solitary and alone. It is the animal proclivity to look after one's own comfort. But man was created to be a man—to be fair, to be just, to be merciful, to be kind to all his species, never to be willing that he himself be well off while others are in misery and distress—this is an attribute of the animal and not of man. Nay, rather, man should be willing to accept hardships for himself in order that others may enjoy wealth; he should enjoy trouble for himself that others may enjoy happiness and well-being. This is the attribute of man. This is becoming of man. Otherwise man is not man—he is less than the animal.

The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reason-

ing faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man.

Man is he who forgets his own interests for the sake of others. His own comfort he forfeits for the well-being of all. Nay, rather, his own life must be willing to forfeit for the life of mankind. Such a man is the honor of the world of humanity. Such a man is the glory of the world of mankind. Such a man is the one who wins eternal bliss. Such a man is near to the threshold of God. Such a man is the very manifestation of eternal happiness. Otherwise, men are like animals, exhibiting the same proclivities and propensities as the world of animals. What distinction is there? What prerogatives, what perfections? None whatever! Animals are better even—thinking only of themselves and negligent of the needs of others.

Consider how the greatest men in the world—whether among prophets or philosophers—all have forfeited their own comfort, have sacrificed their own pleasure for the well-being of humanity. They have sacrificed their own lives for the body politic. They have sacrificed their own wealth for that of the general welfare. They have forfeited their own honor for the honor of mankind. Therefore it becomes evident that this is the highest attainment for the world of humanity.

We ask God to endow human souls with justice so that they may be fair, and may strive to provide for the comfort of all, that each member of humanity may pass his life in the utmost comfort and welfare. Then this material world will become the very paradise of the Kingdom, this elemental earth will be in a heavenly state and all the servants of God will live in the utmost joy, happiness and gladness. We must all strive and concentrate all our thoughts in order that such happiness may accrue to the world of humanity.

II. COMPILATION

The question of socialization is very important. It will not be solved by strikes for wages. All the governments of the world must be united and organize an assembly the members of which should be elected from the parliaments and the nobles of the nations. These must plan with utmost wisdom and power so that neither the capitalists suffer from enormous losses nor the laborers become needy. In the utmost moderation they should make the law; then announce to the public that the rights of the working people are to be strongly preserved. Also the rights of the capitalists are to be protected. When such a general plan is adopted by the will of both sides, should a strike occur, all the governments of the world collectively should resist it. Otherwise, the labor problem will lead to much destruction, especially in Europe. Terrible things will take place.

For instance, the owners of properties, mines and factories should share their incomes with their employees and give a fairly certain percentage of their products to their workingmen in order that the employees may receive, beside their wages, some of the general income of the factory so that the employee may strive with his soul in the work.

No more trusts will remain in the future. The question of the trusts will be wiped away entirely. Also, every factory that has ten thousand shares will give two thousand shares of these ten thousand to its employees and will write the shares in their names, so that they may have them, and the rest will belong to the capitalists. Then at the end of the month or year whatever they may earn after the expenses and wages are paid, according to the number of shares, should be divided among both. In reality, so far great injustice has befallen the common people. Laws must be made because it is impossible for the laborers to be satisfied with the present system. They will strike every month and every year. Finally, the capitalists will lose. In ancient times a strike occurred among the Turkish soldiers. They said to the government: 'Our wages are very small

and they should be increased.' The government was forced to give them their demands. Shortly afterwards they struck again. Finally all the incomes went to the pockets of the soldiers to the extent that they killed the king, saying: 'Why didst thou not increase the income so that we might have received more?'

It is impossible for a country to live properly without laws. To solve this problem rigorous laws must be made, so that all the governments of the world will be the protectors thereof.

(From a talk given in America in 1912 at the home of a government official.)

In the Bolshevistic principles equality is effected through force. The masses who are opposed to the people of rank and to the wealthy class desire to partake of their advantages.

But in the Divine Teachings equality is brought about through a ready willingness to share. It is commanded as regards wealth that the rich among the people, and the aristocrats should, by their own free will and for the sake of their own happiness, concern themselves with and care for the poor. This equality is the result of the lofty characteristics and noble attributes of mankind.

(From a Tablet to Olly Schwarz, Stuttgart, Germany. Mount Carmel, Feb. 1920.)

But where thousands are considering these questions, we have more essential questions. The secret of the solution of the whole economic question is divine in nature and is concerned with the world of the heart and spirit. In the Bahai teaching this is most completely explained. . . .

The disease which afflicts the body politic is lack of love and absence of altruism. In the heart of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power there can be no healing, no agreement among mankind. Love and unity is the need of the body

politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must cleave to that 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

unity and fellowship in human hearts. Neither can patriotism nor racial prejudice effect a cure. It can be accomplished only through the divine bounties and the spiritual bestowals which have descended from God in this day for that purpose.

FROM "THE GOSPEL OF BUDDHA"

BY PAUL CARUS

"If we liberate our hearts from petty selfishness, wish no ill to others, and become clear as a crystal diamond reflecting the light of truth, what a radiant picture will appear in us mirroring things as they are, without the admixture of burning desires, without the distortion of erroneous illusion, without the agitation of sinful unrest."

"Blessed is he who has become an embodiment of truth and loving-kindness. He conquers although he may be wounded; he is glorious and happy, although he may suffer; he is strong, although he may break down under the burden of his work; he is immortal, although he may die. The essence of his being is immortality."

"The truth is noble and sweet; the truth can deliver you from evil. There is no saviour in the world except the truth."

THE COMMUNICATION OF BLISS *One of the Parables*

"Annabhara, the slave of Sumana, having just cut the grass on the meadow, saw a shramana (ascetic) with his bowl begging for food. And throwing down his bundle of grass he ran into the house and returned with the rice that had been provided for his own food.

"The shramana ate the rice and gladdened him with words of religious comfort.

"The daughter of Sumana, having observed the scene from a window, called out: 'Good! Annabhara, good! Very good!'

"Sumana, hearing these words, inquired what she meant, and on being informed about Annabhara's devotion and the words of comfort he had received from the shramana, went to his slave and offered him money to divide the bliss of his offering.

"My Lord,' said Annabhara, 'let me first ask the venerable man.' And approaching the shramana, he said: 'My master has asked me to share with him the bliss of the offering I made you of my allowance of rice. Is it right that I should divide it with him?'

"The shramana replied in a parable. He said: 'In a village of one hundred houses a single light was burning. Then a neighbor came with his lamp and lit it; and in this same way the light was communicated from house to house and the brightness in the village was increased. Thus the light of religion may be diffused without stinting him who communicates it. Let the bliss of thy offering also be diffused. Divide it.'

"Annabhara returned to his master's house and said to him: 'I present you, my Lord, with a share of the bliss of my offering. Deign to accept it.'

"Sumana accepted it and offered his slave a sum of money, but Annabhara replied: 'Not so, my Lord; if I accept your money it would appear as if I sold you my share. Bliss cannot be sold; please accept it as a gift.'

"The master replied: 'Brother Annabhara, from this day forth thou shalt be free. Live with me as my friend and accept this present as a token of my respect.'"—"The Gospel of Buddha": Open Court Publishing Co., Chicago.



THE ASCENSION OF ABDUL BAHA

ON the twenty-eighth of November, one year ago, Abdul Baha ascended to the City of Light. The press and magazines all over the world have written of his life and world-wide spiritual influence. Mr. Frederic Dean gives, in "The Independent and the Weekly Review," of December 24, 1921 a personal reminiscence of his meeting with Abdul Baha in New York City in 1912:

"Abdul Baha, whose death was chronicled in the press the other day, was more than a personality—he was an inspiration; an idealist, whose self-devotion breathed new life into dying creeds. His gospel appealed with equal force to Christians, Moslems and Jews; to Buddhists and Hindus, Shintoists and Parsis. His idealism was to many a manifestation of the very source of life, light and love. He came at a time when the soul's craving for hope and faith was—seemingly—unappeased by any one of the many organized and acknowledged religions.

"I first met the teacher in an uptown church. I had been sent by my paper to report the sermon. The speaker's likeness to my own father was so startling that, immediately after the service, I entered the anteroom and told him of the remarkable resemblance. Very quietly he answered: 'I *am* your father and you are my son. Come and dine with me.' Another engagement prevented, but I asked if I might take breakfast with him the following morning. 'Come,' he said. I went. And after that first meeting followed others. We walked in his garden, and, as we walked, we talked. I told him of his peculiar at-

traction to me on account of my own outlook on life; that I was a Buddhist—a Buddhist-Christian. 'So am I,' replied the teacher. 'I am also a Confucian-Christian and a Brahmin-Christian; a Jewish and a Mohammedan-Christian. I am a brother to all who love truth—truth in whatsoever garb they choose to clothe it.'

Major W. Tudor-Pole of London, England, who with General Allenby entered Haifa in August, 1918 prepared a beautiful memorandum of the expressions of love and appreciation which government officials and the press gave to Abdul Baha after his ascension. "As I write," says Major Tudor-Pole, in conclusion, "certain memories come back to me with a strange insistence.

"I remember standing beside the Master in the pulpit of the City Temple, London, watching over five thousand people breathlessly absorbed in listening to Abdul Baha's living spiritual words, and in watching his every smile and movement.

"I remember walking with him through the woods at Clifton, 1911, when he spoke of the coming of a spiritual renaissance within the Christian Churches; or, wandering along the banks of the Seine at sunset, 1913, when the Master spoke of the Great War that was to come, and of the Most Great Peace that would ultimately follow it.

"I have sat beside him at Ramleh, Alexandria, Egypt, beneath the palms, and while he spoke of the essential unity of all mankind. There were Christians, Jews, Moslems, Parsis, Hindus and Freethinkers sitting around him on

that occasion, one and all united with the same faith and aspiration.

“I remember walking alone with the Master on Mount Carmel’s slopes, sharing his frugal meals in his Haifa house, listening to his melodious chanting within the Garden Tomb, living as one of the family within Baha’Ullah’s house at Acca.

“There is no death. The Master lives on in our midst, and the great spiritual work of human redemption goes forward unceasingly.

“Despite the apparent world tribulations of the present hour, the dawn of a new Day approaches, and it is the privilege of every man and woman alive today to work serenely and faithfully for the coming of world peace and true human brotherhood.”

It is very fitting that in commemoration of the Ascension of Abdul Baha one year ago we quote some of the immortal sentences from the last will and testament of the Master as they were chosen by Shoghi Effendi, the Guardian of the Cause and Lady Bloomfield in their little book, “The Passing of Abdul Baha.” We quote also the connecting sentences from this wonderful booklet and, at the close, extracts from two of Abdul Baha’s last Tablets.

“O ye beloved of the Lord! In this sacred Dispensation, conflict and contention are in no wise permitted. Every aggressor deprives himself of God’s grace. It is incumbent upon everyone to show the utmost love, rectitude of conduct, straightforwardness and sincere kindness unto all the peoples and kindreds of the world, be they friends or strangers. So intense must be the spirit of love and lovingkindness that the stranger may find himself a friend, the enemy a true brother, no difference whatsoever existing between them.

“For universality is of God and all limitations are earthly.

“Thus man must strive that this reality may manifest virtues and perfections, the light whereof may shine upon

everyone. The light of the sun shineth upon all the world and the merciful showers of Divine Providence fall upon all peoples. The vivifying breeze reviveth every living creature, and all beings endued with life obtain their share and portion at His heavenly board. In like manner the affections and lovingkindness of the servants of the One True God must be bountifully and universally extended to all mankind. Regarding this, restrictions and limitations are in no wise permitted.

“Wherefore, O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindness, good-will and friendliness; that all the world of being may be filled with the holy ecstasy of the grace of Baha; that ignorance, enmity, hate and rancour may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the light of Unity. Should other peoples and nations be unfaithful to you, show your fidelity unto them; should they be unjust towards you, show justice towards them; should they keep aloof from you, attract them to yourselves; should they show their enmity, be friendly towards them; should they poison your lives, sweeten their souls; should they inflict a wound upon you, be a salve to their sores. Such are the attributes of the sincere! Such are the attributes of the truthful!

“O ye beloved of the Lord! Strive with all your hearts to shield the Cause of God from the onslaught of the insincere, for such souls as these cause the straight to become crooked and all benevolent efforts to produce contrary results.”

Regarding the afflictions and trials that have befallen him in this world and his desire for martyrdom, Abdul Baha reveals the following:

“O God, my God! Thou seest this wronged servant of thine, held fast in the talons of ferocious lions, of ravening wolves, bloodthirsty beasts. Graciously assist me, through my love for Thee, that I may drink deep of the

Chalice that brimmeth over with faithfulness to Thee and is filled with Thy bountiful Grace; so that, fallen upon the dust, I may sink prostrate and senseless whilst my vesture is dyed crimson with my blood. This is my wish, my heart's desire, my hope, my pride, my glory. Grant, O Lord, my God and my Refuge, that in my last hour, my end may even as musk shed its fragrance of glory! I call Thee to witness that no day passeth but that I quaff my fill from this cup, so grievous are the misdeeds wrought by them that have broken the Covenant, kindled discord, showed their malice, stirred up sedition in the land and dishonoured Thee amidst Thy servants. Lord, shield Thou from these Covenant-breakers the mighty stronghold of Thy Faith and protect Thy secret Sanctuary from the onslaught of the ungodly.

“Thou art in truth, the Mighty, the Powerful, the Gracious, the Strong.

“Lord! Thou seest all things weeping me, and my kindred rejoicing in my woes. By Thy glory, O my God! Even amongst my enemies, some have lamented my troubles and my distress, and of the envious ones a number have shed tears because of my cares, my exile and my afflictions. They did this because they found naught in me but affection and care, and witnessed naught but kindness and mercy. As they saw me swept into the flood of tribulation and adversity, and exposed even as a target to the arrows of fate, their hearts were moved with compassion, tears came to their eyes and they testified, declaring: ‘The Lord is our witness; naught have we seen in him but faithfulness, generosity and extreme compassion.’ The Covenant-breakers, foreboders of evil, waxed fiercer in their rancour, rejoiced as I fell victim to the most grievous ordeal, bestirred themselves against me, and made merry over the heart-rending happenings around me.

“Lord! My cup of woe runneth over, and from all sides blows are fiercely raging upon me. The darts of affliction have compassed me round and the arrows of distress have rained upon me. Thus tribulation overwhelmed me, and

my strength, because of the onslaught of the foeman, became weakness within me, whilst I stood alone and forsaken in the midst of my woes. Lord, have mercy upon me, lift me up unto Thyself and make me to drink from the chalice of martyrdom, for the wide world with all its vastness can no longer contain me. Thou art verily the Merciful, the Compassionate, the Gracious, the All-Bountiful.”

He prays for the protection of his friends:

“O Lord, my God! Assist Thy loved ones to be firm in Thy Faith, to walk in Thy ways, to be steadfast in Thy Cause. Give them Thy grace to withstand the onslaught of self and passion, to follow the light of Divine Guidance. Thou art the Powerful, the Gracious, the Self-Subsisting, the Bestower, the Compassionate, the Almighty, the All-Bountiful.”

For his enemies this is his prayer:

“I call upon Thee, O Lord, my God! with my tongue and with all my heart, not to requite them for their cruelty and their wrong deeds, their craft and their mischief, for they are foolish and ignoble, and know not what they do. They discern not good from evil, neither do they distinguish right from wrong, nor justice from injustice. They follow their own desires and walk in the footsteps of the most imperfect and foolish amongst them. O my Lord! have mercy upon them, shield them from all afflictions in these troubled times, and grant that all trials and hardships may be the lot of this, Thy servant, that has fallen into this darksome pit. Single me out for every woe and make me a sacrifice for all Thy loved ones! O Lord, Most High! May my soul, my life, my being, my spirit, my all be offered up for them! O God, my God! Lowly, suppliant and fallen upon my face, I beseech Thee, with all the ardour of my invocation to pardon whomsoever hath hurt me, to forgive him that hath conspired against me and offended me and to wash away the misdeeds of them that have wrought injustice upon me. Vouchsafe unto them Thy goodly gifts; give them joy, relieve

them from sorrow, grant them peace and prosperity; give them Thy bliss and pour upon them Thy bounty. Thou art the Powerful, the Gracious, the Help in peril, the Self-Subsisting."

Touching the importance of teaching the Cause of God these are his words:

"O ye that stand fast in the Covenant: When the hour cometh that this wronged and broken-winged bird will have taken its flight unto the Celestial Concourse, when it will have hastened to the Realm of the Unseen and its mortal frame will have been either lost or hidden 'neath the dust it is incumbent upon the Afnan that are steadfast in the Covenant of God and have branched from the Tree of Holiness, the Hands (pillars) of the Cause of God, (the glory of the Lord rest upon them) and all the friends and loved ones, one and all to bestir themselves and arise with heart and soul with one accord to diffuse the sweet savours of God, to teach His Cause and to promote His Faith. It behoveth them not to rest for a moment, neither to seek repose. They must disperse themselves in every land, pass by every clime and travel throughout all regions. Bestirred, without rest, and steadfast to the end they must raise in every land the triumphant cry, 'Ya Baha El-Abba, (O Thou the Glory of Glories,) must achieve renown in the world wherever they go, must burn brightly even as a torch in every meeting and must kindle the flame of divine love in every assembly; that the Light of Truth may rise resplendent in the midmost heart of the world, that throughout the East and throughout the West a vast concourse may gather under the shadow of the Word of God, that the sweet savours of holiness may be diffused, that faces may radiantly shine, that hearts may be filled with the Divine Spirit and souls may heavenly life attain."

"The disciples of Christ forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion and, with absolute detachment, scattered far and wide, calling the peoples of the world to

the Divine Guidance, till at last they made the world another world, illumined the surface of the earth, and even to their last hour proved self-sacrificing in the pathway of that Beloved One of God. Finally in various lands they suffered glorious martyrdom. Let them that are men of action follow in their footsteps.

"Whosoever and whatsoever meeting becometh a hindrance to the diffusion of the Light of Faith, let the loved ones give them counsel and say: 'Of all the gifts of God the greatest is the gift of teaching. It draweth unto us the grace of God and is our first obligation. Of such a gift why do we deprive ourselves? Nay, our lives, our goods, our comfort, our rest, we offer them all in sacrifice for the Abha Beauty, and teach the Cause of God.' Caution and prudence, however, must be observed even as recorded in the Book. The veil must in no wise be suddenly rent asunder."

In one of his last Tablets Abdul Baha wrote: "Regard not the person of Abdul Baha, for he will eventually take his leave of you all; nay, fix your gaze upon the Word of God. Should it rise and be exalted rejoice, be glad and thankful even though Abdul Baha be under a drawn sword, be imprisoned or be cast into bonds: for that which is of transcendent importance is the Holy Temple of the Cause of God and not the mortal frame of Abdul Baha. The loved ones of God must arise with such steadfastness that should hundreds of souls, even as Abdul Baha himself, be made a target for the darts of woe, nothing whatsoever shall affect or lessen their firm resolve, their intention, their ardour, their enkindlement, their service to the Cause of God. . . . This, O ye beloved of the Lord is my counsel and my exhortation unto you. Well is it with him whom the Lord aideth to do even as bidden in this pure and sanctified Tablet."

His very last Tablet, graciously revealed for his loved ones in Stuttgart, conveys his reflections upon this transient world, and his counsels to his loved ones that dwell therein:

"O ye beloved of the Lord! In this mortal world, nothing whatsoever endur-

eth. The peoples of the earth dwell therein and spend a number of days uselessly, ultimately descending beneath the dust, repairing to the home of eternal silence leaving behind them no achievement, no blessing, no result, no fruit. All the days of their life are thus brought to naught: whereas the children of the Kingdom sow seeds in the fertile

soil of Truth that will eventually spring up and bring forth many a harvest and shall forever bestow upon mankind its increase and bountiful grace. They shall obtain eternal life, attain unto the imperishable bounty and shine even as radiant stars in the firmament of the Divine Kingdom. The Glory of Glories rest upon you."



IN ANATOLIA

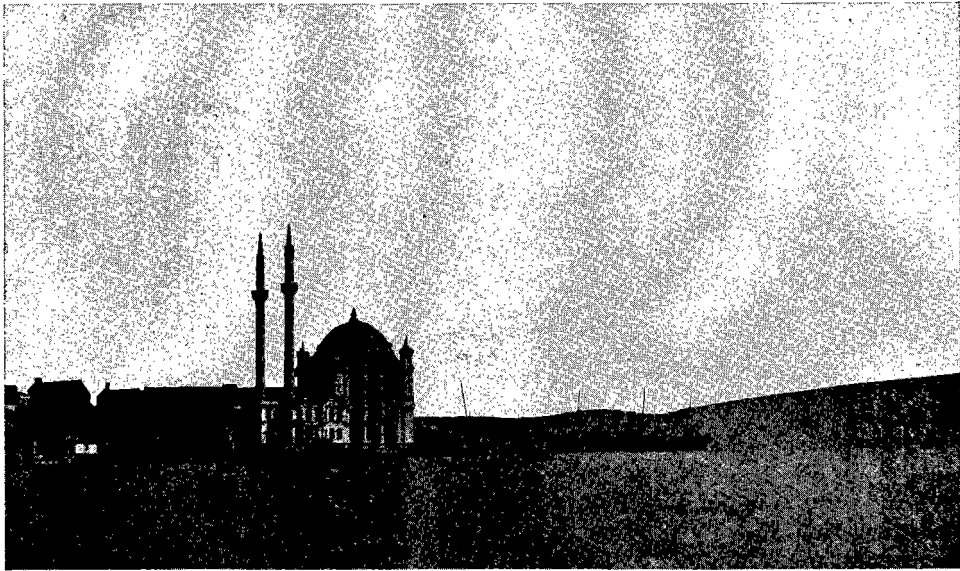
By Helen Talboy

Dr. and Mrs. James H. Talboy kindled by the spirit of service journeyed to the Near East to help in the relief of a suffering population. Mrs. Talboy, a journalist, lawyer, social worker and lover of mankind, gives in the following narration her impression of the people of Asia Minor. It will help everyone who in the spirit of the independent investigation of reality seeks to dispel the clouds of prejudice and discover how we "are all the leaves of one tree and drops of one sea."

AS I write I am seated in a Pullman en route from New York City to Chicago and I shall make the journey in less than a day. Presently I shall go in to a perfectly served, appetizing dinner and when I am tired to-night I will have the porter make up a comfortable, if narrow, bed and in the morning I will be at my destination. Meanwhile the porter has adjusted a small table before me and with my "vest-pocket typewriter" I am as well-equipped for writing as I would be in my own home.

A year ago I made a journey of four hundred miles—less than one-half the

length of this present journey—in Anatolia, going from Samsoun on the Black Sea to Kaisereyeh at the foot of lofty Mt. Argaeus. I made that journey also in the best conveyance obtainable—a yarleh or carriage with springs. Two sturdy mountain horses took us over the rough mountain roads at the rate of thirty to thirty-five miles a day and we were thirteen days upon the journey. We stopped at night at the native hahns or hotels and we carried, of necessity, our beds and bedding, our food and dishes. Roused very early each morning, while the men folded and packed the cots and bedding and stowed them



A MOSQUE ON THE BOSPHORUS

in the yarlehks for the day's travel the women of the party were busy about breakfast. Usually we were able to get a "mongol"—a sheet iron stove with charcoal fire—and could make coffee and boil eggs, but because the Government had requisitioned all the donkeys for army transport sometimes no charcoal was obtainable, not even enough for a samovar, and then we were obliged to start without the bit of warmth that made the day begin gaily. If one of us had a thought of complaint that thought died before the sobering reflection that what to us was discomfort, because transient, meant a winter of horror to the helpless villagers. Here I am surrounded by well-dressed, comfortable fellow-passengers, indifferent to me and to each other, an indifference bred by custom. There at every village almost the entire population gathered about the strangers, frankly curious, always asking if we were Americans and then almost always inquiring if there were a Doctor amongst us. They would escort the Doctor to some mud hut where he would find, perhaps, a woman dying of sarcoma, or perhaps a case of advanced tuberculosis—almost surely someone in extremis.

As I contrast the two journeys today I am struck again with the thought that has been so persistent ever since our sojourn in Anatolia, the thought that these striking differences are after all superficial, with the knowledge that the thing we found strangest in Anatolia was not the strangeness at all but the sameness. The external differences are very evident and very great, the internal likeness not less evident, not less great. We had been led to expect strange people—we found people like ourselves. We had expected to find aliens—we found brothers, fundamentally like ourselves, and everywhere we met with friendliness and kindness. In the differences of attitude, bred by environment, all the superiority does not lie with the Westerner. Though Western civilization has much to offer the Orient in the way of scientific and material knowledge and achievement, my life in the Interior of Anatolia taught me that we can learn as much from the people of that land as we can teach them. They have a quid pro quo to give us for all we can offer them. This is less an opinion than a perception. I shall not attempt to support it by argument, but rather, in the space at my command,

by incidents, incidents chosen from crowding memories, not because they are exceptional but because they are typical.

One morning very early, before our six o'clock breakfast, the Doctor and I were taking our usual early morning walk. We paused at the head of a wondrous gulch facing the sunrise and as we sat there we were joined by an old Turkish peasant. He squatted near the Doctor and opened a conversation and though the Doctor had little Turkish and the peasant knew no other tongue they managed to understand each other sufficiently for friendly intercourse. And as, seated somewhat apart, I watched the two I wished that I had my camera that I might have a study in contrasts. And my camera would have recorded very striking differences—the American Doctor, big, blond, immaculate in white duck trousers, white canvas shoes, blue serge coat and panama hat—the Turkish peasant, lean and brown and very wrinkled, in baggy trousers, barefooted and wearing a fez around which was wound a strip of dirty, vari-colored rag, for he was not an effendi who was entitled to wear the white of the scholar nor had he the distinction of the green—he was only an

obscure peasant. Yet these surface differences are probably all that the camera would have caught. It would have needed a painter who was also an artist to record what else I saw—the essential likeness back of the superficial differences. Two men, brothers, were communicating to each other their consciousness that they were brothers. Neither of them thought of brotherhood in the abstract. They did not theorize about it. They were brothers, that was all. As we walked back to the Personnel House for breakfast I saw high over a terraced wall a veiled woman tending her precious two or three red geraniums. To her they were rare, exotic flowers. I waved to her and called "choke guzel chickekler" (very beautiful flowers) and went my way unthinking. Soon we heard the sound of running feet and turned to see a boy, beaming but almost too breathless to deliver his message, bearing the red geraniums and the salaams of the veiled woman.

Traveling from Kaisereyeh to Sivas one hot summer day we stopped at the door of a country hahn for water for our Ford and while Mustapha, our Turkish chauffeur, brought the water two Turkish men who were evidently trav-



CAMEL TRAIN AT REST IN THE HOSPITAL YARD AT KAISEREYEH

cling on horseback came out to greet us and question us in the friendliest fashion. After a little talk one of them went to the horses and from the saddle bags took three round loaves of bread, which he brought and gave to us. A little thing that may seem to the American reader, but to one who has lived or traveled in the interior of Asia Minor during the past few years, when bread is so difficult for anyone to obtain, it was not only an act of gracious hospitality, as it was meant to be, but a hospitality that involved real sacrifice. One might meet a similar courtesy in traveling in America, but it would be very rare, and still rarer if it involved the very real sacrifice which was present in that wayside offering of precious bread in a barren land.

One day a large sheet of note paper bearing in beautiful script an invitation to the Americans to attend prayer service for their "martyrs" was brought to the Personnel House at Kaisereyeh. The prayer service was for women only so on the afternoon appointed three of the American women went at the appointed hour to the house designated for the service. There we were received by the hostess and conducted to seats facing the small draped table, at which later the reader would officiate. Ranged about the room were perhaps thirty or forty Turkish matrons and from their bearing it was plainly to be seen that the service was a solemn one for them. Presently there came a tall woman with a beautiful, serene face who took her place at the draped table and laid her Quran thereon. For perhaps an half hour she read, or rather intoned in a low, rich chanting voice, passages from the sacred book. I knew too little Turkish to be able to follow very closely the passages she read, but I was told afterward that they were in the nature of praise for the faithful dead and consolation for the living mourners. Several of the women present had lost husband, son or brother in the war which was even then being waged between Turk and Greek. Following the reading a girl of perhaps ten or twelve years old, dressed in white, recited with great fervor and dramatic effect a patriotic poem. She carried a

flag in her hand and motioned toward it dramatically from time to time during the recital. Without any understanding of the language the tenor of the recital would have been clearly evident, as was the fervor of the child dramatist and of the group of listening women. The scene was not different in essentials from scenes enacted in our own land on countless occasions during the World War, differing not in essentials from scenes enacted in any land in time of national stress.

At Angora we had the good fortune to be able to visit the Turkish Parliament, the Great Assembly of Anatolia as it is officially designated. It was just after the Greeks had retreated along the Sakaria River from within about eighteen kilometers of the Turkish capital, Angora, back to the railroad at Affium-Kira-hissar. The Turkish General was presenting his report of that battle to his masters, the Great Assembly. It was a most dramatic scene and as the narrative neared its glowing peroration I felt that I was dreaming—surely this was not Turkey nor a Turkish General speaking—surely not! This was some patriot in one of the great nations of the world! Listen! "We are not fighting a civilized nation. We are fighting barbarians. They are the aggressors—they have invaded our homeland and have ruthlessly laid waste the countryside, burning villages and corn and mistreating women and children." At this a low, angry growl from the listening deputies. "Our soldiers are facing a foe many times greater than they in number, but their love for their homeland and their faith in Allah have steeled their arms." Surely this is not the "unspeakable Turk"—the listening deputies, the orator, seem like human beings, actuated by the same motives, experiencing the same emotions that men everywhere experience in such circumstances! Their foes are aggressors and barbarians—they are pure and noble patriots. The same thought, almost the same words, echo in every Legislative Hall in the world when the nation is at war.

And with incident after incident that crowds to my memory of the fervor of

patriotism and of sacrifice which animated the Turkish people during these days of war are coupled almost as many incidents showing their utter weariness of war, of their longing for peace. At Samsoun we were shown a tiny baby that had been left a foundling at the hospital door. None knew whence it came nor of what race, but the nurses took it in and cared for it and now it was thriving as mightily as if it were surrounded by an adoring family. The Turkish doctor had named it and had chosen for the name a Turkish word which means "Peace!"

We were calling one day on a "gentlewoman of the old school." She and her husband had fled from the heat of Kaisereyeh to the hills at Talas and we found her in a room on the upper floor of a little garden house. The windows looked out over a wide, walled garden that must have once been beautiful, but was untended, as most gardens in Anatolia are, now. Our hostess sent the toothless, grinning Armenian servant to fetch us some roses, who, when she returned, lingered in the doorway frankly enjoying the call and the conversation. Our hostess gravely bade me "welcome to our country" and the conversation ranged from the ever-recurrent theme of the midsummer heat through talk concerning the manners and dress of some of the younger women, who were "too a la Franca." "We did not so in my youth!" sighed our hostess. Thus in America we elders speak of the younger generation. Thus everywhere at all times have the elders sighed over the wayward ways of youth. But very soon all pretense of interest in lighter topics was abandoned, and our hostess was speaking of the war, of the suffering and weariness of the Turkish people, of their longing for peace. "Why must it be?" she asked. Then, pointing to the rug at my feet she continued: "In your language how do you name that?" "In our language we say 'rug' or 'carpet,'" I answered. "And in ours," she rejoined, "we say 'kelim,' but we both mean the same thing. So, in our language we say 'Allah,' in yours you say 'God,' yet we both mean the same Per-

son. He is the Father of us all and He never meant us to fight."

We were eight months in the interior of Anatolia and nowhere did I ever meet or see traces of the "terrible Turk" of tradition. I never had any first-hand knowledge of massacres or atrocities. I met and saw groups of deportees—Greeks who were sent back from cities and villages near the battle lines. I saw among them poverty, fatigue, disease—those things which are inseparable from wandering through that primitive land. I was told by many that their women were not sent back, that they accompanied their men of their own choice. With their men gone they would probably find life very difficult, as indeed all races and classes were finding life difficult in that land where continuous war had brought industrial ruin and abject poverty. I do not mean to deny that the Turks have been guilty of barbarities. I testify only to what I saw and heard and knew at first hand. I found the Turks very human and wherever I came in contact with them I found them as tolerant and "civilized" as most nations in time of war.

Sometimes when I bear this testimony, as I must do, I am assured that I "have been gulled by the wily Turk." I am told that the courtesy and friendliness which I met everywhere were a mask, that underneath that mask is "fanatical hatred and terrible ferocity." One wonders at a conspiracy so widespread, at acting so perfect, and at why it should be aimed at such obscure persons. But I do not base my opinion of the Turkish people upon their courtesy or their friendliness. I base it upon more convincing evidence, upon the evidence of their own individual personalities. Day after day the Turkish women came to call upon the American women at Kaisereyeh—partly courtesy perhaps, largely curiosity probably—but it brought me into intimate social contact for hours at a time with scores of typical Turkish women of the merchant and official classes and at the Doctor's clinics I saw hundreds of the peasant class. Nowhere in the world have I seen a higher general level of nobility and serenity of countenance. Faces cannot lie.

When a woman has reached mature years the life she has lived, the thoughts she has cherished, have left an indelible and unmistakable stamp upon her countenance.

In the background of my consciousness persists the thought: "Yet there were Armenian massacres and deportations. No matter what the exaggerations the residual truth is bad, bad, bad. And recently, even under the Nationalists, of whom we hoped so much, there has been Smyrna." Who, then, is to blame?

I am haunted by a phrase imperfectly

remembered, and unfortunately I cannot verify it as I write—is it from St. Augustine? Something about those who have unbridled desires being smitten "with certain penal blindnesses." In all nations when those who control the nation's policies have "unbridled desires"—lust for power, for territory, for national aggrandisement, for wealth, for revenge—are they not always "smitten with certain penal blindnesses?" They cannot see, then, that "though they say Allah and others say 'God' they both mean the same Person." They forget, then, that "He is the Father of us all and He never meant us to fight."



TWO SHINING LIGHTS OF ISFAHAN

By Jenabe Fazel Mazandarani

The following narration is written in the radiant picture language of the Orient by the distinguished Persian historian and philosopher, Jenabe Fazel. The Persian original appears in the Persian section of this issue under the title: A Description of the Two Luminous Lights of The Most Glorious Kingdom, Their Honors, The King of the Martyrs and The Beloved of The Martyrs.

THESE two celebrated martyrs were pure descendants of Mohammed in body and soul. They were two fragrant roses, of beautiful color, from his rose garden and were named after his two grandsons, Hassan and Hussein. Their home was in the city of Isfahan, one of the great cities of Persia. They were distinguished from all others in excellence, popularity and wealth and were two shining stars in the heaven of the Cause of His Holiness Baha'Ullah. During the years 1844 and 1845 when dawned the morning of Reality the horizon of their race was illumined with divine lights and was honored and favored with the garment of guidance.

In 1846 His Holiness the Bab, because of the uprising of the learned men, was banished by order of the government from his native town, Shiraz to Isfahan. Then those who were thirsty for the water of knowledge and were seeking after the truths of religion in that city, Isfahan, attained to their wish through meeting His Holiness the Bab and were satisfied.

One night Mirza Ibrahim, the noble father of Hassan and Hussein, invited the Bab to his house. Thus that place became illumined with the light of his presence and on that night showers from the clouds of grace and bounty poured

down incessantly and the heavenly banquet descended without interruption. From that time the light of guidance illumined the court of the consciousness of that entire family and they were renowned for their devotion to this Cause and became graceful and fruit-bearing trees in the divine rose garden.

His Holiness Baha'Ullah was after this banished from Persia by the order of the government. The blessed party arrived in Bagdad in 1852 and that city was thus for eleven years the dawning point of the light of guidance, the center of the diffusion of truth and the dwelling place of the followers of pure religion and wisdom. During this time it was the privilege of these two brothers to travel from Isfahan to Bagdad. They attained to the meeting and nearness of the Holy Presence (of Baha'Ullah) and quaffed for a time from the sweet-flowing, salubrious river of the divine fountain-head. They became intoxicated with the life-giving wine of the love of God, achieved that which they wished and their utmost hopes were realized. They implored the source of favor and bounty that they might attain to the heights of glory and wealth, and this prayer was answered.

When they returned to Isfahan they had become like two falcons with powerful wings soaring to the apex of material and spiritual success. They were as new creations and a wonderful spirit appeared in these holy temples. The light in their faces announced the glad tidings of the bounties and bestowals of God. Their hearts reflected the divine light. Their countenances were radiant and luminous, their characters were like a rose garden, their words gentle and their utterances were full of the precious gems of knowledge and spiritual susceptibilities. They were rich in the wealth of God and independent of all else save Him. In addition to this they attracted attention because of their material wealth. Their resources were plenteous from the business in which they were engaged and great was their reputation. The range of their business was extensive, they were in continual business relations with other cities and the important affairs of their city were

entrusted to them. They associated with the leaders, the learned, the influential and wealthy merchants, with the high officials and were sought out by the needy and dependent. They were a refuge to the poor, a shelter for the orphans and widows, a protection for the failing ones, an ample treasury for the needy, a physician's remedy for every sick one and a help to every hungry traveler. They never refused those who asked of them and were the hope of the hopeless. The door of their generosity was always open to every one. For this reason, during the famine of Isfahan these two brothers gave away their wealth and furnished provision for the starving, caring for and saving them from death.

In those days the antagonism of the people to the Bahais was very great. The scholars of Islam called them infidels and sentenced them to death and the government at that time, willingly or unwillingly executed them. Every day news reached the ears of the people of the various methods used in confiscating the property of the Bahais and in murdering and imprisoning them. In this persecution Isfahan led all the cities, a wealthy and powerful Moham-medan Mulla there through his influence and authority causing the murder of a great number of Bahais. One by one he attacked these innocent people, with his claws and teeth tearing and biting the harmless sheep and shedding their blood. For this reason he was named Zi'b, The Wolf, and his son who succeeded him was called The Son of The Wolf. Baha'Ullah wrote for the awakening and guidance of this person a long and detailed epistle which is now circulated throughout the world. It is called The Book of the Sheikh and The Epistle of the Son of The Wolf.

The government of Isfahan was at that time in the hands of a cruel and unjust prince who destroyed many lives, confiscated property and seemed to derive special pleasure from the shedding of the blood of the innocent and oppressed. If the injustice and cruelty of this governor were told the narration thereof would fill a large volume.

At such a time as this these two brothers, Hassan and Hussein, opened their home to all the Bahais, fully performing their duties, fearing no one, nay, rather, they were the standard bearers of this blessed Cause in that city and the protectors of the oppressed. Whenever an attack was made by the enemies on any of the innocent they used every possible means to save that one. Their house was looked upon as the center for the Bahais who traveled back and forth and for general meetings. They feared not the hatred of the Mullas nor their public attacks and were so intoxicated with the wine of love and faith that they completely forgot themselves. They seemed not to live on this earth but to be soaring in another, an infinite realm.

When His Holiness Baha'Ullah was in Bagdad, these two brothers, longing for martyrdom, sent a petition to him asking that their blood might be shed for the succor of the tree of the Cause of God and that they might ascend to the Kingdom. Indeed, in heart and spirit they had already arrived at their goal and had attained to true martyrdom, which is severance from one's own desire and annihilation in the will of God.

Such was the state of affairs until, in 1878, the great tragedy concerning these two brothers, which is here described, took place.

In the city of Isfahan there lived a wealthy Mohammedan leader. So numerous were his followers and so great was his influence that even the governor, strong and independent though he was, had to defer to him. Baha'Ullah called this person The Raksha, that is, snake of beautiful spots with moles full of poison. Raksha owed the two brothers more than twenty thousand dollars and his property was in their control. In this year of 1878 they asked him to settle his account. And then a satanic scheme occurred to him. He determined to do away with them by accusing them of being Bahais. Thus could he escape the paying of his debts and he might, perhaps, even plunder their great possessions. He disclosed, confidentially, this wicked plan to Sheikh Zi'b, The Wolf, who responded with the

utmost hatred and blood-thirstiness and promised his assistance. Together they resolved to carry out their terrible plan and accordingly called upon the governor and, complaining, said:

“These brothers, because of their high positions and many virtues, are gradually drawing the people into the cause of Baha'Ullah and are destroying the religion of Islam. Therefore it is your duty to bestir yourself that we may exterminate them.”

The prince at first was delighted, but later he asked to be excused, saying: “No one has ever seen them commit any unseemly deed, nay, rather they are adorned with qualities and deeds which are pleasing to God and His creatures. For what crime could they be punished?”

They replied, “There can be no greater crime than to leave the religion of Islam and take shelter under the shadow of a new religion.”

The prince then said, “They are of the descendants of Mohammed and we will be responsible to God.”

They answered, “We are willing to accept the responsibility as we will be the true murderers.”

Then Raksha, The Snake, he who was so impatient and so anxious to have them killed, placed his hands upon his own neck thus signifying that the responsibility would fall upon him.

The prince said, “These two brothers are actively engaged in business in many cities and it is certain that if such a tragedy were to happen many merchants would suffer loss, their voices would be raised in protest and the Shah might perhaps start an investigation.”

They replied, “We assume entire responsibility and will give you a written statement to the effect that we are prepared to answer any question which may be asked by the Shah or by the merchants.”

They then gave him a statement in their own handwriting and promised him a large portion of the great fortune which they would appropriate.

The prince at last agreed to their plan and decided to act accordingly. He advised them, however, to keep the matter secret for the time being, and not to let anyone know about it.

When the Mohammedan Christmas, the anniversary of the birthday of the prophet Mohammed, came round it was customary for the people to call upon the governor and the scholars. This year, a large number, of varying rank, including a group of the governor's supporters, gathered at that time at the meeting-place of Raksha, The Snake. All their plans were prepared in such fashion that the two brothers upon their arrival would be arrested.

The two younger brothers of the King of the Martyrs went to the meeting. When they were seated and had commenced drinking their tea Raksha began to rebuke them severely, saying, "You are Bahais, infidels, unclean and are leading the Moslems astray." Then he gave orders that the teacups be knocked from their hands and the tea spilled. At this the butlers dragged the brothers to the prince, heaping upon them meanwhile the greatest humiliations.

Not knowing where the eldest and most eminent brother, the King of the Martyrs, might be, Raksha started a search for him. He was at that time at the home of a famous Mulla of the city. This Mulla had the deepest love for him and held in high respect his ideals, his character and his knowledge. The King of the Martyrs on his arrival at the Mulla's home said to him: "Through the intrigues of Raksha and just because of his desire for my possessions a terrible tragedy will occur today. He has made full preparations for my martyrdom."

The Mulla was a near relative of the prince and because of this fact was confident that his home could render protection. Warm-heartedly he said, "I will tell the prince of the intrigues of Raksha and I will never allow any trouble to occur."

By this time Raksha had located the King of the Martyrs and his men, noisi-

ly seeking him, had arrived at the Mulla's home. The Mulla instructed his representative to dismiss the men, whereupon they returned to Raksha and informed him of the situation. The Mulla's messenger meanwhile acquainted the prince with what had occurred and insisted that he listen to the advice of the Mulla. Whereupon the prince at once sent his foremost and strongest deputy with more than a hundred heedless ones with strict orders for the arrest of the King of the Martyrs. The deputy gave the Mulla a letter which warned him against protecting the King of the Martyrs and said that dissension among the influential Mullas would lead to terrible results.

When these violent and cruel officers stormed the house the Mulla at last fully realized the state of affairs. Compelled to go to the King of the Martyrs, with the utmost anguish and vehemence he explained the situation, whereupon the King of the Martyrs without grief or agitation but, rather, with supreme joy hastened out of his shelter and to the altar of love. The officers surrounded him as though he were a criminal and dragged him to the governor. While he was being dragged along in that sad and sorrowful state the crowds filled the streets and with their teeth gripped the finger of astonishment and amazement. Some of the people were weeping but the King of the Martyrs was as happy and thankful as though he were about to attend a concert or a delightful musical entertainment.

When the city hall was reached he presented the governor's agent with his watch and some of his handsome clothing and, apologizing, said, "I am at present unable to give you more than this."

As he stepped into the presence of the prince he saw his brother. Suddenly the prince with insolent words commenced to chide and insult him because of his religious belief. But the King of the Martyrs with supreme courtesy said, "Your Excellency, if you but knew what I know you would never utter with your tongue such unbecoming statements and falsehoods."

The prince became very angry at this and with a walking-stick he struck the King of the Martyrs, severely wounding him on head, face and body, insisting the while that he deny and curse the Cause. But the King of the Martyrs held his silence. The Mulla who loved him so much was present and he perceived that his friend's mouth was very dry. He ordered water to be brought, and with the utmost courtesy and gentleness the King of the Martyrs wet his lips. The prince was exceedingly surprised and said to the Mulla, "Strange it is that even under such circumstances as these he shows a refinement and courtesy which are his essential characteristics."

In brief, seeing the strength of the edifice of their faith and the firmness of their stand in their religion the prince in a fury ordered that those two brothers be dragged away by their chains and put in prison and that his plundering servants should strip them of their clothes.

Raksha on his part sent a company of his men to their home. They attacked the women and the little children who were there weeping from fear and distress. They imprisoned them all in one place and for a long time made them to suffer from hunger and thirst. They plundered and confiscated all the money, jewelry and furniture which were in the house. In like manner they went to their store and took everything they could find. The prince also sent a man to the prison to search the pockets of the two brothers and bring him all their checks, notes and receipts. He took all their investments and everything that was deposited in the banks. On that same day he also claimed all their servants, who were many in number.

Now while the two brothers were in prison many telegrams were sent by merchants from different cities to the prince informing him that this disturbance was causing great material losses and was a severe blow to business. The news also came that the Shah, even, had dispatched a telegram ordering that the brothers be sent to Teheran. But greediness for wealth and fear of Sheikh

Zi'b, The Wolf, and Raksha, The Snake, finally induced him to put the two brothers to death and let the responsibility fall upon The Wolf and The Snake and falsely to declare that the Shah's telegram was not received until after they had been killed.

The prince all this time persistently urged these two great souls to deny the Cause of God, declaring that to say, even, "We are not Bahais" would be sufficient to save their lives. But each time those two miracles of steadfastness cried out loudly, "Ya Baha El-Abha!" (O Thou Glory of the Most Glorious!) "Our utmost desire is this, that our lives may be a sacrifice in the path of the love of that Manifestation of Reality and in the spreading of His divine teachings."

At last the prince offered to spare their lives if thirteen thousand dollars were paid to him and he gave permission for the youngest brother, Mirza Ismail, to go and bring the money. But the Sheikh, The Wolf, and Raksha, The Snake, who were anxious to have them killed, on the eighth day of their imprisonment called a meeting and brought together a large number of Mullas and judges. All demanded and insisted that the prince should pronounce the death sentence and declared that they would assume every responsibility, in this world and in the world to come. Whereupon the prince said, "Then you are the murderers," and he instructed the executioner to carry out all the wishes of those two oppressors, at which they ordered the executioner to kill the two brothers immediately.

The executioner with drawn sword appeared in the prison at a moment when the King of the Martyrs was talking to and admonishing his younger brother thus:

"O brother, the original intention of these persecutors was to kill me only. Just say, 'My brother is a Bahai, not I.' Then your life will be spared. After I am killed take care of the family and bring up the wronged little ones."

The Beloved of the Martyrs replied, "O brother, The Beloved One will give

the best of protection to those whom we will leave behind and faithfulness requires that you and I be together in all the worlds of God."

The executioner was one of those who for many years had enjoyed the hospitality and generosity of the two brothers. He begged of them, saying, "Just say a word denying your religion. Then your lives will be saved and I shall not commit so terrible a crime."

The King of the Martyrs answered, "You are under orders and it is your duty to execute them."

So that blood-thirsty oppressor took them to the field of the martyrdom of hope and tightly bandaged their eyes. During a period of about an hour each of them hoped that he might be martyred first and might step out of this world before the other.

The Sheikh, The Wolf, and Raksha, The Snake, meanwhile were strolling upon an elevation, talking to each other exultantly while waiting, watching with cruel hearts that pitiful scene. They signaled the executioner to finish his work; so, as the two brothers embraced one another, calling on the Greatest Name, "Ya Baha El-Abha!" and offered thanks to God he cut off their heads and stained their blessed bodies with blood and dust. He then tied their feet with a rope and threw the bodies in a public square that the crowds might see them. After this the bodies were taken to a hollow piece of ground under a great wall which had been wrecked in order to conceal the bodies and place them beyond reach.

But in the middle of the dark night the youngest brother, Mirza Ismail, with several of the servants rescued the bodies from under the stones and wreckage and carrying them outside the city washed them at the river's brink, wrapped them in winding sheets and then, summoning grave diggers, and unknown to anyone, asked them to dig two graves in the cemetery. But the grave diggers were afraid, lest The Wolf and The Snake might hear of it. So the two bodies were buried there, in that

place, and the men returned to their homes in a panic of fear.

Persecutors and disregarders of truth that they were, those people, especially Sheikh Zi'b, The Wolf, imagined that by the killing of these two great souls the Cause of God would be wiped out and that with the uprooting of these two fruit-bearing trees from the divine rose garden there would remain nor trace nor sign of the Eternal Rose Garden. After this tragedy they ordered detectives to watch for and to kill any Bahais who might come into the city and to inform them if any Bahai meetings were held. They searched, and in vain, to find the graves of the two martyrs in order that they might destroy the bodies.

The patience and fortitude of these great martyrs while enduring calamities and while losing their possessions and their families in the path of His Holiness the Chosen One and their joyful and willing acceptance of ordeals is the greatest proof of the power, influence, greatness and truth of this Cause. Moreover, the mighty influence of this great Cause upon the spiritual training of mankind became clear and evident manifested as it was in these martyrs through their greatness, their important positions, both material and spiritual, and through their cultivation and their severance. In like manner the wickedness of the leaders of the people, their tyranny and selfishness became apparent to every one. Indeed, this great calamity affected not only the Bahais but many of the fanatical people mourned them and paid tribute to them, chanting poems, of which this is one of the verses: "Heaven, perhaps, had none other arrow than this in its quiver!"

Soon after these happenings relations were broken between Raksha and the prince. Raksha fled, and hid himself. After a while, on that place on his neck which he had indicated when he stood before the prince and said, "I am willing to have the responsibility of killing the two brothers fall on my neck," there appeared an abscess, which became so infected and unpleasant that his own

family even avoided him and drove him away from the house to a garden out of the city where finally he died.

Sheikh Zi'b, The Wolf, and The Son of The Wolf suffered humiliation and degradation and became as fruitless and useless trees.

As to the prince, he was driven away by the Shah and was hated by him. He fell into the depths of abasement and finally, expelled by the Persian government, was forced to live an exile from his country. He returned, once, to Persia, in order to live in his native land according to his own desires on the enormous wealth which he had accumulated. But the people prevented this by throwing him in prison and punishing him very severely. In this connection a story may be related:

During the unjust administration of this prince there lived in Isfahan an oppressed Bahai. He was a target for the whip of the Mullas, accused by them of infidelity, and his property was plundered and confiscated. Fearful for his life he concealed himself in places where he could not be found. Once he appealed to the prince, reminding him of the sighs and cries of the oppressed, the broken-hearted and the helpless. He also tried to remind him of his responsibility to God. The prince replied with the greatest arrogance and contempt, saying, "Go to Abdul Baha and accuse me and let him do with me whatever he can." An insult such as this hurt this broken-hearted Bahai more than anything else. Later on, when the prince was indicted, despised, imprisoned and expelled and was in utter humiliation that Bahai traveled from his distant native town to the prison, met the prince, made himself known to him and reminded him, saying, "Some years ago I spoke to you of my sufferings due to cruelty and oppression and of how all my possessions had been confiscated and I had no place of safety and rest and how I must needs, through fear of my

enemies conceal myself every moment. You said to me, 'Go to Abdul Baha and accuse me.' Though orally I did not accuse you in his presence yet the justice of God requires punishment and reward. For this reason His Holiness Baha'Ullah said, 'The tent of the order of the world is supported and upheld by two pillars, punishment and reward.' Therefore, whatever has happened is inevitable and ordained."

In a word, those powerful enemies under such conditions passed away from this world and their light became extinguished. But their honors, The King of the Martyrs and The Beloved of the Martyrs, have ignited a light which will shine forever. All the days of their life unto the day of martyrdom the nostrils of the spiritual ones were ever perfumed by their fragrance. During their lifetime they were very prominent, just and happy and were loved by all. Because they held their souls in their hands, sacrificed them in the path of the True Friend and took their stand near to the great mercy in the Abha, Most Glorious Kingdom numerous tablets were revealed from the pen of Baha'Ullah concerning their exalted station and the grief of the Supreme Concourse for their ordeals. Such jewels of divine subtleties and infinite favors were revealed that they will remain throughout the everlastingness of the world and the Kingdom. The spiritual titles, The King of the Martyrs and The Beloved of the Martyrs, were granted them, and now, by these merciful names they are well known in the East and the West.

Translated by Dr. Zia M. Bagdadi and Emily Vail.

Note: An evidence of the great love of His Holiness Abdul Baha for these holy martyrs is the fact that he was the essence of kindness to the bereaved families and cared for the son of the King of the Martyrs, Mirza Jalal, in his own home. Later he gave Mirza Jalal his daughter, Rouha Khanum, in marriage.



ESPERANTO AND TRAVEL

By G. J. Ramstedt, Finnish Minister to Tokyo

MY first practical use of Esperanto was in 1895. Two Esperantists, Mr. Zinovyev, from Kiev, and Dr. Zakrevski, from Poltava, wrote to me with regard to traveling in Finland with as little expense as possible. I was then a young student and owned a bicycle. I suggested to them that they come to Helsingfors, see the town, and then together we might travel on bicycles, which could be hired at a very low rate.

The two Russian Esperantists arrived, with a third companion, an Estonian, a school teacher. For over a week, during the pleasantest time of the summer in the north, we four toured the southwestern part of Finland. It was most interesting to me to see what in my country was of most interest to foreigners. The life of the farmers, the roads, the houses, etc., were, as I discovered, very different in our two countries. I taught my companions about things in Finland, but at the same time learned from them concerning the ideas, the civilization and the manners of the country from which they came. We used Esperanto only and I must say it was the best language because it was neutral. I was not at all ashamed of my poor skill in the Esperanto language. If we had used, instead, Russian or German or any other language the whole situation and the cordial feelings would have been broken. As it was we were all equal with equal possibilities and we enjoyed ourselves not only in sight-seeing but also in seeing that above nationality and difference in civilization is the humanity of international friendship. Since that time I have had a firm conviction of the value of

Esperanto, the language which makes differences of tongue and nationality give place to international learning.

Many tourists make yearly visits to Finland, the land of the thousand lakes and the thousand islands. But a German, an Englishman, a Swede or any other one who tries to find people who talk his language has indeed the feeling that he is a stranger in a strange country. For money he can secure a guide, but this guide, even in the best of cases, will keep himself for psychological reasons at a distance from the stranger and will give his answers without devotion or interest. There is the danger, for the guide, that he might talk too much, and make errors, which might be published later in some book about his country thus making him appear ridiculous. But using a language which is equally foreign and equally easy to all nations puts host and guest upon an equal footing and soon creates a tie which develops quickly into real friendship.

The question is asked: "Is Esperanto easy to understand?" On my way to Japan in December, 1919, I traveled in the express train from Paris to Marseilles with an Italian as companion. He spoke in Italian and I answered in Esperanto. He was astonished to find that he could understand me and asked me what kind of Italian I talked. It was the first time he had met anyone using Esperanto. We had a long discussion, asking many questions, and we quickly forgot the passing of time. The Italian said he would learn Esperanto and was more than satisfied with the unexpected

acquaintance and experience which he had had.

In every country there are hundreds and thousands of young people who dream of going abroad and seeing interesting things in far-away countries. But most of them do not have the opportunity to go for traveling is expensive and besides this expense there is something else to be considered, namely, the foreign language. It requires many years of study to acquire a foreign language; but with Esperanto one can now travel in any country. There are very few countries where Esperantists and Esperanto clubs are not to be found. These Esperantists are everywhere. They live in Japan, or Finland, or Turkey, or South America and are most happy to meet you because they have dreamed of seeing for themselves your country and your countrymen. They are more than guides whom a foreign visitor acquires for money. To the Esperantist the "foreign Esperantist" is a personal friend whom he can receive in his own country and home. This means an acquaintance upon a basis of purely human interests, of learning more about the world through personal intercourse rather than by books, and without thought of profiteering. It is an excellent international education on both sides.

I am glad to be able to state that the authorities in Finland, my homeland, have done much for the spreading of Esperanto. The State railways give the Esperanto Association of Finland the right to advertise gratis in all waiting rooms of the Finnish railway stations. The advertisement placard gives the address of the Esperanto office in Helsingfors, the capital of Finland, also the address of the district delegate and of the nearest Esperanto guide. Such Esperanto placards are likewise to be seen in the postoffices of Finland. The Esperantists in Finland offer thus their services gratis to every Esperantist who arrives in Finland and every Esperantist visitor is a welcome guest. Furthermore, the Esperantist Congress held in Hels-

ingfors, August eighth to sixteenth of this year, received from the government the most ample support, the President of the Republic being the High Protector of the Congress, the Cabinet giving fifty thousand marks, the city of Helsingfors ten thousand marks and the railways great reductions, namely, fifty per cent in the ticket price.

Here I must mention the services of Esperanto to me, in Japan. Arriving there in 1920 I was most cordially met by the Esperantists of Tokyo, and not only in Tokyo but in every part of Japan had I this same experience, for later, visiting Osaka, Kyoto, Kanazawa, Sendai and other places everywhere I found the same feeling of friendship and the same eagerness to help and guide a "foreign" Esperantist so closely connected with the "neutral" language, called Esperanto.

Every traveler to foreign countries should think of this—the value of Esperanto. With comparatively little trouble he can learn it and he will then realize the value of the idea which has created this artificial but best way of international approach. Knowing Esperanto he can travel to any country, be well received and heartily greeted in every place where Esperanto is known and, losing nothing of his own nationality and without fear of ridicule because of a poor knowledge of the native languages of the great countries he can carry himself as a living specimen of his own nation. The common interest is the same in all nations—the will to understand each other and to learn from each other.

I do not hesitate to say that the time for such "neutral" and really international *will* to approach each other is now nearer than is supposed and that Esperanto is the language for this purpose.

Note: This article, translated into Japanese, appeared in the August number of "Kaizo", the leading Japanese magazine of Tokyo.



THE SPIRIT OF THIS CENTURY

With Quotations and Prophecies

DR. COUÉ AND SPIRITUAL HEALING

TODAY in many circles a most popular topic is the work of the French physician, Dr. Emile Coué, who is teaching a method of induced auto-suggestion for the healing of physical and mental disorders. Dr. Coué repeats to his patients certain affirmations of health, of physical and moral betterment and encourages them to make the affirmations for themselves. Thousands of people we are told are daily reciting his general formula: "Day by day, in every way, I am getting better and better." The success of the affirmation depends, he says, upon whether the mind and particularly the unconscious mind believes it. If we can induce an active faith wonderful results will follow. The mind, he teaches, is in its most receptive state just before we go to sleep and just after we awake. Dr. Coué gives his services freely, for the love of serving a distressed humanity, and remarkable cures it is said are effected, especially, we may believe, in functional diseases, those of nervous origin.

Dr. Coué does not as a rule go into the realm of religion. He teaches his patients to rely simply upon the hidden powers of the conscious and unconscious mind.

If faith in one's self can effect such striking cures how much more wonderful would be the results if one trusted in "the ocean" of the "healing power" of the Lord of all the worlds! Our sub-

conscious mind is but a drop; His Being is an ocean: our conscious and unconscious self is a ray; whereas He is the Sun. If our spirit is strengthened when it trusts itself—when it relies upon the powerful and infinite Creator and His Manifestation it may win the faith which moves mountains. Therefore the great spiritual educators have always made affirmations which turn the spirit to God and His Manifestation and open the door of the soul to the bounties of the Infinite. "The Lord is my Shepherd; I shall not want." "The Lord is the strength of my life." "I can do all things through Christ that strengtheneth me." "It is no longer I that live, but Christ that liveth in me."

Some of the Bahai prayers are sublime affirmations, some are petitions in the spirit of radiant faith. When repeated with conscious realization, with joy and spiritual fragrance they "awaken the heart, soul and spirit from the sleep of negligence and the trumpet of knowledge." "The darkness of error, doubt and uncertainty will be dispelled and the lights of knowledge and assurance will encompass all the pillars of existence." "The healer of all thy troubles is remembrance of Me."

Abdul Baha gives us the following beautiful prayer of affirmation:

"O God, refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy hand. Thou are my guide and my refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful

being. O God, I will not worry any more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. O God! Thou art kinder to me than myself. I dedicate myself to Thee, O Lord!"

These prayers of the Bab are aglow with spiritual dynamic:

"Is there any remover of difficulties but God? Say! Praise be to God! He is God! All are His servants and all are standing by His command."

"In the name of God, the Victor of the Most Victorious, proclaim: God will help all those who arise to serve Him. No one is able to deprive Him of His majesty, His Dominion, His sovereignty for in the heaven and the earth and in all the realms of God He is the Victorious and the Conqueror."

"Say! God sufficeth all things above all things and nothing in the heavens or in the earth but God sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent."

PHYSICAL HEALING

Some rules for health, from a Tablet revealed by Baha'Ullah.

O God! The Supreme Knower! The Ancient Tongue speaks that which will satisfy the wise in the absence of doctors.

O People, do not eat except when you are hungry. Do not drink after you have retired to sleep.

Exercise is good when the stomach is empty; it strengthens the muscles. When the stomach is full it is very harmful.

Do not neglect medical treatment, when it is necessary, but leave it off when the body is in good condition.

Do not take nourishment except when (the process of) digestion is completed. Do not swallow until you have thoroughly masticated your food.

Treat disease first of all through diet, and refrain from medicine. If you can find what you need for healing in a single herb do not use a compound medicine. Leave off medicine when the health is good, and use it in case of necessity.

If two diametrically opposite foods are put on the table do not mix them. Be content with one of them. Take first the liquid food before partaking of solid food. The taking of food before that which you have already eaten is digested is dangerous. . . .

When you have eaten walk a little that the food may settle.

That which is difficult to masticate is forbidden by the wise. Thus the Supreme Pen commands you.

A light meal in the morning is as a light to the body.

Avoid all harmful habits: they cause unhappiness in the world.

Search for the causes of disease. This saying is the conclusion of this utterance.

BAHAI PROPHECIES

With the fall of the Sultan of Turkey we realize anew the prophetic power of Baha'Ullah, and we read again the Tablets which he wrote to the kings inviting them to establish "international peace and the oneness of the human world." God has willed that in this age universal peace must reign, and nothing can withstand the will of God.

Fifty years ago Baha'Ullah prophesied the World War, the fall of the kings and the social upheavals which would shake the world. "The events that have transpired," wrote Abdul Baha in 1919, "were all recorded fifty years ago in the epistles of Baha'Ullah, epistles which have been printed, published and spread all over the world." In California, in 1912 Abdul Baha announced that, "We are on the eve of the battle of Armageddon referred to in the

sixteenth chapter of Revelation. The time is two years hence when only a spark will set aflame the whole of Europe." These things have come to pass.

We now look with joyful anticipation to their prophecies of the future, to that Day of God which they tell us will appear, after these storms are over. Abdul Baha said: "Whatsoever is latent in the innermost of this holy cycle shall gradually appear and be made manifest, for now is but the beginning of its growth and the day spring of the revelation of its signs. Ere the close of this century and of this age it shall be made clear and evident how wondrous was that springtide and how heavenly was that gift." "Universal peace will be established. The oneness of the world of humanity will be established. The teachings of God will be promulgated, one language will be adopted and spread, misunderstandings will pass away, and it will be very good."

Abdul Baha wrote to a Kurdish friend: "A century will have elapsed from the dawn of the Sun of Truth; then will the teachings of God be firmly established upon the earth and the Divine Light will flood the world from the east even unto the west. Then, on this day, will the faithful rejoice."

Some thirty years ago Dr. Benjamin Jowett, the revered Master of Balliol, Oxford, England, and celebrated translator of Plato, said to one of his fellow professors at Oxford, a Greek scholar at St. Andrew's and translator of the Greek tragedies, that he (Dr. Jowett) was deeply interested in the Bahai Movement. This is the greatest light, said Dr. Jowett, that has come into the world since Jesus Christ. Never let it out of your sight. It is too great and too near for this generation to comprehend. The future alone can reveal its import.

A CHRISTMAS SUGGESTION

To those who are now preparing for Christmas we suggest that a year's subscription to the *Star of the West* or a bound volume of our Bahai magazine would be a beautiful present to send to a friend. A year's subscription sent as a Christmas gift will mean that each month this Bahai herald will bring to a friend its glad tidings of peace and good-will, its news of world movements and their spiritual meanings, its articles from all lands and religions, its selections from the heavenly teachings—those life-imparting rays of the Sun of Truth which will build a divine civilization and "create men anew." To subscribe to the *Star of the West* is also a real Christmas present to the Cause of God for, in order to accomplish the glorious service which Abdul Baha and Shoghi Effendi wish it to achieve in spreading the Glad Tidings the *Star of the West* needs this year a thousand new subscribers.

Therefore we call attention to our special Christmas offers.

We will be glad to mail to the friend for whom you subscribe, a card, sent at Christmastime, bearing the news that you have sent a five-months' or a year's or a two-years' subscription with your Christmas greetings.

OUR NEW SUBSCRIPTION OFFERS

Five months subscription to a *new* subscriber, \$1.00. Two subscriptions to one address, \$5.00. Ten subscriptions to one address, \$22.00 (in America). Two subscriptions, one to come each month, one to be sent in a bound volume at the end of the year, \$5.50 for the two subscriptions, bound volume in cloth; \$5.75 for the two subscriptions, bound volume in leather; postage for bound volume additional. Single copies 25 cents each, or ten copies to one address, \$2.00.

نهاد و شاره را به بار کمال اعداوت و خونخواری کند و بر اناقت و هر چه در
خوش آمد و ساخت و بجمع آمد بر آن و شایع مصمم شد و متعاقبا
باشاهزاده حاکم ملاقات کرده و مهر ازین از ملکتم برداشته و عنوان
نمودند که ایمان بواسطه اعمت مقام و محبوبیت علیه و حصا الحسنة
که در اندر مردم راسته و با امر حضرت نوا و الله حل و جزیت نمایند و لا
امیان نمیرسد لذا وظیفه شما انستکم تمام کند تا ایشان نزلت و جمع کنیم
شاهزاده در ابتدا تانی نمود و بعد از آن چندین متعذر گشت اول آنکه
کسی از ایشان علی الاطلاق ندیده بلکه حاصل اولی آنکه که متعذر و اطمینانست
آراسته اند بسبب جبری توان ایشان را معذب داشت در بیجا گفتند
که چه جبری عظیم از موضع از قبضه اسلام ورود در ظل امر جدی است
شاهزاده گفت تا با ایشان از خانقا حضرت محمد و اوس مشورت کرده
خداوندی دارد در جواب گفته که جواب آن را ما ما و وزیران در گردن ما
چه که قاطعیتی ما هستیم و ریشها که دل بصر و فراری در شهادت
انان داشت دست بگردن خود گذاشت انا و با اینکه من مستحق وزر
مشیم شاهزاده گفت ثالثا ایشان طرف حسابا قرار دادند و البته
واقعیه موجب شستن بخار و ارتعاع صدای آنان میشود و شاید شخص
شاه را بخوانست غایب جواب دادند که ما مسئولیت را بنامها در عهد
گرفته و سندی میبریم که جواب بخار و شاه را خود مان بهمیم لذا
بخط خودشان سند سپردند و شاهزاده را تطیع کردند که از اموال
فراوان ایشان نصیب و افزوی برای و خواهد شد از این رو شاهزاده
نیز با آنان مبراز و مسا زد کردید و متعاقبا مصمم بر این عمل گشتند و فری
داشتند که بحال مطلب را مکتوب برارند که احدی از آن مطلع نشود
تا آنکه روز مولد حضرت محمد که عید معتاد است رسید و عاده
سردم ملاقات حاکم و بگماند روز در حضور جمعیت عظمی از
طبقات مختلفه مردم حاضر بودند دسته فی از عنوان شاهزاده
حاکم نیز حاضر و همیا و اوضاع را تو میترقب کرده بودند که چون آن
دو برادر حسب الملاقا رقتا برآید آنرا آنرا از خوار و دستگیر
فانید آن روز اتفاقا برادر که محبوبی باشد لشهرا و برادر کوچکترشان
بان حضرت وارد شدند و در آنجا نشسته و مشغول بشربا بودند
رقشا و نای طبع شد و میگذازد که شما بگمانی و کمان و شمشیر و مفضل
مسلمانان هستید و حکم داده که دختند ظرفهای جامه از دست
گرفته دور انداختند و آن دو برادر را جمع فریانش شاهزاده حاکم کمال
تو بهین بحضورش گذاشتند و بطی چون رقتا از برادرش و لا کهد
سلطان لشهرا حاضر نداشت جمعی از محسوس و محسوسه کاشتا حاضر رسید
که منظم در خانه بود و دیگر از راههای شهر بدید باشد از احوال
خود در برای دستگیر کردن ایشان شاهزاده عالم مذکور را رسا داشت و گن
آن عالم کمال و سستی با سلطان لشهرا داشت و خوشنود است
انکار و اخلاق و معاشش بود و کمال اعتدال و مروتان نمود و ایشان
نیز لری لری بود و گفته بودند که امروز واقعه عالمی بدین
رقشا و عطف طبع با مالک و واقع خواهد شد برای شهادت من
تو به حکم دیده است عالم مذکور بواسطه تقرب خویشی که
داشت و از این رو مطمئن بود ایشان را در خانه خود مامن قرار داد

و با دلگرمی مقام اظهار نمود که مرشاهزاده را از دست و رقتا و
اطلاع خواهم داد و بخوابم گذاشت مکتوبی واقع شود در آنجا و
همه به عنوان آن رقتا که طلب نامه بود نوشته شد عالم
مذکور نگذاشتگان خود سپرد که آنان را جوار ایس و آند لذا آنان
مراحتت بر رقتا کرده و شج ما حوی گشتند و او شاهزاده را
از اوقاع اصرار و به شبه عالم مذکور اصرار نمود شاهزاده و رانکی
از نزلتین گناشتگان شد و خود را با تانجی از زنده تر از غافلان مخصوص
بخانه مشا دلیله بدستگیری سلطان لشهرا حکم آید و او کوی بی عالم
مذکور نوشت و اورا تخذیر نمود که حمایت نماید چه که مخالفت نصیحه
و اتفاقا یغینین ملاها میسند الکه عاقبتی بر حرم دارد و چون آن
مأمورین غلاظ و شداد مان خانه سر از برشند و عالم مذکور حضور
داشتند از آنجا که حزن و حسرت نزد سلطان لشهرا واقعه را اظهار
داشت این سخن جز و لا الکه با کال صورتی از امان بیرون دریا
و بسوی قریان گاه عشق بیاشفتند و آنکه مامورین و برآ
مانند بجمع شدید التصیری احاطه نمودند و بعضی حاکم گشتند
در آن حال حزن و حسرت آفرید که ایشان را میسر دزدانیم مردم درین
و برین برآمده و آنکه بصیرت و عبرت بدندان بگریزید و بگریزید
و فی خدش پیدان شاهمان و سیا سمر گویان بود که گویا برنگ عیش
و سرور مسرت چون بقر سرای عالی حکومتی رسیدند در حضور باس
ساعت و بعضی بلبیستیمتیه خود را بیهان گماشته شاهزاده بزرگوار
نمود و لیکن گشتند که حال پیش ازین خود را فرمود و چون وارد در
حضور حکومت شد برادر او را الحامشاهه کرد شاهزاده حاکم محضرت
با او بنای معانیه را گذاشت و راجع با معقده و ایمان شریعت و رشت
گویی آغاز نمود ایشان با کال در اظهار داشتند که حضرت و لا کراشاهم
میدانستید آنچه را من میدانم اید همین سخن اولی و کمالا ناصوب
بوزیان نمیاوردید از این سخن شاهزاده سخت در غضب شد و با کال
و صوب دست سرو صورت و بد نشن گفتم بشاید هیچ نموز سخت
گرفته که انرا القوی تری نماید و کلمات ناشایسته گوید ایشان سکوت
اختیار کردند و شاهزاده سخت در غضب بود آن عالم سابق
الکه عیال داشت حاضر بود خون دیدن زشت عیال و عیال کاشتا
خسکیه فرمان داد آنجا حاضر کردند ایشان از کشته و با کال از
کام و بی توفیق شاهزاده در کمال عبرت و تعجب با عالم گفتم عجیبت
که حتی در چنین حالتی از ادب و اخلاق حسنه بیکه شما ایشان است دست
بر میزدانید بلکه چون خان استراری در میان ایشان و با یوقا شرم
در کیش و آیین رشا شده کرده با همه شخم فرمان دزدان آن برادر از
دو مجلس سخت در بندید هر گران گشتند در فریانش بیگاریا سهاشتا
در آورده بودند و از آن سو رقتا و گویا گناشتگان خود را بفرستید
که در خانه نشان بخندند و اهل و عیال و اطفا انصار را که در حال خوف
شدید و اضطراب و گریه بودند با جماعتی در نقطه مجمع و محسوس
بموانان نموده و مدتی آنان را کشته رفته در آن حال نگاه
داشتند تا آنچه از نفوذ و جواهر و اناث البیت بود تالان و تالان
کردند و بعد بجزه تجارشان رفته آنچه یافتند ببردند و خود

سلطان الشهداء وحبوب الشهداء

شرح احوال یورین یتیمین ملکوت ایلو حضرت سلیمان الشهداء وحبوب الشهداء اثر خاتم فیلسوف عالی حضرت شیخ امام زین العابدین

شهدایین شهیدین و جاسم از اسلاف طاهران مدنی و در کلا حضرت سلیمان
معتبر از نبوت است که در وفات و حصد شهدای حضرت حسین
داستد مولود کشتن مذکور است اصفهان از راه حضرت ابراهیم نور
و در شرافت و عزت و ثروت ممتاز از همگان و در سماء امر حضرت علی الله
دو کلمه در حقش بود در در آستانه ۱۸۴۴ هـ و ۱۸۴۵ هـ که در حقش بود
فخر حقیقت بود افران در دو کلمه انوار الله منور علی هدایت عزت
و اختصاص یافت و در ۱۸۴۵ هـ که حضرت را در جلالت و عظمای اسلام و حکم
حکومت اعظم خود مدینه شیراز خارج و با صفتها و برود غنودین و تشکلات
سلسیل معرفت و طالبان حقایق بود است در آینه باقی که حضرت بمقتضی
فانوس بر آید کشته و الله جاهد شان میرزا ابراهیم شیخ حضرت پناه
خوش بود غنود و کلبر با انوار و در عیش و منور ساخت در آستانه عظام حضرت
و عطا از اهل اطراف و بر آید بیا و به استیوسته ناز بود و از نگاه انوارها
ساخته صیران عالم را ستر جانی نامه روشن فرمود چنانچه باقی است ابراهیم
شهور و در سربسته که در حقش بود و در ۱۸۴۵ هـ و در ۱۸۴۶ هـ
حضرت بها و الله حکم و بتجدید حکومت ایران از آن ملک سرگین و مویک
سایک در ۱۸۴۵ هـ در بغداد از آن اهل انوار و در آستانه آفتابیه مطلع
انوار هدایت و مرکز نشر حقیقت و مرجع صاحبان دینت و در آستانه نبوتشان
دو برابر معارف اصفهان بعد از سقوط غنود و اوقات چندینه بی شک که حضرت مشرف
و جنبت صولها و هوا را اقتدار از انوار عین سائخ جان از سر حقیقه الهی بر آید
از یاد نماند چنانچه حضرت الله سرگشته و آنچه از حضرت بر آید و شهنشاهان
کامیابند و از حضرت فضل و عطا و انوار و معراج عزت و ثروت را جان غنودین
قبول و سخبات نازکتر چون مرعبت اصفهان کردند ما سنده و نشاهان
با در جوامع قوی با روح ترقی مکی و یگویی در بر و انوار و در خلوت و جدیه که مشاهد
میشند و روح بر روی آن حکما که در همه جلی داشت وجهشان بیشتر
نعم و آلاء الهی بود و قولی است که ای لغویان صوفی قملالاه و روشن بخاطر
مانند گلشن استغیابین و بیاییم و در لنتین مخزن فکر و قلبی از حوض
قیامیه معرفت و احسان و عطا عقیق بقاء الله و مستغنی انبوساه و مع ذلك
در ثروت و عاید نیز مشارالین است و در در حقایق که اشتغال داشتند
مکنت و در دست از وجهت ترقی و ترقی سیر رضایا که جاه و جلال و ثروت
فراوان حاصل و در سنگه و مشاغل وسیع و در ارباب تقاریر بسیار در تامل جمع
معام امور و بزرگان و اعظام و عظام استغنی و عطا و تامل و در بر آید
و در رابطه طرف احتیاج و اعتماد و در رابطه بوده اند و در بعضی از اینها
فقدان بود و عاذا لتمام و در امل و سکر هر آینه اند و در کج فراوان بر آید
فقدان در نامه و خطبیه هر شیخ بود و در بجز هر سال از بر آید و در ۱۸۴۵ هـ
سالی محرم غنودین و در امل و سکر هر آینه اند و در کج فراوان بر آید

بر روی سر کس میفرنج بود حدی که در سینه مخطی در اصفهان داد این در و
برادر خلق گشته و آستانه از جمع آوردن آنزوفه و بخشیدن و بخشیدن
تکاهها را می نمودند و از هلاکت هلاک بودند و با آنکه در آن زمانه
جهان تعصانه مردم بر ضد ایشان بسیار بود و ملامت ها مستند اسلام
هیچ کلمه بر زبان نداشتند و حکمت وقت نیز بطور آنکه اجازت بود هر روز
انجاء انواع و اقسامی و بیچارگان را بر سر ایشان میساختند و در آن زمانه
که از ارضها در صلوات بر او بود چنانچه در آن زمانه یکی از اهل اکتیر
الموت و در انوار اسلام بکرات و مراتب افتاد و لغوا موجب بود که کثیری از
این طائفه گشت و مغاند که در آن مکان خاسته بر آنجا که بر آید و در آن
خیزش از آنجا که در حقش بود و در آن زمانه که در آن زمانه که در آن
و حال او بیشتر که بعد از آنجا که در آن زمانه که در آن زمانه که در آن
مشروع معنی از حضرت بها و الله که عنوان تنده و هدایت صادر از کون در
همه جهان نام که در شیخ با اساله ان از انوار معروف است و نیز حکومتی
اصفهان در عصر و غنود سرانهد یاد شاهزاده مستبد ظالم شهوت
طبع کاخی بود که غنود سر کثیری را با صدمه و محروم غنود و امور الهی را برود
و گویا از رخت غنود غنود نام و رسم بر آن که در آن زمانه که در آن
غنود و در آن زمانه که در آن زمانه که در آن زمانه که در آن زمانه که در آن
و در احوالی و وظائف و عبادت غنود و در آن زمانه که در آن زمانه که در آن
فمنمودند بلکه عدل را بر آن امور بک در آن زمانه که در آن زمانه که در آن
اتجمع دشمنان جمله هجوم بر آن از انظلمان میشد ایشان نوبت نشو
جماعت می در آنجا که در آن زمانه که در آن زمانه که در آن زمانه که در آن
بها و محافل و جماعت مرجع شهرده میشد و بر آن حروف و هراس از
عداوت ملامها و هجر عالمه نام در آن زمانه که در آن زمانه که در آن
محت و ایمان بود که خود را یکی فراموش کرد و در آن زمانه که در آن زمانه که در آن
بلکه در رضای و خیایان دیگر در بر آید بود در چنانچه عرض شد فی خصوص
حضرت بها و الله در امل و توفیق بک در آن زمانه که در آن زمانه که در آن
شهادت و رخت غنود از امرای فرستاده امر الله و صدور و مملکت
الله غنود و فی الحقیقه در عالم جان و فوآد معمار شهادت تصدیقی
یعنی انقطاع از اراده و بیخود و فناء در اراده و محق رسیده بودید که
آرزو مند این شهادت گشتند و با آن حال بر آن زمانه که در آن
تا در ۱۸۷۷ هـ که واقعه هاله عجیبه آن دو برابر واقع شد و شرح آن
است که در زمانه اصفهان بر او پیشوای اسلامی شد در انوار
کثیر الاموی بود که از کثرت اتباع و شدت نفوذش شاهزاده حاکم
مستغنی و در تفرقه و تفرقه داشت مشارالیه که حضرت بها و الله
و بر آید [ما در خوش خط و حال بر زهد] خواندند طریقه حاسبه
با آن دو برابر بود و ممالکش در سر پیشوای ایشان واقع و مده جاسابانغ
کذیب که شاید قریب بیست هزار در آمد میشد از او طلبکار شدند و در آن
مذکور مطالبه زمین را خواستند پیشوای بر زهد از اشیای شیطانی بنظر
آمد و مصمم شد که آنرا بجمع اقتدار و امرای ایمان بردارد و از
آدا و دیون مذکور سر آزرده دست فخری با امور الهی حضرت در آن
نماید از این امر کثرت شیطانی بر آید شیخ و در سابق الذکر سرانهد

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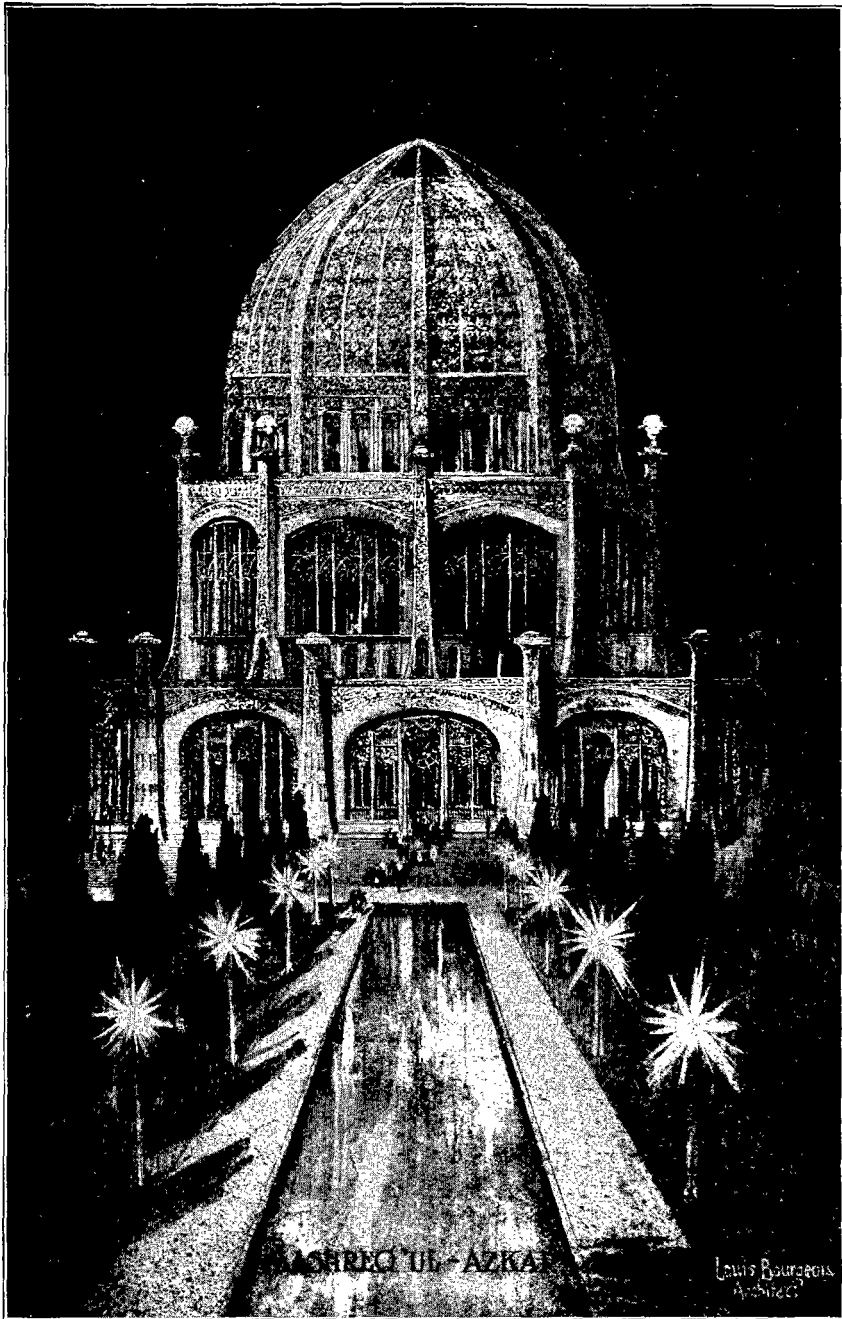
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STAR OF THE WEST

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BAHAI TEMPLE

A universal house of worship now being built at Wilmette, just north of Chicago, by those in all lands who are working for universal religion and peace. This Temple will be open to all religions, sects and peoples and is dedicated to the Oneness of God and the oneness of mankind, the union of science and religion, to universal education and the fundamental oneness of religions.

STAR OF THE WEST

JANUARY, 1923

A TEMPLE OF UNIVERSAL RELIGION

THE foundations for the first Bahai Temple in the Western World were started at Wilmette, on March 21, 1921, the first day of spring. To the Bahais this is symbolic of the spiritual springtime now breaking over the world, "the springtime of the oneness of mankind."

Baha means the effulgence of the sun as it first shines over the horizon. A Bahai is one who follows and spreads the light of the Sun of Truth in this new day of unity. "To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood." These were the words of Abdul Baha as he entered New York City on his celebrated visit to the United States in 1912.

Abdul Baha was born in Teheran, Persia, May 23, 1844. His father, Baha 'Ullah, a nobleman of Teheran, was the great revealer of the universal principles which with their glad tidings of oneness and peace are now spreading to all religions and peoples.

"The darkness of ignorance," said Abdul Baha to a friend from the West, "had made gloomy the horizon of the East. Religious prejudices from one side, the darkness of racial fanaticism from another, political prejudices from another side, self-attachment and personal interests and motives—all these had made the horizons

of the East darker than night. At such a time the Dawn of Guidance, His Highness the Supreme, the Bab, appeared, His Holiness Baha 'Ullah, like a sun shone forth, and this darkness was converted into light. And these lights are nothing but the teachings of Baha 'Ullah."

Because his teachings were too far ahead of his time Baha 'Ullah was with his family exiled from city to city and at last, in 1868, was imprisoned in the desolate barracks of Acca in the Holy Land. Abdul Baha was there a prisoner for forty years. But from that prison city in Palestine Baha 'Ullah and Abdul Baha, despite the winds of persecution, spread the light of their teachings through all the world. Because of their universality and divine dynamic these teachings are now uniting members of all races and religions. They hold before us the glorious hope of a unified humanity.

Today the center of the Bahai Cause and the Guardian of its unity is Shoghi Effendi, the grandson of Abdul Baha.

In the universal religion of the future, Abdul Baha tells us, there will be built in all lands universal houses of worship open to all sects and religions. These temples will embody the principles of the new day of world unity.

BAHAI PRINCIPLES THE LIGHT OF THE NEW DAY

THE teachings of Baha 'Ullah are the breaths of the Holy Spirit that create men anew." "They are the light of this age and the spirit of this century."

"Praise be to God 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 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 intergovernmental 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 language.

"Just as the rays of the phenomenal sun are infinite likewise the rays of the Sun of Reality are infinite. This summary contains only 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 between the religions will be dispelled. The foundation of the religions of God is one and that is the oneness of the world of humanity."—Quoted from an article written by Abdul Baha for *The Asiatic Quarterly*, April, 1913.

DESCRIPTION OF THE NEW TEMPLE

THE model of the Temple was recently on exhibition at the Kivorkian Galleries in New York and the Art Institute in Chicago, where it attracted great attention because of its exquisite and unique architectural beauty. As a well-known sculptor said: 'At first you think it is Oriental. But no, it is something quite new.' Some architects speak of it as the most original idea in architecture for centuries. It blends the great classic forms of the past into a new synthesis, as the Bahai teachings bring the essential spiritual and social principles of the different religions into a new simplicity and oneness. The tracery on the dome weaves the symbols of the world religions into one blended pattern of a new beauty. There you will find the Greek cross, and the Roman cross, the Crescent, the Jewish triangles, the five-pointed stars of the limited unities of the past, the nine-pointed star of the universal unity of the future.

"The Temple with its nine doors will be set in the centre of a circular garden symbolizing the all-inclusive circle of God's unity. Nine pathways will lead to the nine doors, and each one coming down the pathway of his own sect or religion or trend of thought will leave at the door the dogmas that separate and, under the dome of God's oneness, all will become one. There they will worship morning and evening, using those teachings of love and unity which all divine religions hold in common. Around the central dome there will be nine chapels. In these chapels will be found the sacred scriptures of the world's great religions.

The Temple will be always open to every one to come, study, and worship. At night it will be brilliantly lighted and the light will shine forth through the tracery of the dome, a beacon of peace and unity rising high above Lake Michigan. The central auditorium will be 161 feet in height and diameter. Choirs of children in the galleries will chant the prayers and lead the songs in the services of worship.

"Around the central house of worship there will be built various educational and philanthropic institutions. These institutions are the expression of that universal love to all races and religions which is the spirit of the new age. Altogether these institutions will form what Abdul Baha calls the 'Mashreq'ul Azkar' or 'The Dawning Point of Praises,'—praises to God in loving service to mankind. 'When,' he writes, 'these institutions, college, hospital, hospice and establishments for the incurables, university for the study of higher sciences and advanced educational courses, and various philanthropic buildings are built, the doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. The charities will be dispensed irrespective of color and race. The gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion, both showering their material and spiritual gifts on all humanity.'"

(Quoted from *The Christian Register, Boston, Mass.*)

THE STRUCTURE OF THE BAHAI TEMPLE

From an address given before the Wilmette Chapter of the American Association of Engineers, November 2, 1922 by Major Henry J. Burt, the Engineer of the Temple.

THE Temple in Wilmette will be a beautiful building. It will be rich in decoration consistently carried out. Its color will be nearly white, which is appropriate for a structure of this monu-

mental character. The Temple is being built from plans made by Mr. Louis Bourgeois, an architect of many years' experience and great artistic ability. The design was selected in a competition among a number of architects, held in New York City in 1919. All of the competitors were of the Bahai faith, and thus had the inspiration and enthusiasm of their religious belief to aid them in their efforts. In presenting his design Mr. Bourgeois submitted a model of the building which he had molded and carved largely with his own hands—a most painstaking and tedious work. This model was sent to Chicago and exhibited at the Art Institute in May 1921. As soon as a suitable place is available at the Temple it will be reassembled there. This model was so carefully made that it was closely followed in making full size detail drawing.

The location of the building is in the southeast section of Wilmette. On the east and northeast is Sheridan Road, with an unobstructed outlook upon Lake Michigan. Northeasterly the view is across the Wilmette Harbor and the Lake Front Park of Wilmette. To the west and northwest the property is bounded by the Drainage Channel and across the channel is the park area which was recently contributed to the Wilmette Park Board. By these surroundings the Temple is protected against the encroachment of other buildings on all sides save the south and as this will probably be residence property permanently, there will not be any serious interference. In all other directions no buildings are likely to be erected within a distance of one thousand feet. For the most part the ground is about twenty-five feet above the lake level. There will be a terraced approach to form the base of the Temple. From this terrace steps will lead up to the main floor, nine feet higher.

The portion of the structure which is now enclosed is the basement. The top of the present construction is the first floor level. The top of the terrace will be at the top of the outside wall and the sloping surface from this wall inward is the base for the steps that will encircle the superstructure.

The superstructure, for convenience of description, can be divided into three sec-

tions. The first section extends from the main floor to the first gallery, the second section from the first gallery to the second gallery and the third section from the second gallery to the top of the dome.

At each of the balcony levels there are large windows, partially screened by tracery, which would give ample light in day time and which will stand out in great brilliance when the structure is lighted at night.

The extreme height of the structure from the first floor to the pinnacle of the dome is 161 feet.

The height of the first gallery above the main floor is 36 feet and the distance from the first gallery to the second gallery is 45 feet.

The distance from the second gallery to the base of the dome is 19 feet.

The height of the dome proper, leaving out of account the projecting ribs, is 49 feet.

The minarets guarding the first story of the structure rise to a height of 45 feet above the first floor.

The extreme diameter of the basement is 202 feet.

The diameter at the top of the steps is 152 feet.

The central portion of the building is a single space extending from the main floor up to the inner shell of the dome. Around this are nine rooms extending to the outer wall of the first section. One of these rooms or spaces is assigned to stairway. The others are for use as enclosed rooms. In the basement the central portion is a single room with a domed ceiling having a height of approximately 25 feet from the floor to the crown. Outside of this central area, the space can be divided according to the uses to be made of it and this has not been quite fully developed. In general, however, the space under the steps will be used for the installation of the mechanical apparatus such as the electrical switch board room, the heating coils and fans for the heating and ventilation system, for plumbing and temporarily for heating plant. The remainder of the space under the steps will be suitable for storage. It is the intention of the architect to preserve in this space all of the models which are required for molding the exterior of

the building. The remainder of the basement space will be sub-divided for such uses as may be required.

There are a number of interesting structural features in connection with this building. The designer, in attacking a structure of this kind, usually begins at the top and works downward. The crowning feature of the building is, of course, the dome. The masonry of this dome is to be perforated for the purpose of admitting light from the outside during the daytime and for the purpose of throwing out light at night. The masonry is, therefore, only a screen or tracery and not a roof. The area of the perforations is about thirty percent of the area of the surface. While this masonry could be made self-supporting, it was not considered expedient to do so, so it is supported by a steel framework. This framework consists of a series of ribs, spaced about nine feet apart at the base and coming together at the top with a suitable bracing between the ribs.

This metal skeleton then forms the base for the masonry screen above it. The roof will be made of glass inside of and entirely free from the masonry dome. This will be a difficult piece of work to construct on account of its shape. It will have to be a wire glass set in metal frames. Some of the frames need to be hinged so that they can be opened for ventilation and for cleaning, more particularly for the latter purpose. Lower down comes the inner dome or ceiling. This has an independent steel framework made of arched ribs with the bracing between, similar to the framework of the outer dome. This will support the inner envelope of glass. This inner glass may be in the form of mosaics or ornament. The weight of the dome is supported at nine points. At each of these points is a group of four columns extending from the base of the dome down to the foundations.

Following the structure downward, these columns gradually accumulate the weight of the dome and the floors until in the lowest section they carry a very considerable burden amounting to about one and one half million pounds at each of the nine points.

In order to have a big central space in the basement, 72 feet in diameter, the ceiling and floor above had to be supported without the use of interior columns. To provide this support it was decided to use a reinforced concrete dome. As the dome is perfectly regular in its outline and uniformly loaded, it was not particularly difficult to design nor was it extremely difficult to construct although the construction offered some difficulties. The shell of the dome is 12 inches thick. It is reinforced with two layers of steel rods, one near the top and one near the bottom. Each of these layers is made up of rods in radial position and others in circumferential position. For its final support, this dome rests on the concrete encasements of the steel columns.

In general the framework of the structure is of reinforced concrete except the supports of the dome, which are structural steel. The structural steel consists principally of the nine groups of four columns each which extend from the basement level to the springing line of the dome and the structural steel dome framing. There are some odd members of structural steel in the first story and, of course, there is structural steel bracing between the columns. The framing of the first story outside of the dome section is of reinforced concrete as is all of the first floor framing and all of the columns other than the main columns just described.

The foundation problem is a somewhat intricate one. There are heavy loads at the nine points which support the main dome. At the other points the loads are comparatively light, carrying as they do only one floor and a roof together with walls. As a matter of sentiment as well as a matter of safety, it was desired to have the dome supported from bedrock. On this basis the foundations for the dome consist of nine piers extending to rock at a depth of 120 feet below the ground level.

The contract for the basement section, including the pile foundations, was let in August, 1921, to be completed about January first, 1922. The basement section has just been completed and, as winter is again at hand, no effort will be made to go ahead with the superstructure until spring.

THE UNIVERSAL APPEAL OF THE TEMPLE

FROM all parts of the world, Persia, India, Egypt, Japan, France, England, Germany, Australia, from Haifa and Acca and Addasieh in Palestine, and from many other countries contributions are coming in to build the Bahai Temple in Chicago which will rise a magnificent testimony to universal religion and brotherhood. In similar fashion the Bahais of the world united to build the universal Temple in Eskabad, Russia. Women of Persia sold their jewelry to complete the last payment and furnish the gilding for its shining dome. One of the relatives of the Bab gave his whole fortune to build this Mashreq'Ul Azkar at Eskabad. A widow of Persia, earning fifty cents a day and on this sum supporting her children and herself gave half of her earnings to help build the divine edifice at Eskabad. As Abdul Baha has said: "The Temple of Eskabad is unique in that it is the first Temple of the kind that had been erected. Many such temples will 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 fills the air with its joyous strains, when the prayers and supplications made at dawn and at sunrise ascend to the throne of the Almighty—then will the effect of the Mashreq'Ul Azkar be made evident and manifest.

"The Temple that will be erected in the United States will be an important and magnificent one; its influence and effect upon the Cause will be tremendous, and the impetus it will give to the Movement, irresistible."

In a Tablet to the Delegates of the First National Bahai Convention, held in Chicago March 21, 1909 Abdul Baha wrote: "Now is the commencement of organization, hence every affair concerning the Kingdom of God is of paramount importance. Among the most important affairs is the founding of the Masreq'Ul Azkar.

"When the Mashreq'Ul Azkar was founded in Eskabad its clamor affected all the cities of the Orient and caused souls to awaken (to the call). Most of the souls who investigated and heard the explanation were attracted to the Kingdom of God. . . .

"This organization of the Mashreq'Ul Azkar will be a pattern for the coming centuries and will hold the station of the mother and thus later in other cities many Mashreq'Ul Azkar will be its offspring."

In other Tablets Abdul Baha wrote: "The Mashreq'Ul Azkar in Chicago is of

the greatest importance. This is a Bahai Temple, a supreme house of worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this structure may be raised and completed."

"I hope that the friends will give the utmost importance to the Mashreq'Ul Azkar. . . . The American friends are greatly endeared. Therefore I desire that they may be confirmed in great achievements and become factors in the establishment of the Kingdom of God."

THE TEMPLE BEAUTIFUL

By Albert Durrant Watson

O Love Immortal, beautiful and olden,
Our eyes thy walls of splendour soon shall see,
For we will build a temple grand and golden
With silent hammers of eternity.

Come let us build a city, O my brothers,
The loveliest and holiest dream of time,
The joy and inspiration of all others,
Unique for beauty in an age sublime.

Its porphyry foundations shall be builded,
Its gates of ivory, its crystal dome;
With golden sunlight all its towers gilded
Shall cheer the pilgrim with the thought of home.

Come, O my friends, the noise of war is dying,
Its clouds are melting to a peerless blue,
And everywhere are voices gaily crying:
Come brothers, let us make God's dream come true!

Come, let us help with deeds of love and pity
The toil-worn children in a world forlorn;
O brothers, let us build the golden city;
Come, let us rear the temple of the morn!

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LGO BELIEVERS IN AMERICA CARE ALUNT
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THE ONWARD MARCH OF THE CAUSE HATH NOT BEEN NOR CAN IT EVER
BE STAYED I PRAY THE ALLMIGHTY THAT MY EFFORTS NOW REFRESHED
AND RENEWED MAY WITH YOUR UNDIMINISHED SUPPORT LEAD IT TO
GLORIOUS VICTORY

SHOGHI

Facsimile of a message just received from Shoghi Effendi, the first since his return to Haifa.

THE VICTORY OF FAITH

By Horace Holley

THOSE who live in the depths of a small, narrow valley, and make no effort to climb the lofty mountains by which they are beset—such people never behold the landscape stretching beyond the hills; they know not what the mountains may conceal.

But he who makes the mighty effort, leaving behind him the narrow valley of human selfishness and ease; he who has the supreme courage and strength to gain the summit, for him the invisible becomes visible; for him the infinite divine horizons are unfolded, and that which was hidden behind the mountains is revealed.

One of those recurrent visions that come again and again, whenever selfishness and greed and fear are truly overcome—that landscape which ever greets

with its beauty the soul who reaches the highest hill—is the vision of a united humanity, a single faith, one worship, one law, one God. To this every traveler in the world of spirit has testified, and their testimony ever agrees. We find this vision singing in the words of Isaiah; Augustine, in his great work "The City of God" rediscovered it; its perception haunted the great souls in the Middle Ages; today once more the people of magnanimity like Emerson have testified eloquently that the same spiritual landscape still exists. You may search the records of the vision of every people, East and West, North and South—wherever the soul becomes articulate, its speech is the praise of that which it beholds before it, beyond the hills.

To these witnesses, that vision is reality, and the world's division, suffering and pain is an unreality they have forever left behind. By and for and in that reality they have lived and died.

But their witness is incredible to the people in the darkness of the valley. In the valley, the description of the landscape beyond the hills seems no more than an empty dream, a denial of the plainest facts confronting one on every hand. Here, reality is the struggle for existence, the survival of those who are "fit", a constant and painful effort to gather fruit from trees on which the sun too seldom shines. That such a fruitful landscape lies on the other side of death, many in the valley will agree; but that it lies on the other side of sacrifice here and now, this they repudiate, this they vehemently deny. And their repudiation and their denial are sanctified by those to whom they are accustomed to turn for authority in matters that pertain to the life of the soul.

That faith has had no visible victory in any era of recorded time, is all too evident; that the vision of human brotherhood never seemed so dim, so unreal, so legendary as in this troubled age, is no less apparent.

Nevertheless, it is well to recall that some hundreds of years ago Leonardo da Vinci drew plans for the construction of a machine that would fly. In his day, even the thought of aviation was inconceivable. The failure of his efforts appeared to his neighbors like the judgment of an offended Providence against one who had attempted to contravene the divine law.

But now that aviation has become a commonplace occurrence in this age of scientific progress, what are we to say of da Vinci?

In the world of thought, da Vinci achieved aviation—in the world of thought he stood abreast of the people of today. It was in the world of material fact, and in this world only, that da Vinci failed. He failed only because certain material conditions had not yet been fulfilled. He had no suitable motive power, no suitable structural elements such as we now have. But the principle of flight was certainly his—and time itself has worked to vindicate his aspiration.

Therefore we see that there are two worlds—the world of vision and the world of outward fact. Vision ever precedes fact—vision creates fact. For the world of vision is the world of causes; the world of outward fact is the world of effects. That which exists in the world of vision must eventually come to existence also in the world of fact. The world of fact cannot resist the world of vision, any more than the earth can resist the growth of the seed that are sown. For the earth is composed of the very substance of vegetation—and in like manner, the world of effects is composed of the substance of vision. Where the earth is too scanty for vegetation—where the earth resists the growth of the seed, there the stunted vegetation rots and goes back to the earth; and when this has happened season after season, the earth is fertilized by the very vegetation it seemed to resist. So humanity, denying the spiritual world, resisting the growth and development of the life of spirit, is gradually spiritualized by the influences it destroys, or rather seems to destroy.

Thus if we consider once more the recurrent vision of human brotherhood, righteousness and unified faith: since this reality has ever existed in the world of perception, the world of causes, it must also come to existence in the world of outer fact. For the separation of these two worlds is not the eternal separation of life and death, or good and evil, or light and darkness; rather their separation is that of cause and effect. It is a separation which lies in time, and lying in time, is also joined by time. As the tree is the effect of the seed, but the tree and the seed are separated by time, yet connected in time; so also human brotherhood is the effect of the soul, the fruit of the soul, and the long agony of the soul's sacrifice is not only the measure of the duration of time but also the measure of time's meaning.

For there must needs be concurrent conditions for the realization of brotherhood, just as there had to be concurrent conditions for the realization of mechanical flight. Just as the thought of flight remained perfect, unchanging in the world of causes until certain conditions had been established in the material

world, so the vision of peace on earth has existed perfect and unchanging, a landscape beyond the hills of sacrifice and endeavor, until little by little those outer conditions might be established of which peace and righteousness are the consummation, the purpose, the motive, the fruit. Never has the man of faith denied the reality of human brotherhood, but in all ages his concern has been to further the inner and outer preparations for its eventual victory.

Let us not be deceived by the apparent predominance of hatred, suspicion and the desire for material conquest in this age.

Nine years ago a child might have traveled from Berlin to Paris in a few hours, without danger, without annoyance. A year later, in 1914, more than a million men attempted to make that journey, and not one man arrived. Why was this? Not one man arrived because they came on conquest, and coming on conquest they raised up forces of opposition that proved mightier than they.

This is a new condition in the world of humanity. Hitherto, no power has existed strong enough to resist empire except the mysterious power of time. Rome was overthrown, overthrown at last, but Rome was overthrown so slowly that people did not perceive the seeds of Rome's downfall were sown by the first legions Rome sent forth to conquer the world. Hence arose, in all past ages, the apparent justification of conquest and the apparent unreality of love: that the effects of ambition and greed were so separated from their causes that the people could not realize that cause and effect are actually one.

But today, cause and effect are no longer mysteriously separated by time, or place, or personality. The material unity of all races and all countries, and their complete interdependence upon one and the same economic organization, has created a condition wherein spiritual motive and material consequence are as inseparable as the heart and the mind of the same man.

There is an old saying about "those who fish in troubled waters" which we can complete by adding the words "*must stand on dry land*". That is, to profit by

others' domination one must stand beyond the consequences of their domination. Today no immunity exists or is possible for any individual or group. For men are no longer associated together as self-sustaining groups, but each community has become an essential wheel or lever in the one world machine—an essential organ or limb in the one body of humanity.

In the light of this new condition let us perceive the sequences in which vision, as cause, becomes reality, as effect.

The origin of love, in evolving humanity, is sympathy, and sympathy is the sharing of the same danger, or suffering, or pain. So long as humanity stood divided from itself, in separate races and religions, so long was sympathy confined in its action to the separate community, and the result of sympathy, love, expressed itself as loyalty to the one nation and the one creed. Therefore love ever resisted and overthrew its own desire, since loyalty to the one nation and the one creed involved opposition to other nations and other creeds. Today, just as injury to one part of a body is injury to all parts, so injury to any portion of humanity has its effects upon all other portions. The very universality of suffering in this age has overthrown the foundations of limited loyalty, and the mutual danger we face through warfare or economic disaster is the pledge of a common sympathy as inevitable as the rising of tomorrow's sun.

If we seek for confirmation of this in one another's spiritual limitations, however, we may seek in vain. For just as an imperfect mirror exaggerates every image, so in our imperfection of thought and love do we tend to confirm each other in our selfishness rather than in our aspiration for the common good. Without some source wherein each may find his own perfection steadfastly set forth, we shall continue as it were in the narrow and endless valley of self, increasing the crisis of modern existence until another and greater war engulf us all.

Abdul Baha's spiritual influence alone can overcome the bitterness of suspicion and the habit of hate.

Abdul Baha has brought back in its fulness the ancient, the timeless vision of

brotherhood, righteousness, peace and love. Abdul Baha has given this vision an expression in word and deed which transcends every limitation of race, of class, of nation and of creed. No community can claim Abdul Baha for their own spiritual leader, and make his inspiration the justification of separateness, as men have done with every spiritual leader of the past. In the divisions of humanity he has arisen as the true center and point of unity, a mirror reflecting the light of one love and one teaching to every horizon. As each community, seeking relief from its own restrictions and its sufferings, turns to Abdul Baha for guidance, it finds all other communities illumined in the same compassionate love.

When a reporter of the New York Globe visited Abdul Baha at Haifa a few years ago in the course of an investigation of the Zionist movement in Palestine, Abdul Baha gave her this message: "Tell my followers that they have no enemies to fear, no foes to hate. *Man's only enemy is himself*".

It means nothing how many or how few Abdul Baha's followers may be at this moment here or in other parts of the world. That message was the expression of the reality emerging from the present era of confusion, of trouble, of unrest, of universal change. To receive that message from the lips of Abdul Baha at the time it was uttered is to be forewarned and forearmed; but the message is unescapable, soon or late, by reason of the actual conditions of the world. Abdul Baha recorded the spiritual evolution that went on behind and within the material evolution of this age. He witnessed for us the victory of faith.

As one considers the strife that is taking place everywhere today, one recalls the ancient story of Atman the king.

One day Atman summoned his four sons to his presence and said:

"My sons, because you expect to share this mighty kingdom after my departure, you are making no effort to develop in yourselves any capacity or any worthiness. As you are my sons I love you, but I also have a duty to my people. Therefore go forth, each of you, into the

world, and to him who best proves his worthiness I shall leave the kingdom."

So the four sons went forth, one to the East, one to the West, one to the South, one to the North. And as each had inherited of the father's capacity, so each made a mighty effort to develop worthiness, and each rose to leadership in the country where he lived.

Then having become a leader in his country, each of the four sons remembered his father's promise, and set forth to return to Atman's capital and claim the right of inheritance. So each set forth on the way, bringing with him a mighty following of soldiers and servants that Atman his father might realize how worthy he had become.

Now arriving on the great plain before the gates of the city, each brother beheld the army of the other also arriving, the army of the East with the banner of the dragon, the army of the West with the banner of the eagle, the army of the North with the banner of the bear, and the army of the South with the banner of the palm. But seeing these other banners, each brother thought that hostile armies had gathered to destroy the kingdom of his father Atman, and to defend his father each brother led his army against the other armies on the plain.

By reason of their courage, the four brothers fought at the head of their armies, where the banner was upheld, and in the course of a few hours all the banners were thrown down and the four leaders wounded.

Then the armies, the banners thrown down and the ranks hopelessly intermingled, ceased to fight, and around the four brothers as they lay wounded a circle of mourning soldiers stood in silence.

Then the oldest brother, feeling his heart's blood ebb away, raised his voice in a mighty cry of grief and lamentation:

"O Atman, my father! O my father, Atman the king! Bitter enemies surround thy city, and they shall lay it waste and slay thee in the midst. Gladly have I given life for thee, O my father—alas, that the enemies were too strong and I have died in vain."

So lamented the eldest brother. And when the other brothers heard him lamenting their father Atman, the king,

then they lamented also, and more bitterly even than he, for now they knew that it was no enemy they had fought, but their own brothers they had so blindly attacked and so unwittingly harmed.

Even so the strife in which we are all engaged, even now—strife political, strife economic, strife social, strife religious. This is not an ordinary strife; like the battle of the four brothers, it is the universal combat which precedes mutual recognition and prepares for the Most Great Peace in the *hearts* of men. For there is no recognition possible between the strangeness of our customs and the intensity of our desires, but recognition is in and through the common fatherhood

of God, reconciliation is in and through obedience to the one universal Will.

Let us not be dismayed by this frantic confusion of strife. It is the final and complete expression of divine love, compelling humanity to destroy the foundations of its own injustice and greed. Were there to be no such universally disastrous consequences of age-long injustice, the divine compassion would be entirely absent from the arena of human affairs. This period of universally disastrous consequences is that which they have ever warned humanity, the witnesses of God from age to age. All the spiritual witnesses return in this age of fulfillment. They speak in the voice of Abdul Baha.



FROM THE DIARY OF MIRZA AHMAD SOHRAB

Written in Palestine During the Great War

III

IN the evening, when the believers were sitting in his benign presence, Abdul Baha said: "All the people are sacrificing their lives for the sake of the worthless (valueless) earth. They are not adorers of God, but worshippers of the ground. Were they giving up their lives in the path of God the results would be everlasting. But now what benefits do they receive? If one soul is martyred for the sake of Truth eternally will he shine from the horizon of glory. Yet, during the last six months probably more than one million living, breathing youths have been left on the battlefields, dead, and soon their names will be forgotten! In a few years who will care to know about them as individuals? The historians of each country will no doubt compile the history of the salient events of this tremendous struggle, for the benefit of the reading public, but the public as a mass is indifferent, heedless and forgetful. Only the noble minds of a few will grasp the general meaning of these world-shaking events.

Our hope is that the differences will be settled soon and friendly relations based upon sound and permanent foundations will be established."

An old man passed by. The Master called him and asked after his health. Then he put into the palm of his hand an English pound, and prayed for him thus: "May thy body be at peace, thy mind be at peace, thy thoughts be at peace, thy soul be at peace and thy spirit be at peace."

When he left, the Master said: "The name of this old man is Rustam Effendi. He has served me in many ways. He has now become very poor. I was looking for an opportunity to help him and this was the proper time."

While he was talking a carriage stopped in the middle of the street and the stout occupant jumped down and came toward us. He greeted the Master; then, after a few words, he returned to his carriage.

The Master said: "This man is Asaad Bey. When we were in Acca years ago he came to me one day and said, 'Master, I am the most miserable man! I am seeking good fortune but it eludes me at every turn. I long to be prosperous, but ill luck pursues me. If I touch gold it turns into copper. If I hold a green leaf in my hand it becomes sear and yellow. I have lost all my possessions and with them all my faith. Please pray for me that God may help me.' I gave him some money and, that night, I supplicated at the Holy Threshold of the Blessed Perfection that he might receive assistance. The next day he was offered a government position with a good salary. Then negligence overtook him, and he became so proud that he would not even speak to me. When, later, a Kurdish Motosarref came to Acca he intrigued against us, carried false reports and was even so arrogant as to wish me to offer him a bribe as the price of silence! I did not say anything to him. Later he repented his deeds."

When we entered the hotel and while we were drinking our coffee the Master spoke about severance *from* and attachment *to* the things of this world.

"The realization of these two opposite attitudes in a single individual is very rare. In the Bahai Cause it is taught that we must devote the utmost attention to the pursuit of our worldly affairs but at the same time be severed from all else save God. How can the mind and heart be entirely free, and detached from every pursuit, yet occupied with the solution of material problems? This is a most subtle, psychological question. To be in the water and not to get wet; to go through the fire and not to be burned—these are opposite, irreconcilable conditions. Still, in the spiritual world these two antipodes must meet and the two qualities of severance and attachment must be harmoniously combined."

On our return home there was quite a large meeting of the believers and Abdul Baha said: "I went out to return the morning call of the German officer. While I was there the Gaemmagam entered the room. According to what they said hun-

dreds of thousands of people have been killed during the past few months. What cruel minds there are! What demoniacal hearts are found! What diabolical thoughts are portrayed! What devilish engines are at work! What black souls are discovered! What satanic schemes are unearthed! What dark imaginations are brooding over infernal plans! All their demoniacal policies work for the destruction of the conqueror and the conquered. The countries of both sides are laid waste. The people of the opposing nations are butchered. The homes of the governments are ruined and civilization on both sides is annihilated."

It was still raining when we rode away and picked up Mirza Mohsen at the other end of the town. There was a heavy sea rolling and the clean sandy beach was constantly being washed by the huge waves. The sight was sublime. Many Arabs, both men and women were walking along, bare-foot, and carrying on their backs heavy loads. There was one especially interesting, an Amazonian-looking woman who carried a bed on her head, a large mat rolled up and tied to her shoulders and a child in her arms. The Master was amused to see this because the woman was entirely unmindful of her load and trudged along perfectly happy and unconcerned.

The Master said: "There are certain forms of work which are beyond human endurance and others which are within it; and these differ greatly according to the early environment and training of each individual. For example, Mirza Mohsen here, could not walk bare-footed, as these Arabs do, on such a rainy day as this. He would catch cold and be in bed for a month. But the Arabs go through it day after day and grow healthier and stronger. The struggling, winning, successful man is he who accustoms himself to the accomplishment of those things which are considered to be beyond human endurance. Only a soul thus great can stand the tests of life and come out of the crucible pure and unspotted. (But) if one cannot rise to this height he can

at least school himself to perform the tasks which are within the range of his endurance. If a man cannot qualify in one of these two classes he becomes a social burden."

This morning the Master sat for some hours in the delightful warm sunshine. Many stopped and talked with him. He inspired everyone to be firm and calm in these trying days. His cheerful voice went straight to the hearts and caused sad faces to smile and laugh—even while the warship was slowly passing before us. At noon Sheikh Saleh took dinner with us. He says he will not leave Acca until he can take the Master with him to Abou Senan.

In the afternoon we were all summoned into the presence of Abdul Baha. Meanwhile the Commissioner of Police was ushered into the room also. In the course of the conversation Abdul Baha said: "The citizens of a country are like the various members and organs of the body. So long as the brain and the nervous system are coordinate in their functions there will be no jar in the constitution. But when they fall out of harmony great disturbances become manifest. In like manner, when the government represents ideals of progress and justice the people will advance and progress in their activities. Ideal cooperation will bind together the hearts and strike at the root of poverty for preventable poverty is a source of all misery and evil. The rulers must be filled with mercy and solicitude for the condition of the unfortunates."

Because this is Christmas eve I cannot entertain you better than to relate to you some of the charming stories which fell from the lips of the Master this evening:

"When I was in Mazandaran I was a wee bit of a child and enjoyed all the fun and play belonging to that age. In our town we had a man by the name of Aga Raheem who was the overseer of our shepherds. One day he came to our house and asked my mother to let him take me to a country barbecue to be given by the shepherds. After some urging

on his part permission was granted, and I was glad of the chance to take part in an outdoor entertainment.

"Aga Raheem took me with him and soon we were out in the country. He led me through green valleys and beautiful pastures till we reached the foot of a lofty mountain. Here we had to walk through a narrow defile and then by a zig-zag road and with much difficulty slowly to ascend to the summit. When we arrived at the top I was surprised to find myself on a vast, verdant, table-land which was no other than the pasture-land of our cattle. I still feel the exhilarating breeze which greeted my cheeks on that clear day!

"Exclusive of horses and cows there were about four thousand head of sheep and goats belonging to us, while a few thousand more were the property of other owners. But all were grazing peacefully on this broad plateau. It was a most charming, ideal, pastoral scene and, from afar, I could see many shepherds and shepherdesses. We rode on a few minutes longer and then, under a spacious bower I was welcomed by some eighty or more shepherds who were clamoring to salute me. They were all dressed in their best clothes for this was a gala day. To me it was a noble and attractive sight.

"On that morning about fifteen sheep had been killed and prepared in the cool-flowing spring near by; then the shepherds had stuck them on long iron rods to be roasted. Huge, spectacular campfires were burning and while the sheep were roasting the shepherds sang folk songs and danced their charming peasant dances. When noon came they all sat on the green grass and feasted, with extraordinary appetites, upon the well-seasoned, toothsome meat.

"When evening drew nigh and the hour of our leave-taking approached all the shepherds gathered around us and in their farewell speeches hinted that they expected me to give them some gifts as is customary with the landlords in these parts. I asked Aga Raheem what it was all about and told him that as I was such a little child they should not expect me to make gifts and, moreover, I had brought nothing with me. Aga Raheem replied: "This will not do. You are the

master of all these shepherds and I do not like to think what they will say if you leave this place without giving them something.’

“I was indeed in a dilemma but after thinking a moment the idea came to me to give each shepherd a few sheep from our own flocks. I communicated the idea to the overseer who was rather pleased

with it; and it was announced in a solemn tone, and immediately acted upon. When at last we reached home, and my act of generosity was related to the Blessed Perfection, he laughed very much over it and said: “We must appoint a guardian to protect Aga—master—from his own liberality; else, some day, he may give himself away’.”



THE RELIGION OF THE SOLDIER-SIKHS

By Kate Kempner

THE following article is a summary of a little book of great interest to students of comparative religions: *The Religion of the Sikhs*, by Dorothy Field, in *The Wisdom of the East Series*; E. P. Dutton and Company, New York.

Few of us probably know more than the name, Sikh, which we associate with a warlike, stalwart race of Northern India. Yet the religion of the Sikhs is one of the most interesting existing now in India. It is of particular interest because it attempted as long as five centuries ago to unite Islam and Hinduism. While failing in this attempt, it succeeded in binding together, like Judaism of old, a whole race into a nation by reason of their faith.

The founder of the religion, Nanak, was born in 1469. His parents were strict Hindus, but the boy met early with the religious teachers and reformers of his day and, learning Persian, became acquainted with the Mohammedan doctrine. When nine years old, he was to be initiated into his caste by a Brahman priest but, protesting against the formality, he composed the following hymn:

“Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist.

That would make a janen (sacred thread) for the soul; if thou hast it, O Brahman, then put it on me.

It will not break, nor become soiled, nor be burned nor lost.

Blessed the man who goeth with such a thread on his neck.”

Later, Nanak lived the life of a religious teacher—Guru—wandering from place to place and chanting his teachings to the accompaniment of an instrument. He made many converts among the Brahmans, protesting against formalism whether Mohammedan or Hindu. He taught the existence of an all-powerful and loving Creator, who must be approached with sincerity and simplicity. He discouraged ascetic practices, was himself married, taught that true religion was in the heart, whatever might be the walk in life. Before his death, in 1538, he appointed his successor, whom he had previously subjected to severe tests. Later this office became hereditary.

Nine Gurus followed Nanak and spread the doctrines which were preached not in Sanscrit, as the Hindu scriptures, but in the language of the people. When the Sikhs (disciples) became more powerful persecution began. The fifth Guru was martyred; the sixth took up arms. Having always valued fine physique and healthiness, both of mind and body, the ensuing historic development served to strengthen these qualities. Another Guru was murdered by a Moghul ruler and from that time on the bitterest enmity existed between Sikhs and Mohammedans. The last Guru died in 1708, and the religious teachings as well as the laws for daily life having by this time been sufficiently and definitely stated in their holy books, there was no need for a new Guru. In their refuge among the hills

of Northern India the Sikhs kept alive the flame of religious zeal and maintained themselves as a separate nation. They marched against the English in the Sikh wars of 1845 and 1847; later became intensely loyal to their English masters, saved the Empire in 1857 and have always stood by them since.

Sikhism lays its greatest stress upon the unity and omnipotence of God. The way of salvation is by finding the right Guru (Teacher). Simplicity of life, meditation, good works and association with holy men are the means.

The following excerpts from hymns will illustrate the Sikh teachings:

"There is but one God whose name is true, the Creator, the Powerful, devoid of fear and enmity, immortal, unborn, self-existent; by the favour of the Guru. Repeat His name. The True One was in the beginning; the True One was in the primal age. The True One is now also—the True One also shall be. . . . Sing and hear and put His love into your hearts. Thus shall your sorrows be removed, and you shall be absorbed in Him who is the abode of happiness.

"Under the Guru's instruction God's word is heard; under the Guru's instruc-

tion is knowledge acquired; under the Guru's instruction man learns that God is everywhere contained. . . . If I knew Him should I not describe Him?

"He cannot be described by words.

My Guru hath explained one thing to me—

That there is but one Bestower on all living beings; may I not forget Him.

If I please Him, that is my place of pilgrimage to Bakim;

If I please Him not, what ablutions shall I make?

What can all the created beings I behold obtain without previous good acts?

Precious stones, jewels and gems shall be treasured up in thy heart, if thou hearkenest to even one word of the Guru.

By hearing the Name, truth, contentment and divine knowledge are obtained.

Hearing the Name is equal to bathing at the sixty-eight places of pilgrimage.

By hearing and reading it man obtaineth honor.

By hearing the Name the mind is composed and fixed on God.

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are no more."

By Kabir

Sing the praises of God from whom the supreme reward is obtained.

What is devotion, what penance and austerities, what fasting and ablutions, Unless thou knowest the way to love and serve God?

Be not glad at the sight of prosperity and grieve not at the sight of adversity;

As is prosperity, so is adversity; what God proposeth shall be accomplished.

Saith Kabir, through the saints I now know in my heart

That the worshipper in whose heart God dwelleth, performeth the best worship.

By Sheikh Farid

Humility is the word, forbearance the virtue, civility the priceless spell;

Make these three thy dress, O sister, and the Spouse

Shall come into thy power.

There are few saints,

Who, though wise, are simple,

Though strong, are weak,

And, though having not, divide what they have.

Utter not one disagreeable word, since the True Lord is in all men.

Distress no one's heart; every heart is a priceless jewel.

All men's hearts are jewels; to distress them is by no means good;

If thou desirest the Beloved, distress no one's heart.



THE SPIRIT OF THE CENTURY

MOSLEMS AND CHRISTIANS AT THE GATE OF EUROPE

FOR thirteen centuries two great divisions of the human race, two vast armies, the children of the one God, Christians and Moslems, have struggled for the control of Europe, Africa and Asia. The Moslems have conquered most of Africa and a large part of Asia; the Christians have held the better part of Europe and part of Asia. Mohammedanism is today the most rapidly growing religion in the world. In the last hundred years it has won fifty million converts in Africa and many millions in India and China. Today Moslems and Christians continue the struggle for the mastery of the world.

But neither religion can now convert the other to its creeds. The experience of recent centuries has proved such conversion to be impossible. The only solution of the centuries of conflict is for Christians and Moslems to understand, appreciate and love each other and to unite in one universal brotherhood as the children of the One Universal God.

When he spoke in the Central Congregational Church in 1912 in New York City Abdul Baha said: "All Islam considers the Koran the Word of God. In this Koran are explicit texts which are not traditional. The Koran, the Mohammedan bible, contains explicit texts that His Holiness Christ was the Word of God, that he was the Spirit of God, that Jesus Christ came into the world through the resuscitation of the Holy Spirit, that his birth was through the Holy Spirit and that Her Grace Mary was holy and sanctified."

"Marvelous to relate when His Holiness Mohammed proclaimed his work and mission, his first objection to his own people was this: 'Why have you not be-

lieved on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses?'"

A new appreciation of Islam is appearing in our western world. Hendrik Van Loon, and H. G. Wells, in their delightful and popular histories describe the splendor of Mohammedan civilization and Europe's debt to Saracen science, culture and learning. They realize the glory of the fruits of the tree of Islam, but seem to forget that, as Jesus said, we know the tree by its fruits. A bad tree cannot bear good fruits. The tree of Islam was Mohammed's life and teachings; the fruits the Moslem saints and heroes, the Saracen civilization which was for five or six centuries the brightest in the world. Such fruits prove the tree to be of divine planting.

Professor T. W. Arnold of London University in his remarkable book, *The Preaching of Islam* has pointed the way to a real understanding of Mohammed and the Moslem saints and heroes. Carlyle over fifty years ago opened the door to a true appreciation of Mohammed in his *Heroes and Hero Worship*. Sir Edwin Arnold, in 1882, in his introduction to his beautiful poems, *Pearls of Faith or Islam's Rosary*, wrote: "The soul of Islam is its declaration of the unity of God: its heart is the inculcation of an absolute resignation to His will. Not more sublime, therefore, in religious history appears the figure of Paul the tent-maker, proclaiming the 'Unknown God' at Athens, than that of the camel-driver Muhammad, son of Abdallah and Aminah, abolishing all the idols of the Arabian Pantheon, except their chief—Allah Ta'Alah, 'God the Most High,'—and under that ancient and well-received appellation establishing the oneness of the origin, government and life of the universe. Thereby that marvelous and gifted Teacher created a vast empire of new belief and

new civilization, and prepared a sixth part of humanity for the developments and reconciliations which later times will bring. For Islam must be conciliated: it can not be thrust scornfully aside or be rooted out. It shares the task of the education of the world with its sister religions, and it will contribute its eventual portion to 'that far-off divine event toward which the whole creation moves.'"

The new magazine, *Asia*, contains delightful stories revealing the charm and beauty of the lives of true Moslems. "Mohammed, Her Conquerer," published in a recent issue of this magazine is both an exquisite story of a Moslem mother and the spirit of the true Christian manifested in the teachers of Constantinople who helped her. In the December issue of *Asia* are exquisite pictures of Mohammedan mosques and minarets as expressions of an enduring beauty. Under one of these wonderful pictures are the words: "God is great! God is great! God is great! God is great! Five times a day, from thousands of minarets, thousands of 'muezzins' call the Moslem world to prayer. Five times a day the call echoes through the East, from Africa to far-off China, and millions of persons, different in race and language, but bound together in the great unity called 'Islam', prostrate themselves before the one God. 'I bear witness that there is no god but God.' The voice of the muezzin, following an ancient and beautiful melody, rises and falls in minor cadences. 'I bear witness that Mahomet is the prophet of God. Come to prayer!'"

Each religion has its saints and its sinners, its devils and its angels. By the side of the divine Christ there walked Peter the beloved apostle, and Judas, the satan. A Christian missionary tells of how some Mohammedan soldiers came to the town where he was living and in a frenzy of religious fanaticism massacred Christian men and women. But immediately, a Mohammedan man in that village took into his garden eight hundred of the little children left orphans and homeless by the massacre and cared for them like a true disciple of the Christ. A Mohammedan woman, in India had her two hands cut off through a cruel miscarriage of justice. While she was being

tortured this woman prayed for her executioner that God would forgive him for he knew not what he was doing.

Baha 'Ullah and Abdul Baha, as they lead the members of the different religions up the vales of seclusion and prejudice to the mountain top of brotherhood have opened a glorious new era of understanding between Christians and Moslems. The Bahai-Moslems of Persia love the Christ and read the Christians' Bible with the joy of a newly discovered glory. The Bahai-Christians are able now to appreciate the sublimity of Mohammed's thought and influence. As Abdul Baha has said: "All teaching of the prophets is one; of one faith; of one divine light shining over the world. Now, all people should under the banner of the oneness of humanity turn away from prejudice, become friends and believers in all the prophets. As Christians believe in Moses so Jews should believe in Jesus. As Mohammedans believe in Christ and Moses so Christians should believe in Mohammed. Thus, all disputes would disappear, all would be united."

THE UNIVERSAL WORSHIP OF THE FUTURE

IN all ages since man became a man and realized the responsibility laid upon him through the endowment of a soul services of worship have been the fountainhead of spiritual renewal. When religion is in flower and the outpourings of the Holy Spirit are in springtime splendor, public and private worship "maketh all things new." The early Christian meetings were divine festivals of gladness. At their suppers the invisible Lord was their guest and his light was radiant in their hearts. These spiritual meetings and the continual prayers of the early Christians gave them the power to unite diverse peoples and races and to breathe a new life into the old Roman civilization.

Today all over the world services of worship are losing their spiritual vitality. A thoughtful article by Dr. Francis E. Clark in the *Yale Review* accuses the American people of going to church for

sermon worship. This, he thinks, partly explains the falling-off in church attendance since the minister does not exist who can preach a brilliant sermon every Sunday and do all the other things that are expected of him. The emphasis in church going should be put, he says, upon the idea of worship rather than upon the drawing power of the sermon. "Without at least a touch of mysticism worship is a cold and barren thing."

In the Bahai assemblies now found in all lands worship has regained its spring-time freshness and splendor. As Abdul Baha said, the Bahais on Mount Carmel would like to spend day and night in the divine joy of prayer for to them "prayer is conversation with God." In the Bahai temples of the future, of which the great edifice now being built at Chicago is the first in America, all religions and peoples will unite together in praising and supplicating to the One Universal God, the One Father of all nations that dwell upon the earth. In these meetings the heavenly books will be read and the glorious prayers of Baha'Ullah and Abdul Baha will be chanted. It will be simply with the desire to worship and praise God that all nations and races will enter the Universal House of Worship; and thus worshipping in an all-inclusive unity will their services attract an especial downpouring of the Holy Spirit for as Abdul Baha has said, "everything universal is divine."

SPIRITUAL MEETINGS

Words of Abdul Baha

Regarding arrangements for the Bahai Sunday meeting for the purpose of worship, this is very suitable that first, prayer should be chanted and supplication made until all gather; then communion should be made. After praying, sacred readings with melodious voices should be read by all together.

Thou hast written concerning the spiritual meeting. The spiritual meeting must be in the utmost state of ecstasy and tumult. The supplications must be perused, the Tablets and Verses be read, eloquent speeches be delivered, divine proofs be explained, the audience be en-

couraged to enter into the Kingdom of God, news received from different parts be read and in the end they may read all together, a supplication.

The founding of these spiritual meetings is purely for the purpose of teaching; but, as the Mashreq'Ul Azkar is not yet founded, therefore in the spiritual meetings verses are chanted, supplications and communes offered and discourses delivered. However, when the Mashreq'Ul Azkar is organized the spiritual meetings will be devoted especially to teaching, and the place of worship will become focalized in the Mashreq'Ul Azkar.

This Cause is proclaimed through eloquent, sincere addresses. We must unloose the tongue, spread the fragrances of God, diffuse the words of God. We must present to the public the proofs and evidences of this Cause with a tongue of fire so that souls may be exhilarated, minds become full of tumult and acclamation. With words of love and illumination we must set hearts aglow with the fire of the love of God, enkindle minds with the power of the Kingdom. We must explain the teachings orally so that hearts may become like pure fountains, the invisible inspirations may descend, the bounties of the Holy Spirit may be revealed, the rays of the Sun of Reality may shine; the breezes of the Paradise of Abha may waft and the glad tidings of the Kingdom of Abha may be announced.

FROM THE BOOK OF AKDAS

The Voice of God is speaking through the Pen of Baha'Ullah

Harken unto that which the Sadrat (Guidance) reveals unto you from the verses of God. Verily, they are the balance of the guidance of God, the Lord of this world and the world to come. By them the souls soar to the daysprings of inspiration and the hearts of the advancers are illumined. His utterances are the ordinances of God which are incumbent upon you as these are the precepts of God whereunto ye are commanded in

the Tablet. Conform to them with fragrance and spirituality for this will profit you much, were ye of those who know.

Read the verses of God every morning and evening. He who does not read does not know the Covenant of God and His Testament. He who turns away from them in this day verily is of those who have turned away from God since the eternity of eternities. Fear God, O ye servants.

Be not deluded by meaningless, repeated readings and by actions day and night. Should ye read but one verse with fragrance and spirituality it will avail you more than to read with slothfulness all the books of God, the Protector, the Self-Existent.

Read the verses of God in such wise that ye may not be overtaken by apathy and gloom. Encumber not the spirit with that which will depress it but (favor it) with that which will cheer it and enable it to soar upon the wings of the verses to the dayspring of Evidences. This is more acceptable to God, were ye of those who comprehend.

Teach your children that which hath been caused to descend from the heaven of Might and Greatness that they may read with the sweetest tone the Tablets of the Merciful, in the rooms which are built in the Mashreq'Ul Azkar.

Verily, he who is overcome by the attraction of the love of My Name, the Merciful, will assuredly read the verses of God in such wise as to charm the hearts of those who are asleep. Happiness awaits him who, in the Name whereby every high and haughty mountain is swept away drinks the pure wine of life from the utterances of his Lord, the Merciful.

Blessed is he who goes in the early morning to the Mashreq'Ul Azkar and mentions his God, remembers His grace, and asks for forgiveness.

Upon entering the House he must sit down silently and listen to the Text of God, the Mighty, the Extolled.

A Mashreq'Ul Azkar is a house built in a city or village for the purpose of commemoration. Thus hath it been named before the Throne, were ye of those who know.

EXILED FROM BAGDAD

*A Story from the Words of
Abdul Baha*

WHEN the Blessed Perfection (Baha'Ullah) was exiled from Bagdad the large number of believers who went with him divided the work of the party among them. For example, Darveesh Sedk Ali and Haji Ebrahim acted as equerries, Ostad Mohammed Ali looked after the baggage, Mirza Mohammed Goli supervised the pitching of the tents and I was, if we may here use a military term, a commissary officer and had to supply the party, including horses, etc., with food and the daily necessities. Often, by day or by night we covered a distance of from twenty-five to thirty miles. No sooner would we reach a caravanserai than from sheer fatigue everyone would lie down and go to sleep: utter exhaustion having overtaken everybody they would be unable even to move.

But Mirza Mahmoud and Aga Reza rested not for a moment. After our arrival they would immediately become engaged in cooking for this party of nearly seventy-two people—and this after their arduous work of guiding all day or all night the horses which carried the palanquin of the Blessed Perfection. When the meal was cooked and made ready all those who had slept would wake, eat and go to sleep again. These two men would then wash all the dishes and pack them up. By this time they would be so tired that they could have slept on even a hard boulder.

During the journey when they became utterly weary they would sleep while walking. Now and again I would see one of them take a bound and leap from one point to another. It would then become apparent that he was asleep and had dreamed that he had reached a wide creek—hence the jump.

In a word, from Bagdad to Samsoun they served with rare faithfulness. Indeed no human being had the fortitude to bear cheerfully all this heavy labor. But, because they were kindled (by the spirit of God) they performed all these services with greatest happiness. I remember how, in the early morning, when

we wanted to start for another caravanseria, we often saw these two men fast asleep. We would go and shake them and they would wake with much difficulty. While walking they always chanted communes and supplications.

In those days a famine raged all along the road. When we reached a station Mirza Jafar and I would ride from one village to another, from one Arab or Kurdish tent to another trying to get food, straw, barley, etc., for men and animals. Many a time we were out till midnight.

One day we happened to call on a Turk who was harvesting. Seeing his large pile of straw we thought we had come to the end of our search. I approached the Turk politely, and said, "We are your guests and one of the conditions of (religious) Faith is to honor the newly arrived guests. I have heard that you are a very liberal people, very generous, and that whenever you entertain a guest you kill and cook for him a whole sheep. Now, we desire such and such a thing, and are ready to pay any price that you demand. We hope this is sufficiently reasonable."

He thought for a moment, and then said, "Open your sack."

Mirza Jafar opened it and he put into it a few handfuls of straw.

I was amused, and said, "Oh, my

friend! What can we do with this straw? We have thirty-six animals and we want feed for every one of them!"

In brief, everywhere we encountered many difficulties, until we arrived in Karpout. Here, we saw that our animals had become lean, and walked with great difficulty. But we could not get straw and barley for them.

At Karpout the Acting Governor-General came to call on us—and with him brought ten car-loads of rice, ten sacks of barley, ten sheep, several baskets of rice, several bags of sugar, many pounds of butter, etc. These were sent as gifts by the Governor-General, Ezzat Pasha, to the Blessed Perfection.

After our experiences, and knowing how difficult it was to get anything from the farmers along the way—when I looked at these things I knew that they were sent from God, and they were gladly accepted.

At that time Aga Hossein Ashjee was the assistant cook. He worked day and night and had no time to sleep.

We stayed at Karpout one week and had a good rest. For two days and nights I did nothing but sleep.

The Governor-General, Ezzat Pasha, called on the Blessed Perfection. He was a very good man and showed much love and service.—Recorded by Mirza Ahmad Sohrab.

BAHAI NEWS AND NOTES

FROM all parts of the world there come reports of the majestic onward march of the Cause of the most great peace. Great interest and growth are manifest in Bagdad, Constantinople, in Egypt, in Australia; there are growth and activity in India, Persia and Japan. In Germany there is growing a deep spiritual hunger, and great Bahai meetings are held. Mr. Herrigel recently spoke in Berlin and many other cities to very appreciative audiences. Everywhere the people are eagerly listening to the Bahai Glad Tidings. During the last year a young

Bahai from India, Kaushal Kishor Bhargava, came to Esslingen. In a few months he gained sufficient knowledge of the German language to enable him to give addresses in German upon the Bahai principles and their life-giving message. He held meetings in Bremen, Hamburg, Berlin, Leipzig, Karlsruhe, Stuttgart, Goppingen and Esslingen. Everywhere he found open hearts and minds, and it often happened that at one or two o'clock in the morning the friends were unwilling to go home from the meetings, such was the interest created.

BAHAI CONGRESS IN STUTTGART

THE Bahai Congress this year had an international aspect for not only from the near and far parts of Germany and the neighboring states, but from almost all the continents representatives had come to the great Stuttgart meeting. Thus the whole Congress gained greater momentum as well as more vitality and variety. Yet such harmony, such amity and such friendship, such communion in the spirit of love and unity! The true Bahai spirit, the spirit of Baha'Ullah and Abdul Baha reigned visibly over the Congress, as had been the wish of all the visitors. It seemed as if heaven itself rejoiced that in these confused and excited times a little group of people of different countries, nationalities, creeds and religions was sitting together in harmony and was actually embodying the great principle of the Bahai teachings—of unity.

With the opening of the Bahai Congress on Saturday afternoon the sun which had been for weeks almost completely hidden shone radiantly down from the skies and Sunday was bright and clear as only few days have been this year. Those were really beautiful days, sunshine without and within. Joy and happiness beamed from all faces. The troubles and worries of our everyday life vanished, at least for hours. The material world which drags us down and weighs upon us was forgotten. One was living, so to say, in another world, in the world as it is to be, when right and justice, love and peace, in the meaning of the Bahai teaching will reign and when men will remember that they are children of one Father, leaves of one tree, drops of one sea.

That there is an increasing interest in the Bahai Movement was shown by the good attendance at the public meeting when the big hall of the *Bürgermuseum* was completely filled. Mrs. Alice Schwarz spoke upon the origin and development of the Bahai Movement and its principles and Mr. Wilhelm Herrigel on the importance and necessity of the Bahai teachings. The warm applause which was given to these impressive and convincing addresses by the attentively lis-

tening audience shows that the importance and necessity of the realization of the Bahai principles is recognized in the world. There is something inspiring and stimulating in large meetings. We are brought together with all kinds of people, exchange thoughts and rejoice when we find a kindred spirit. We are touched by many a good word that we listen to in conversation and addresses; we think about it: the spoken idea perhaps calls forth many others within us and thus enriches our inner life. At such times one recognizes what great happiness it is to be brought into contact with good people, what true harmony of soul means and into how firm a tie it can quickly bind together people who had not met before.

May each one of us in his own circle be active in the path of our great Master, Abdul Baha, in daily striving after his example in the spirit of the all uniting love. Then our life will not lack God's blessing and the next Congress will show that we have again taken a step forward in the great Cause.—Translated from *Sonne der Wahrheit*, by Kate Kempner.

Miss Alma Knobloch, who has served many years as a pioneer in heralding in German cities the Bahai gospel of unity writes of the recent convention:

The second German Bahai Convention held at Stuttgart, September 16-18, 1922, was from all accounts a very heavenly gathering. Fraulein Doring in her letter says: "It was as though the heaven of happiness had opened and this world had disappeared."

Both the Orient and Occident were represented at this memorable Convention held for the purpose of consultation for the promotion of the Cause in Germany, according to the wishes of His Holiness Abdul Baha, and for the purpose of electing the first National Spiritual Board, as requested by Shoghi Effendi.

Letters received give glowing accounts of the confirmation that descended, the great spiritual blessings received, inspiring the friends with new zeal and enthusiasm. The Assembly has increased greatly in number therefrom. All the friends were unanimous in acclaiming it a gathering never to be forgotten and all



Delegates and Friends at Western States' Teaching Conference
San Francisco, November 24 and 25, 1924

carried home with them the fragrances of the Abha Kingdom.

Vienna, Austria, was represented by Mr. Franz Pallinger who, always having been a searcher for truth, received the Bahai teachings at Stuttgart. Since his return to Vienna he has been untiring in his efforts to promote the Cause of God and now there are several centers in that city.

Shortly before his ascension Abdul Baha wrote to Mr. Pallinger the following beautiful Tablet:

To Mr. Franz Pallinger—upon him be the light of God, the Most Luminous. Care of Lady Bloomfield—upon her be the Glory of God, the Most Glorious.

He is God!

O thou who art thirsty for the water of Heavenly Life!

Thy letter has been received. Its contents imparted great joy because they were expressive of firmness and steadfastness.

I feel great kindness toward thee and supplicate eternal endearment and everlasting life for thee so that thou mayest in those regions raise the call of the Kingdom, delivering the people from the obscurities of the world of nature through the light of guidance, that thou mayest, like the Egyptian messenger, become the bearer of the garment of the heavenly Joseph, giving light to the eyes of the Jacobs and perfuming nostrils with the fragrances of the mantle of the Joseph of the Kingdom.

Give the divine Glad Tidings to the friends in Vienna, so that they may attain to eternal blessings, obtain new life and acquire limitless rapture and joy.

These regions are greatly in need of the heavenly Glad Tidings because all have, through the severity of the calamities of the war, become disappointed, withered, faded and almost dead. So they are in need of the breath of life. This breath of life is simply the heavenly Glad Tidings. Nothing can relieve them from this sorrow, grief, depression, disappointment except the divine Glad Tidings.

(Signed) Abdul Baha Abbas.

BAHAI CONGRESS

WESTERN STATES REGION

THE Teaching Convention of the Western States was held in San Francisco during three beautiful days the last of November. The spiritual downpour from the most glorious Kingdom filled all the hearts of the friends with a new radiance and love and longing to carry to all cities and villages the most wonderful message which is the healer of all our troubles. In the evenings there was held a Bahai Congress. The program reads:

THE BAHAI MOVEMENT

A universal movement having for its purpose the bestowal of economic, social and spiritual unity upon the world of humanity

Public Meetings

Friday Evening, - - November 24th

Saturday Evening - - November 25th

Eight o'clock

Addresses

Friday Evening, November 24th

Chairman, Mrs. Ella Goodall Cooper

The Near East

Its Problems And Their Solution

By Mrs. Stuart Whitney French

The Bahai Movement—Its Universal

Appeal

By Mirza Ahmad Sohrab

The Trinity Of Success

By Mrs. Louise R. Waite, Los Angeles

Saturday Evening, November 25th

Chairman, Mr. Leroy C. Ioas

The Conformity Of Science And Religion

Its Complete Expression In The Universal House Of Worship

By Mr. George Orr Latimer, Portland

The Oneness Of The World Of Humanity

By Mrs. Laura Luther, Seattle

The Mysterious Forces Of Civilization

By Dr. Frederick W. D'Evelyn,

San Francisco

FROM DR. AUGUSTE FOREL

A MOST kindly letter has come to us from Dr. Auguste Forel of Switzerland, concerning the November issue of the *Star of the West* which contained an English translation of his wonderful Tablet from Abdul Baha. Dr. Forel sent to us an announcement of his Bahai meetings, and his statement of Bahai principles used therefor, from which we have taken the following excerpts:

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

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

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

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

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

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

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

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

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

ON MOUNT CARMEL

"The Garden of God"

MISS Genevieve L. Coy, after a wonderful visit in the Holy Land, in Constantinople and among the Bahai groups along the way, and notwithstanding the many rigors of the journey arrived the last of September in Teheran to begin her work of service there. She writes of the marvelous kindness of the friends in the many cities and of the wonderful bond between the Orient and Occident which has been established by the Bahai teachings. Describing her visit in Haifa, Miss Coy writes:

Pilgrim House, Haifa, Palestine.

June 1, 1922

Palestine in the beginning of summer is a very different country from Palestine in late August. Green fields, many flocks of black goats, many herds of black and white cattle, herdsmen in tattered garments, flash past one as the train goes northward. Trees with long green leaves, along some small brook—white melons ripening in the fields—the blue, blue sea breaking in whitest foam on the yellow sand! And then the curve of Mount Carmel, Acca white in a misty distance, and the Tomb of the Bab on the mountainside. It all seems a dream from which I must awaken soon—to be here again in this blessed land! The air is fragrant with many flowers, the breeze is cool and sweet—God's peace breathes about one.

At the station many people lined the track. Suddenly I saw a hand waved and Mirza Lotfullah was at the car-window. It was so good to see him! Outside the train another young Bahai, who clerks at the station, joined us for a moment, then went back to his work. We found a carriage—and again I was carried up the steep streets to the beloved Pilgrim House.

To come back to the Pilgrim House is to come back home. Its dear peace and quiet fill one's heart. I love its high-ceilinged rooms—the faint fragrance that greets one—the cleanliness—the tiled

floors, the beautiful rugs. As I sit here writing I can see the top of the Master's house, above the wall. The two gateways are covered with a riot of bouganvillea, masses of dark-red blossoms, hundreds of them, almost hide the green leaves. If I stand at the window I can look up to the Tomb and the Mosafer Khaneh, halfway up the mountainside.

June 2, 1922.

Mirza Lotfullah and I left the Pilgrim House at six o'clock, and climbed up the Mountain of the Lord, to the Tomb. The morning was beautifully fresh and clear. The sun was high in the heavens when we reached the Tomb—but the garden looked delightfully fresh and green and cool.

The care-taker of the Tomb, Abbas Gholi, came and opened the door into the Tomb of the Bab, and then into the room that is the Master's. We left our shoes at the door, and entered first the Tomb of the Bab. To be again in that place, at that threshold in prayer—what words can tell what it means to one's heart and spirit? It is so perfectly natural and easy to pray there. One's prayer knows no weariness. One realizes God so near, that one needs make no effort to find Him. "Love divine, all love excelling" becomes the supreme reality. Prayer for all the friends in America, all the Bahais, prayer with all the devotion of my spirit for the dear ladies of the Master's household and for Shoghi Effendi, that the divine love may bring them perfect comfort and spiritual joy!

And then we went into that room which I had never before entered—the Master's shrine. In physical furnishings it is like that of the Bab. The outer room is slightly larger, I think, and the outer door is not directly in line with the inner door. Lovely rugs are on the floor, copies of one or two Tablets are on the walls. I stood at the outer doorway a long time, trying to realize the meaning of the place to which I had come. Then I knelt at the inner threshold a moment—afterwards a little away from it. Mirza Lotfullah placed on the threshold the jasmine flowers that he had brought in from the garden. We prayed silently for a long time. The Master's spirit dwells there in peace and love. What one feels,

or how, I do not know. It is the triumph of life. I suppose for those who were here at the Master's funeral, who saw his body laid in that room, there must be associations of great sadness and loneliness with that spot—but for those who come to Haifa to find his love and his service in the lives of the friends, for those the Tomb of the Master is a place of joy. One knows as never before the victory of life that never ceases, but only changes its form. Words cannot suggest it. It is one of the gifts of God that He sends to those who long for union with the Beloved One.

When we left the Tomb, Abbas Gholi asked us to come to his house for tea. He took us up to the top of the house to the little room that was built especially for Abdul Baha. It has windows north, south, and west and a door to the east; from each there is a wonderful view. To the north, the bay and Acca; to the east, the valley of "Achor"; to the south, the slopes of Mount Carmel, where the girls' school is to be built; to the west, the Tomb. Here, in this little room the Master used to stay; often at night the friends would hear him walking about on the house-top, chanting. Here he used to receive the notables of the town and country. In the room is the bed the Master used to use, and also the chair, in which he used to sit out in front of the Tomb, when meetings were held there. Above the bed are now hung many pictures of the Master, alone, and with groups of friends. Abbas Gholi talked to us for quite a long time about the Master and the days he had spent there near the Tomb. He told about the building of that upper room. The Master had said that he would like a room there near the Tomb. He asked Abbas Gholi if he could not build him one, and the care-taker of the Tomb said, yes, where would the Master like to have it. The Master suggested that he would like to have it on the top of the house. Abbas Gholi said that the walls of the house were not strong enough to have another story built on top of them. Then the Master said that he would like to have it built in the garden, or above the Tomb. Abbas Gholi said that much excavation would be required for that. Finally the

Master said, "Never mind; do not trouble about it." Not long after that one of the friends had built for the Master a little room on top of the stable, at the Master's house. Then the Master said to Abbas Gholi, "Could you not build a house like that on the roof?", and he said "Oh, yes." The Master said, "But I thought that you told me you could not build a room on top of your house!" So Abbas Gholi said, "But a small room like that would have thin walls, and that could easily be built." The Master smiled and said, "Very good!", and so the room was built.

Abbas Gholi has a most radiant smile! As he talked of the Master he smiled all the time! He made me feel the joy of the Master, even when he was speaking Persian, and I did not know what he said. He spoke quite slowly, and I could occasionally understand a word that gave me the trend of his thought. He said that the Master said that he had seen many wonderful views in his travels in Europe and America, but that none of them were as beautiful as the view from his little room on top of Abbas Gholi's house!

THE EYE OF REALITY

By Corinne True

One of the beautiful lessons given by Abdul Baha when we were about to leave his prison home in Acca, Syria, 1907, after six heavenly days spent in that sacred spot—from the outside a Prison, but inside a Paradise:—to leave the home of Abdul Baha and go back to the world and its people seemed very, very difficult, once having partaken of its heavenly atmosphere and quaffed from the wine of true brotherhood. Abdul Baha saw from the tears which simply would flow in rivulets from our eyes that the task was hard for us, so he told us that when we went back to the world "we must look upon every human being we saw as a let-

ter from the Beloved to us." "No matter," said the dear Master, "how blotted, blurred, torn or soiled that letter appears to be, nevertheless, you must look upon it with the eye of reality and say to yourself, this is a letter from my Beloved, therefore, because it is from Him, I must love it with that divine love and overlook all its defects—inasmuch as the Beloved wrote it." It must be our love and devotion to God, the Beloved, that gives us a sin covering eye and welcomes all as the children of the One Heavenly Father.

THE MESSAGE FROM SHOGHI EFFENDI

This is the morning of the fourth day in the glorious unfolding of the Bahai Cause. Our brothers in Bagdad have brought this out most beautifully in the Persian section of this issue. With the Bab, in Persia, there dawned the first morning of the new day of unity. When he was martyred night fell upon the Cause. Then Baha 'Ullah arose and the sun dawned in full glory. When he departed from this world there fell upon his followers the night of sorrow and separation. Again the sun dawned, in Abdul Baha, and a wonderful new day blazed forth. With Abdul Baha's passing night fell once more upon the sorrowing hearts of his friends. But the radiant morning of the fourth day has now broken in glory. The sun of unity and peace has dawned from Shoghi Effendi, the Guardian of the Cause. After a six months' absence he returned to the Holy Land and sends all the Bahai friends in America the following beautiful message:

"The onward march of the Cause hath not been nor can it ever be stayed. I pray the Almighty that my efforts now refreshed and renewed may with your undiminished support lead it to glorious victory."



THE STAR OF THE NEW YEAR

THE *Star of the West* is a magazine of the new year, the new cycle, the new age. "A year is the expression of a cycle (of the sun); but now is the beginning of a cycle of Reality—a new cycle, a new age, a new century, a new time, a new year." Our *Star of the West* will reflect the light of the new cycle with articles from all lands and religions revealing the unity of mankind, bringing to light "the historical, religious, racial knowledge which will be of utmost value to Bahai teachers" and all those who are working for universal brotherhood and universal religion all over the world. Our Bahai magazine will apply—through the words of Baha'Ullah and Abdul Baha which transmit the very water of life and create "a new eye, a new ear, a new heart and a new mind"—the divine teachings to the world problems of the hour. Our endeavor will be to grow month by month nearer to the ideal which Abdul Baha described for his *Star of the West*. "Endeavor ye," he wrote, "to publish such valuable, interesting and instructive articles as to give joy and fragrance to the friends in all parts of the world." "The publication of the *Star of the West* is conducive to the happiness and beatitude of the friends for it is a clear mirror in which the pictures of the events and happenings in the Cause and the news of the progress of the Kingdom throughout the world are reflected and can be observed. Praise flows from the tongue of every growing and firm believer after reading it, for he becomes informed of events and thoughts. Unquestionably this publication will serve the world of humanity. If it is continued, its arena will become broadened and it will attain to such a station as to bring about the unity of the East and the West."

One of the best ways to spread the Cause of God is to take extra subscriptions to this herald of the new age and to give them to those who are longing for the universal light, who are looking for the Kingdom of God. The *Star of the West* will give a progressive introduction to the divine teachings. Subscriptions are now coming in rapidly. The recent Teaching Convention in San Francisco voted to double or treble in the next year the subscriptions in the Western States, for the *Star of the West* is a teacher of the glad tidings. We want to have at least a thousand new subscribers that we may realize the glorious plan which Abdul Baha and Shoghi Effendi have laid before us. Each copy of the *Star of the West* will go forth a herald of the most great peace.

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از افواخیشم خارج نکره بودند که نیز انجم - عصم اعظم - در آن وقت
مرکز شد و عالم عهد را محود

روز نهم

روز نهم صعود مبارک جمال قدم و افتتاح کتاب عهد المصاحف
بیم جلالت شهر نور ۸۰ هـ = اذ یقعون ۱۳۹ هـ = ۱۹۲۱ م که فناء
عهد بود و عقد وعصه غیر از انبیا و اهل بیت منور بود و در آن
که ایضا شد و پناه به متقیم رساند و دشمنان اشهاب را کشت
و پرگاه علم کشاند و احادیثه فخرین را مفتوح و صدور و حایفه را
منشرح داشت تا بعد از آن برضیاء علی بن ابی طالب معطره سز
خورم طبع نمود و از ساقیه غایت و موهبت آبیاری حدائق انسا
عمی پرداخت . حیرم امر الله از شرق بغیر کشید و ندا
کلمه الله از خاور و باختر رسید تا آنکه از نیوانی گیتی سیم
طهارت یاقینید و بساط وصال برچید شد -

یوم الرحمة من شهر النور ۷۷ هـ = ۲۸ ربيع الاول ۱۳۴۰ هـ
= ۲۸ نومبر ۱۹۲۱ هـ - و بازشام عجر اهل کائنات
فرارقت و دست قضا و دینا پنجم عالمیان کرد

بنی نوحی تیم گشت و جمله هیئت بشریه بی نایب و صلح شدند
مسار سیم گذشت و

روز چهارم رسید

یوم اربعین انصعود حضرت عبد البهاء بملکوت
الهی و قرانت وصیت نامه مبارک المواق با - یوم النور من
شهر الشرف = هشتم جمادی الاول ۱۳۴۰ هـ =
۶ جنوری ۱۹۲۲ هـ .
احیاء همواره شمس بهار اطالع و ساطع

دیده و غروب برای آن آفتاب حقیقت تصور
نموده اند میدانستند که این آسمان اعظم و این
فلك الخم را فروزان شمس در کون و درخشان
نری در بطون است و منتظر اشتراق همی
بودند تا در سیم اربعین جمال ممتاز " ولی
امر الله حضرت شوقی اندی ربانی " سر از
و ریچه راز برون کرد و چهره فانی بنمود و روح
جدیدی بکالبد مصیبت رسیدگان دمید
چند جای شکرانه است که آن بنابر حقیقت همیشه
خود شهاب وار از قوس گیتی یوفاطیران فرمود
بی نظیر ستم منبری در مقدس ترکش
غنیش برای حفظ عباد خویش باقی گذاشت
و همیشه خود مانند آفتاب نورانی اشعه
ساطعه فروزان خویش را انزال مال خالک
بالا گرفت و این جمع پریشان را وداع
گفت بلا تاخیر درخشان بدر لمعی
اذ افت ابهائی و اعلافی بر آورد بر آمد
و نور بخش جهانیان گشت جلت عظمته
و حکمته و قدرته

بارخ این چارمین جمع است که بر آن جهان آفرین
طلوع نموده و بر تو با کائنات عالم اقلندره
و بدلان صبح خیز در شاخسار بندگی نغمه
دمید جمع و بر آمد جمال شمس قد مکه روح
بخش در امعاشقان شیدا را بر آوردند و آغاز
هان وقت کار است هان زمان قیام است
هان او ان خدمت و جانفشانی است بگوش
هر شیادان رسانند

ما احبای جهانرا است که تا صبح است و اعصاب
و عضلات که سالهای تمامی در ظل ممدود ایلی
عصمت محمود مدتیع داشته بودیم بکار آریم و در
میدان عمل و اجتهاد همسایقه پر اوینیم و " الیوم
المضار و فدا الباق والسبقه جنة " را فحاطر
گیریم باشد هنوز از طلوع این شمس لامع و بری
نگذشته آفتاب را که رابعه النهار هانیم و جمال
دلکش دین الله را باقره شکوه بعالم و عالمیان
جلوه دهیم

" بلصبح است و وقت قیام "
گلزار تا در دست داریم برونیم که همواره بر بیع نیست
از اول نیک شروع کنیم تا بنیکی ختمر شود .

— هدایت الله زائر زاده آباده —

مِنْ رَائِعِ نَابِئَانِ سَيِّدِ وَزَمَانِ اجْتِهَادِ وَمَكَلِّ

ما بھایان جهان صحھا دیدیم و بشما سیدیم
جامہای شہد وصال چشیدہ و کاؤس زہر فراق
در کشیدہ ایم و تحمل فترات غمودہ دست تصائب و بلا یا
بر دیار محمودیم حال دیگر مجرب شدہ تکلیف خود را
دانستہ ایم کہ قیام بر علائکہ است و بس بجز خدمت
چارہ نیست . سہ روز بروا گذشت و اکنون
صبح چہام غایبان است سہ طلوع دیدیم
وسہ غروب و اینک شمس رابع ساطع و نابالغ
محفص تذکر صفحان تاج بہائیت را با نکرہہ بصر
حدیدہہ ایام گذشتہ نظریہ ماہ تا تذکر کردیم کہ بجز بیانیہ
صحیح و بجز قیام بر خدمت امر اللہ چارہ ندانیم

روز اول

یوم الکلمات من شهر العظمت سنہ = جماد الاول سنہ ۱۱۳۰ = ۲۳
ی ۱۸۴۴ھ جمال بشر جلیل در عالم نابالغ گشت و بدعا استعداد استعداد
درداد و عالیان را بر روی عظم بر شان فرمود بیدار نشناختند
و از آن باب اعظم وصول عینہ لفاطیہ بند و عافلان با حجاج برخواستند
و هنوز آنشم مشرق دجہ چند از فوق الحاکم بود کہ سینہ
مطہر بر زہر روزان کلوہ جفا کما از دست کما از گشت و
ظلمت را فرار گرفت و البتہ فراموش نموده آیران مسافر

مظلم . یوم السلطان من شهر الکلمات سنہ = ۲۸ شعبان
سنہ ۱۲۶۶ھ هجری = ۲۹ جولائی سنہ ۱۸۵۰ھ را کہ جمال انجم نورانی رخ
بچہرہ کشید و جام شہادت نوشید اعدای امر اللہ شامہا
گشتند کہ دیگر این فصاح را فریاد و این نیراس را بزوغ غم اندر دست
فترت محیط شد و باب افتتان مفتوح گشت
بل این روز اول بود کہ ما طفل بودیم

روز دوم

یوم الفداء من شهر الجلال سنہ = اول ژانوار سنہ ۱۲۷۹ھ = ۲۱ آوریل
سنہ ۱۳۶۳ھ پس از سیزدہ سال فترت و سرگردانی از ہر ہر یک تدریر
جمال القاس امہی خرق حجاب نمود و از شعہ منیرہ مضیہ طلوع
دوستان را پر فروقا فرمود صبح صادق ابھان ہویدا و شکار گشت
و بیضا ساطعہ نردانی درخشاں شد و حقان بہائی در خراج افروز
شروع بگشت زاری نهادند و آن شمس قہم با کما از خوشتر و تابش
بر آنھا تابید و چنان نریاشی و حرارت شفق فرمود کہ ارواح مجربہ
دوستان با آن حرارت و نورین واردند و مستانہ میا در نجافتن خود
تیرا شناختند چنانچہ بال چون ابرو اعطی و ریاضتین در سیرت
گسترند و قمار از لہجہ نمودند را ہما ہر نال ناہمو را نیز در ماہ بقدر
خود سطلح و ہموار کردند تا خیمہ امر اللہ متبوع گشت و صلوات کما اللہ
عالمگیر شد تا آنکہ سیران بر سطح شمس با فاق و غرق بر شد نسیم روح
بخش با کن گردید و عوہب طراطم لناد و چون نا از زمین مجرب گشت
و دوم شام شہر سماء امر اللہ را مظلم کرد . بلہنوز آن شام را
یوم العلم من شهر العظمت سنہ = ۲۲ بقعدہ سنہ ۱۳۰۹ھ = ۲۸ می
سنہ ۱۸۹۲ھ بخاطر ایداع کہ صورت آن سفینہ بجان نا بدیدش توانا

The Bahai Magazine

STAR OF THE WEST

VOLUME 13

February, 1923

No. 11

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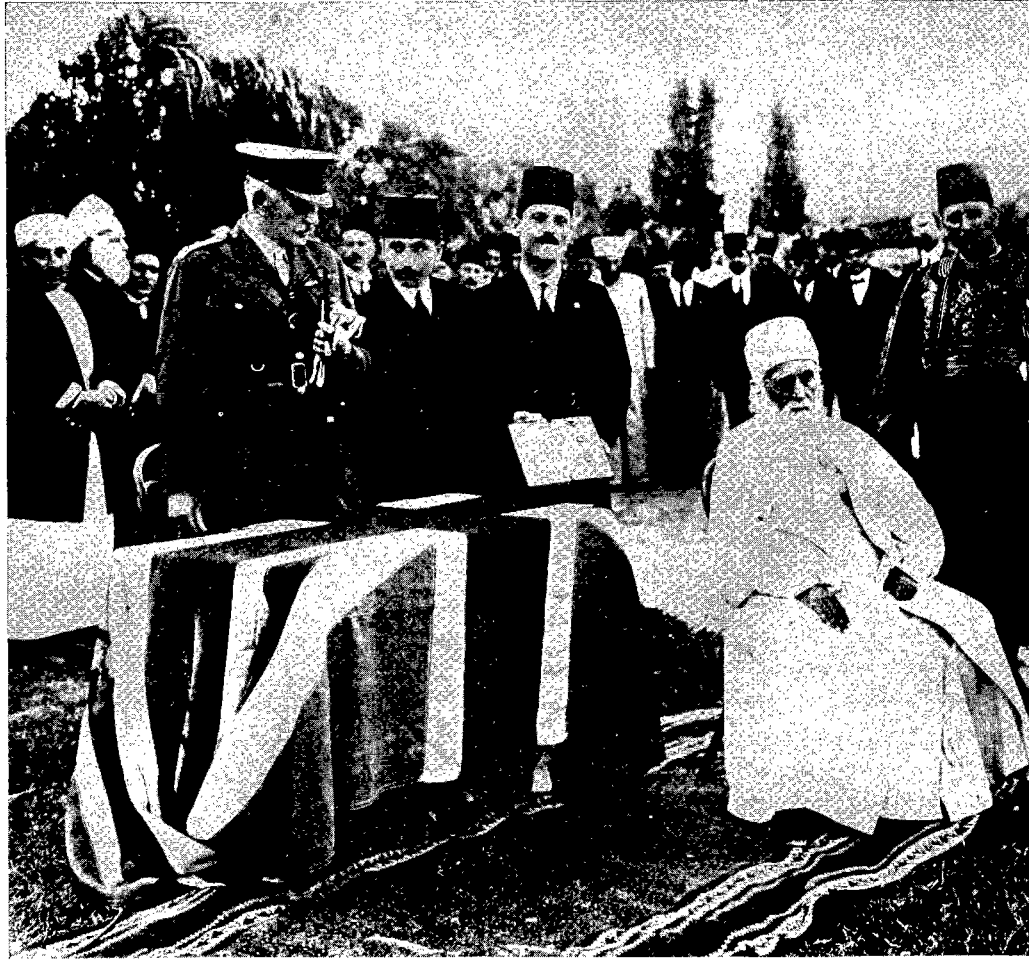
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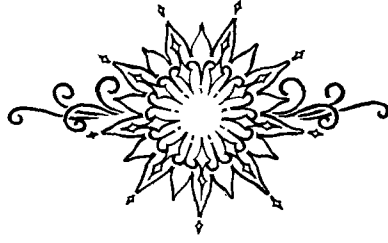
STAR OF THE WEST

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The Knighting of Abdul Baha, Haifa, Palestine, April



The Bahai Magazine

STAR OF THE WEST

FEBRUARY, 1923

THE CALL TO UNIVERSAL PEACE

THE following prophetic words on the oneness of mankind, the oneness of religion, the most great peace, are taken from the records of two addresses by Abdul Baha in Montreal, Canada, as published September 2 and 6, 1912, in *The Montreal Gazette* and *The Montreal Daily Star*. The opening words were given at the Church of the Messiah (Unitarian) at the Sunday morning service, the second address at a large Thursday evening gathering of some twelve hundred people in St. James Methodist Church. To these selections we have added a glorious call to universal peace from the words of Abdul Baha in Mirza Ahmad Sohrab's Diary.

I

"God the Almighty has created all humanity from earth, from the same element. All men are descended from the same race and live upon the same globe. As members of humanity He created them alike in all their susceptibilities. He left no differences whatever. He provides for all, He trains all, He protects all, He is kind to all.

"All the prophets of God have been inspired with the message of love and unity to the sons of men. All the books of God have been revealed for the sake of fellowship and union. All the prophets of God have been the servants of reality.

Reality is one; it does not accept multiplicity. Therefore we conclude that the foundations of the religions of God are one. Yet, alas, a thousand differences have been creeping in which have nothing to do with these foundations. As these differences vary, therefore we have strife among the children of men; contention and warfare are rampant and bloodshed and strife reign everywhere. All the bloodshed and strife of the past have been induced either through religious or racial prejudices or political or patriotic bias. These prejudices are greater in the Orient than in the Occident.

"The religions and nations of the Orient were in constant warfare with one another when Baha 'Ullah appeared and proclaimed that all prophets are the servants of God, all religions but the shadow of the Almighty. All lands are under the same Shepherd. If one lamb is separated from the flock all must strive to bring it back. Baha'Ullah proclaimed that religion must be the means of love and fellowship. If religion is the cause of hatred it has no meaning; it is not religion, but is irreligion for it produces opposite results from those purposed by true religion. If religion becomes the cause of strife then irreligion is better. A remedy must bring health. If this remedy causes sickness then it is better to have no remedy whatever.

"Baha'Ullah has taught that religion must be in accord with reason and science. If religion does not agree with science and reason it is superstition. God has granted us reason so that we may comprehend the realities of things and adore them. If religion is contrary to reason and science then confidence (in religion) is impossible. Where religion does not create faith and confidence we cannot call it religion; it is superstition. All religious systems must agree with reason and science so that the heart may obtain faith and assurance. The religion of God is one, and for all. His Holiness Abraham summoned the people to reality. His Holiness Mohammed proclaimed reality. His Holiness Christ founded reality. Likewise, all the prophets were servants of reality.

"Before God there is no Germany, no England, no France, no Turkey. All these people, before God, are equal. God did not make these divisions. There is no racial prejudice among animals. There is no difference between an eastern and a western sheep, or dove. Europe is one continent; it is not divided. But we have created imaginary lines."—From the *Montreal Gazette*.

"Man has set up imaginary lines, only to have these become causes of strife. A river is made a boundary, one side called France and the other Germany. The river was in reality created for both. What a superstition! An imaginary line to become a cause of bloodshed!

"All this enmity and discord are the fruit of ignorance and a lack of mutual understanding. Become ye instructed, so that all this may be banished, so that all mankind may become united."

"I have come to America to speak a message of peace and good-will to you. You are a noble nation with a just government. I beg of God that this just and fair land may assist in working for the peace of the world. Let the people of this young and noble nation assist in the great movement for the peace and unity of the world. Let the people light a lamp that will illumine the whole universe. Let us put love in the hearts of all the children of men. Let all mankind labor for this, that the favor of God may descend upon the Orient and Occident."—From *The Montreal Daily Star*.

II

SOME PRINCIPLES FOR
UNIVERSAL PEACE

*From the Address given by Abdul Baha
at St. James Methodist Church,
September 5, 1912.*

"I feel a deep sense of joy in being present at such a revered assembly. Praise be to God, that I see before me the earnest countenances of searchers for reality, an evidence that the people long to become acquainted with the eternal verities. God created man and endowed him with reason with which to reach valid conclusions; therefore, man must in all pursuits investigate reality.

"I am greatly pleased with the people of America, because they seek to know the reality of everything. Their reasoning power is ever actively engaged and I find them independent investigators."

Abdul Baha outlined under six headings the main points of the teachings of Baha'Ullah:

1. "It is incumbent upon all humanity to make an independent investigation of truth; lack of investigation is the cause of the creeping in of error and subsequent dissensions.

2. "The oneness of all humanity. All mankind forms one great family and all are immersed in the ocean of God's eternal mercy. So long as God is kind to all why should we be unkind, why should we not love all? Can we formulate a policy superior to the divine policy? No, we must emulate God, and if a soul is sick give him a remedy. If one is ignorant educate him, and if one has imperfections strive to make these disappear.

3. "Religion must be the mainspring of love in every community. No true religion can cause strife. If enmity arises out of religion surely that religion's non-existence is better than its existence.

4. "Religion must agree with science and reason; if it does not it is merely superstition. Reasoning ever leads us to the verities of things.

5. "It is necessary that all prejudices disappear. Religious, racial, sectarian,

patriotic and political prejudices are all destroyers of the foundations of God and a denial of divine truth; for God's prophets were sent for the sole purpose of creating unity and love upon earth. All mankind has descended from Adam; all humanity is essentially one family and before God there is no distinction of race. The earth has by man been divided up with imaginary (lines) and such divisions have been the cause of incessant strife and the shedding of innocent blood. The time has now arrived when all such differences should be laid aside.

6. "The world of humanity is ever in need of the emanations of the Holy Spirit. If man did not receive them he would be only an animal."

"The time has come for us all to work for international peace. No catastrophe can be greater than war, and in preparation for it man is taxed beyond the limit of endurance. Europe is today nothing but a storehouse of explosives, it is ever on the edge of war, and a spark only is needed to ignite a blaze that will wreck that continent.

"The time has come for the establishment of a fair arbitral court of justice for the settlement of all international disputes, and the nations must make use of such a court, and obey its just decrees."
—From *The Montreal Daily Star*.

III

THE PEACE WORKERS OF THE WORLD

"AMERICA is the home of the ideals of peace," said Abdul Baha á propos of a peace meeting held in the early days of the great war. "Its people are peace loving and its democratic leaders are the sowers of the seeds of peace. I hope that a chain of similar meetings will be organized throughout the States wherein eloquent speakers will expose the iniquities of war and tell of the beauty of peace so that the world may resound with their call to peace. This is indeed most important.

"On the other hand, the legislators, farsighted peace advocates, the practical statesmen of America must from now on

frame a code of laws and regulations to be used as the foundation for the future Universal Parliament of Man. The initial step is most difficult and arduous and only a free, disinterested, large-minded, humanity-loving nation like the Americans can perform such signal services. The American people have had sound judicial training and the fundamental principles of their political institutions are based on equality of opportunity for all mankind. Their national and state system of government has been, always, a good and beneficial example for the framers of the constitution of the international court of arbitration. In short, America must be the principle factor in establishing lasting peace among the nations of the world. The spreading of peace ideals must be carried on unceasingly—thus the ground may be made ready and the hearts prepared. The promotion of the principles of peace and the exposition of the evils of war will ultimately lead to an astonishing awakening on the part of the people. Let us hope that there will be a speedy ending of all this barbarity, this brutal destruction and new vandalism and that love may take the place of enmity."

One day, when he was in Ramleh, Egypt, after viewing a procession of fourteen French warships Abdul Baha said, "as though talking to all the peace workers and peace lovers of the world": "The law of peace has come to stay. We are living in the radiant age of peace. We are daily advancing in the path of peace. The army of peace is being recruited from among all nations and people. Let the peace makers know that the unconquerable power of God is behind them. No government and no nation can withstand them. With this power alone they will be able to conquer all opposition and remove all stumbling blocks. From now on less and less will be the magic spell of war, greater and greater will be the influence of peace.

"The day is coming when the dove of peace will reign over all the continents, the laws of peace will rule all nations and the resources of war will be expended upon that which will be conducive to the spiritualizing of mankind. Let all the peace workers gather together their scattered forces and combine

their material and moral resources. They must look forward and not backward, up and not down. They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth so their ideals must soar above the ideals of this age. Unflinching they must inspire the hearts with peace and harmony. With perfect faith and assurance they must toil and labor and know of a certainty that the goal is ahead. They will reach it if they work steadily and firmly. The

Lord of Hosts is reinforcing them. The Sun of Peace is up in the horizon and its rays are penetrating through the clouds of prejudice and ignorance. These warships will be changed into merchant steamers binding the nations and countries more closely together. The cry of peace is being heard from every throat and the sweet, resonant melody of peace will drown all the screeching noises of war.

"Blessed are those who are enlisted in the ranks of peace!"



OUR TRIP TO HAIFA IN THE SUMMER OF 1922

By Stanwood Cobb

AS many friends have considered it hazardous to undertake a trip to Palestine and the Near East in the summer, it may be of interest to give our experiences. Of course we should have preferred the winter for such a journey, but like many others we were free only in the summer months and we determined to take advantage of our opportunity in spite of climatic disadvantages.

First a word as to route. We found it impossible to get any definite information in this country concerning routes, sailings, and prices, through to Haifa; and even in London information was difficult to get and inaccurate. Therefore we will here share our information, acquired through difficult experience.

There are lines that sail directly from New York to the Near East; but they are Greek lines, with small boats and infrequent sailings, and this route is not to my mind advisable.

The quickest way to reach Haifa (also the most agreeable and as inexpensive as any) is as follows:—by boat to England or the Continent; by rail across the Continent to Trieste; by boat to Alexandria; by rail from Alexandria to Haifa. The time consumed is as follows: New York

to the Continent, from six to eleven days, according to the boat; across the Continent to Trieste, one to two days; Trieste to Alexandria (by express boats of the Lloyd Triestino which has weekly sailings, or by express boats of the Servizime Italiano which has bi-weekly sailings), three to four days; by rail from Alexandria to Haifa, one and a half days. Minimum time from New York to Haifa, twelve days. Minimum expense, about six hundred dollars round trip. Boat fares are rapidly coming down and next summer the same trip probably would cost less than five hundred dollars.

As to summer climate in the Near East, I will say that we were agreeably surprised to find how comfortable travel was under such conditions. We were not in the least made uncomfortable by the heat nor did we suffer any unhealthful effects from it, except in Haifa itself which has a bad summer climate. One should never move hurriedly in the Near East, nor expose oneself to the sun any more than is absolutely necessary. One should avoid native water and some uncooked foods such as salads. One should conserve one's energy. By following these rules one may travel in safety and comfort in Egypt and Palestine in mid-summer. In



A Street in Haifa—The House Baha'Ullah Occupied for a Time

fact, our train ride from Egypt to Haifa and return was most cool and comfortable, much more so than many a train in America in the summer season.

A trip to the Near East, apart from the glorious privilege of visiting Haifa, is most fascinating. Life is so different in the Orient, and the Orientals have many truths to teach us. Their simplicity of life, their calm and placid demeanor under almost all circumstances, their nearness to God, are qualities which the Western world must also acquire if it is to maintain its sanity and health.

These qualities are of course to be found in the highest degree in the Oriental Bahais, who radiate peace and joy and love. It is always an inspiration to meet the Oriental friends; and they seem to feel an equal joy in meeting us. This joy that comes from the mingling and sympathetic union of the East and of the West is one of the great blessings that God has reserved for this marvelous century. It has never been attained before. It is like two destined lovers who have grown up in utter ignorance of each other, yet all the time acquiring those complementary qualities which are to make their coming union rich and happy.

On the other hand, the time has come when the unfriendly relation which from time immemorial has existed between the East and the West must cease. Ever since the conquests of Alexander the Great the Western world has sought to dominate the East by force, cruelly exploiting it and waxing fat and luxurious from the industry and labor of the Asiatics. This is the century of justice between all men and all races; and a spirit is rising in the East which will eventually change this Western dominance. We were aware of this spirit in Egypt and Palestine and Syria. Persia is alive with it. From friends who have visited India we get the same story. And events in Asia Minor are but precursors of the embarrassment of Europe if it persists in trying to dominate Asia.

This spirit, which disquiets most Occidentals and which has given rise to much alarmist literature, serves only as an inspiration to Bahais who see in it the signs of the dawning of a new day.

Likewise events in Europe show a condition desperate to the ordinary observation. So great are the hatreds now existing between the different races of Europe that it would seem as if nothing but

another great war could be the outcome. One person said to Mrs. Cobb, "We hate the whole world!" She asked, "Do you hate Americans?" "Yes!" was his answer, more honest than tactful.

A Roumanian lady, for some years a resident of this country, whom we met in the compartment of the train from Vienna to Paris, then on her way back to America after a rather unsatisfactory visit to her native town, told us most graphically of the hatreds between the neighboring little countries of the Balkan peninsula. So much do the Hungarians dislike the Roumanians, and vice-versa, that either race when traveling in the other country finds it wise to disguise its nationality. If this be so, how great must be the hatred between Greeks and Bulgarians, and especially, between Greeks and Turks!

The despair in the conquered countries is terrible. A well dressed lady, widow of an Austrian officer, spoke to us bitterly of the desolate life now confronting her. Not only were living conditions almost unendurable, but in the present chaotic economic state of central Europe for which no relief is in sight, what future could she look forward to for her boy of fourteen? For what profession should she train him? The outlook was equally dismal for all the customary professions.

To me this seems the greatest tragedy of all, that no hope for improvement and amelioration lies in the rising generation. For their children, parents see nothing but the darkest outlook.

I would not thus dwell upon the gloom in Europe, were it not to Bahai vision a sign of the fulfillment of the prelude to the coming of the Kingdom; and a most clear demonstration that nothing but the power of the love of God can save the world. For as Buddha said, "Verily, not by hatred does hatred cease, but only by love does hatred cease." And Abdul Baha has told us so many times that only the power of the Holy Spirit working in the hearts of men can bring about peace and restore prosperity to the world.

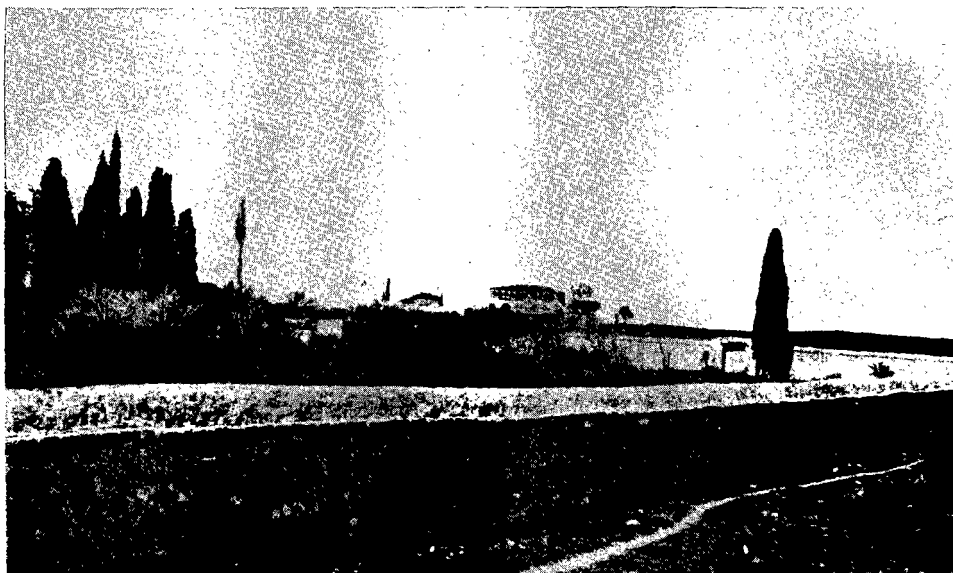
As for our nine days in Haifa, they were days naturally full of spiritual inspiration. I was especially privileged in

visiting on several occasions the Holy Family, a favor not hitherto granted to male pilgrims to Haifa. They told us intimate details of the life and passing of Abdul Baha;—how he refused every comfort which his family tried to secure for his last days, how upon his death he had hardly one change of clothing. Anything above this amount of clothing he had always given away. Thus his life stands out as a beacon light, pointing to others the way of service.

We made many visits and prayers at the tombs of Abdul Baha and of the Bab. From the beautiful garden surrounding the tombs we looked down the mountain side to the sea, already perceiving in our imagination the glorious parkway which shall one day rise from the Mediterranean to the Holy Tombs. Even now the authorities of Haifa are planning to construct such a boulevard, thus fulfilling the prophecy of Abdul Baha.

The information conveyed to us by a Jewish girl, a Zionist from Jerusalem whom we met on the train and talked with at some length, gave us an inspiring vision of what Haifa will attain to in the not far distant future, if the Jewish plans for the development of Palestine are carried out. Haifa they intend to make the chief port of the eastern Mediterranean surpassing Beirut and rivaling Alexandria and Constantinople. Haifa is situated much more advantageously for trade with the vast hinterland of Mesopotamia than is Beirut or any other city of Syria or Palestine. It has splendid possibilities as a harbor. The plan is to make a vast sea-wall and construct great docks at which the largest of ships can unload.

Not only will Haifa flourish but all Palestine, under the impetus given by Jewish energy and capital. An irrigation project is already under way which will embrace practically all of Palestine and make it blossom like the rose. Under the protection of Great Britain Jewish capital will more and more flow to Palestine, and within this generation it will undoubtedly become one of the garden spots of the world. Thus is prophecy fulfilled.



The Plain of Acca. The Bahje, a group of buildings which includes the last home and the shrine of Baha'Ullah, is seen in the distance.

I will mention two experiences while at Haifa, experiences of the inner spiritual life which I shall never forget. One of these experiences came from the extraordinary privilege I had, while visiting the Bahje or tomb of Baha'Ullah, of sitting in the armchair in the chamber of Baha'Ullah, where Abdul Baha so often sat looking out over the plains of Acca to the sea. For just a minute I sat in this chair, and for just that minute I was abstracted from all worldly sensation and lifted to the plane of the Kingdom. Such a heavenly peace flowed about me as I had never experienced before, not even when in Abdul Baha's presence. It was a feeling not only of peace but of exaltation, as being above the distractions and anxieties and dangers of this world. Clearly I was on another plane of being, though physically upon this earth. It was such a wonderful experience that I silently beckoned my wife, who was sitting on the couch, to exchange places with me. While in the armchair, she felt this same uplift and supreme happiness. On the couch we both had, on the other

hand, merely the feeling of spiritual peace such as belongs to this earth plane at its best. Truly we had for that supreme moment rested with heavenly souls upon the fields of God. No wonder that martyrs sing as they approach the moment of their release from the cage of life!

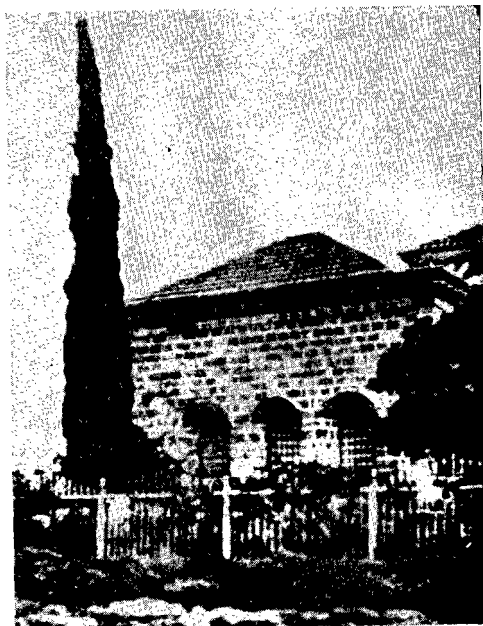
The other experience that I referred to was that of beholding for the first time the photograph of Baha'Ullah. As I gazed upon his countenance, so massive and so full of majesty and power, I felt that adoration and devotion which led men to become his humble followers while he was a prisoner in a penal colony, and which inspired these ardent followers to spread his gospel throughout the world,—“with a thousand longings sacrificing themselves to the Eternal Beloved.”

It was not a feeling of personal devotion which swept over me. It was rather an awe and worship of the majesty of the law which Baha'Ullah personified. As I looked into that Face I perceived the import and power of that Message which he brought for the healing of the nations. I realized that his laws were divine laws,

as were those of Moses, only far greater and destined to be the foundation of a divine civilization. Before the awful majesty of such a law, as incarnated in Baha'Ullah, one could but prostrate oneself, body and soul; and feel that the greatest privilege this life afforded was to work to help bring this civilization to pass.

Such was the power of Baha'Ullah, conveyed even through a photograph. And when his sacred shoes were put into my hands I heard as it were the footsteps of them echoing around the world, the footsteps of One from the mountain-top bearing good news. I had prayed at the tomb of Abdul Baha to have a clearer realization of the station of Baha'Ullah. My prayer had been graciously answered.

The day will come when every jot and tittle of this Law will be worshipped by mankind, not only because of its divine origin, but because it will have been the means of bringing to this world the happiest and most perfect civilization it has ever known.



The Tomb or Shrine of Baha'Ullah.

THE KNIGHTING OF ABDUL BAHA

THE following beautiful description of this event was written by Dr. Zia M. Bagdadi who was at that time in Haifa:

"Among the kings and governments of the world who have become convinced that Abdul Baha was the well-wisher and the lover of mankind are King George and his government. The King sent a medal to Abdul Baha with the title, "Sir", thus making him a member of his household. On the 27th of April, 1920, the Governor and high officials of Haifa, Palestine presented in a beautiful garden a most wonderful celebration for the knighting of Abdul Baha. Bahai pilgrims from Persia, America and all parts of the world were present. Mohammedan, Christian, Jewish leaders, clergymen, notables and local officials from Haifa, Acca and other towns attended. A tent was pitched in the center of the garden. English troops stood on both sides, from the gate of the garden to the center where Abdul Baha was seated. The military music added won-

derful melody to the rustling leaves of the beautiful trees. The breezes of the spring on that sunny afternoon imparted a remarkable vigor to the physical body just as the presence of Abdul Baha strengthened the souls. The Governor stood behind Abdul Baha and, after a short speech, interpreted by Mr. Wadie Bistani, presented the medal. Then Abdul Baha, rising from his seat, gave a brief talk and a prayer for the British government."

"THE PASSING OF ABDUL BAHA"

ABDUL Baha brought to our age a truth so manifest and a love so universal that people of all religions and races gave to them spontaneous recognition and welcome. It is like the welcome we give to the sunlight in the morning so clearly is that sunlight the light of the world.

This is beautifully described in the booklet *The Passing of Abdul Baha*. This

booklet was prepared by Lady Bloomfield and Shoghi Effendi, the beloved Guardian of the Bahai Cause, and has just been reprinted by the friends in England and Stuttgart. It tells of the last days of Abdul Baha on earth, how, little by little, he warned his loved ones of his approaching departure, how he left the world suddenly, on November 28, 1921, in perfect peace. The little volume contains press accounts of Abdul Baha's departure, ex-

tracts from addresses given at his funeral and the thrilling appreciation of his wonderful life and influence.

The little volume contains extracts from Abdul Baha's last Will and Testament and ends with wonderful prophecies of the divine civilization of the future and the most great peace which is, in this century, to appear upon earth.

The Passing of Abdul Baha, Bahai Publishing Society, Chicago.

A LETTER TO THE AMERICAN FRIENDS FROM SHOGHI EFFENDI

TO the loved ones of Abdu'l-Baha throughout the continent of America,
Dear fellow-workers in the Holy Vineyard of Baha!

Now that my long hours of rest and meditation are happily at an end I turn my face with renewed hope and vigour to that vast continent the soil of which is pregnant with those seeds that our beloved Master has so tenderly and so profusely scattered in the past. Prolonged though this period has been, yet I have strongly felt ever since the New Day has dawned upon me that such a needed retirement, despite the temporary dislocations it might entail, would far outweigh in its results any immediate service I could have humbly tendered at the Threshold of Baha'Ullah.

I am now confident that the energies of my beloved brethren and sisters across the seas, far from being damped by my sudden disappearance from the field of service, will henceforth be fully maintained, nay redoubled in their intensity, that we may all together carry triumphantly to the uttermost corners of the world the glorious Standard of Baha.

Bereft of all news whatsoever during my hours of restful seclusion, I now feel the more the thrill of the various tidings, few but indeed promising, that have been awaiting my return to the Holy Land. The work of the noble Edifice that the mighty hands of the All-Wise Master has reared in this world can suffer no delay, nor can its foundations be made to totter, whatever the apparent obstacles its enemies in their impotent wrath and despair may throw in its way. We need not wait too long, for already from various quarters there comes the news that the awful promises of Abdu'l-Baha regarding the Covenant-breakers have been strikingly fulfilled.

But it behooves us not to dwell for a moment on these doomed and darkened efforts for the shining light of the Master's unfailing guidance is beckoning us to more constructive service, to nobler and worthier achievements.

We have, not a long time ago, with tearful eyes commemorated the world over the passing hour of our beloved Master. Would to God it has marked in our lives which we all have consecrated to his service a fresh, solemn and unswerving resolution of devotion and fidelity to his Cause.

Your brother and co-worker,
(Signed) Shoghi.

Haifa, Palestine,
December 16th, 1922.



AN EPISTLE OF BAHA'ULLAH

O thou Mohammed! Rejoice in thy soul because of that which hath descended upon thee—a book, holy and priceless within which is that which severeth thee from the kingdom of heaven and earth and leadeth thee to the threshold of manifest glory.

Say: Glory be unto Thee! O God! My God! Thou seest my weakness, my helplessness, my distress and my poverty. Therefore send Thou to me from the fragrances of Thy holiness that which, though it be no larger than an ant, will, if it breathes upon (those that are) first and last, transform them into kings of Thy luminous beauty and honor them with the light of Thy manifest countenance.

O my God! I am he who hath held firmly to Thy strong support in Thy flawless and wonderful Word and hath grasped the hem of Thy bounty in Thy Name, the Supreme, the Exalted, the Omniscient. Therefore, O my God! as Thou hast honored me with Thy meeting and hast acquainted me with the Manifestation of Thy Self deprive me not of the river of paradise which Thou hast caused to flow by the right side of Thy exalted Throne and withhold me not, O my God! from attaining to Thy inaccessible grace and Thy ancient favor which descendeth from the clouds of Thy exalted mercy.

Say: O people! In the name of God the True One! The First Point (the Bab) hath appeared in this Word, were ye of those who know. The fire of oneness hath become apparent in this high tree which overshadoweth all living beings.

Say: Verily, the Holy Spirit hath appeared in a new garment.

Say: Verily, the rod (of Moses) in this white and luminous hand is uttering praises.

Say: Verily, the beauty of God hath been sent forth from the veil of light Exalted is God, the King of Kings!

Say: Verily, the veil of mystery hath been torn asunder and the Youth hath appeared from the dawning point of His Name, the Merciful, the Compassionate. This is He who hath not been comprehended by the knowledge of anyone nor by the wisdom of those who have attained. He speaketh now from the vault of heaven summoning all in the heavens and earth; announcing to all the glad tidings of the rose garden of God and calling them to a holy and praiseworthy station.

Say: Whosoever doth not purify his heart from the veils of imitations will never be in the presence of this shining and exalted countenance.

O Mohammed! Soar thou in this atmosphere with the wings of severance and fear no one. Trust in God, thy Lord, the Bountiful, the Mighty, the Omnipotent. Turn not to anyone, even if harm should befall thee from all living beings. Summon the people to God and to that which hath been revealed in the Book of Bayan and be thou not of those who fear.

Say: O people! Fear God! Obey the laws of God with body and soul and be not of the heedless lest negligence take you away from the point of nearness.

Say: Glory be unto Thee, O God! My God! I ask Thee by Thy Name by which Thou dost wipe out disobedience with forgiveness and changest punishment into mercy and dost usher the guilty into the tent of Thy glorious pardon: permit me not to be alone, for less than an instant, even. Sever not the rope of Thy favor. Debar me not from His meeting in the day wherein the eyes are dazzled, the minds of the wise are perplexed and the feet of the well informed slip.

O my God! Thou art He who hath ever been the King and the Creator of the universe, the Ruler and the Maker of living beings. Thou art He whose mercy surpasseth all things and whose favor is greater than all that is in heaven and earth. Verily, Thou art the Omnipotent, the Mighty, the Supreme, the Beloved, the Wise. Therefore, O my God! I am sheltered by Thy dominion and power and protected by Thy grace and favor. Deprive me not of Thy mercy and favor and keep me not from the rose garden of Thy love and mentioning.

Verily, Thou art the Omnipotent, the Beloved, and to Thy servants Thou art the Clement!

(Signed) 152 (Baha) Seal (Hussein Ali)

Translated by Dr. Zia M. Bagdadi.

Note: A photograph of the original of this Tablet appears in the Persian section, on page 317 of this issue. It is signed by numbers which represent the name "Baha", a code form used in the days of persecution, and by the seal of Baha'Ullah (Hussein Ali).



SEVEN CITIES IN THE SPIRITUAL JOURNEY TO GOD

Compiled from an Address by Jenabe Fazel

BAHA'ULLAH wrote two books each of which he called *The Seven Valleys*. They were revealed at the request of an Islamic philosopher, one of the Sufis. This man was attracted to the Cause when Baha'Ullah was living at Somereh. He asked Baha'Ullah many questions and many epistles were revealed in reply to these questions. The Persian *Seven Valleys* has been translated into English. It is the untranslated Arabic one which I will explain to you.

The title of this book is *The Seven Cities*. It describes the spiritual journey of those who wish to approach God. It begins in this way:

"O thou traveler in the path of justice! O ye who are gazing toward the beauty of God! Your letter has been received. I carefully read your questions and heard the melodies which emanated from the tabernacle of your heart. The clouds of the will of God are rising that the rain of wisdom may shower upon you and wash away that which you have received from others." That is to say, you will be purified from previous ideas and inclinations and prejudices; your attitude will be changed and you will be led to the

oneness of the mind of God and guided to the holy law of God in order that you may drink from this eternal river and your soul may become tranquil, your thirst may be quenched, your heart be made ready and you may become one of those who are lighted by the illumination of God.

I. INVESTIGATION

If the traveler wishes to accomplish this journey and attain to the mysteries of God and pass through all these stages of God he must first of all enter into the City of Investigation. When he enters this city of Search or Investigation he must sever himself from everything but God. He must become selfless and lose his will in the will of God, must pass over everything which is in earth and heaven. There must be in his heart no hatred of anyone neither especial attachment to anyone. That is to say, he must love all humanity impartially, not having special love for special people since this love or hatred might prevent him from attaining to reality.

Another thing which is incumbent upon the traveler is that he should purify

himself from pride, selfishness and ambition. He must never show any sign of selfishness; he must not be proud of his education, his property or position. When he has characterized himself with these attributes he will then arrive at the City of the Investigation of God. All that he asks God will there make manifest and will show to him His many paths. God will make His illumined path clear to him for He says: "Those who are endeavoring to find us and are searching after Us according to the aforementioned conditions, it will be Our intention to make Ourselves known to them."

The traveler who starts out upon this journey will see many changes along the way. The wonders of God and the mysteries of creation will become manifest to him and he will be informed concerning the path of God and the path of guidance. This is the first city, the City of Search and Investigation, and the requirement for this city is perfect severance—severance from all save God.

II. LOVE

If we become purified from love and hatred then we can enter into the City of Love.

In this place the divine zephyrs of God will waft upon the traveler; his heart will become filled with the love of God to such an extent that he will completely forget his personal self and will know nothing save God. He will entirely forget himself and his own personality. Sometimes he is grieving because of separation and is burning and blazing with the fire of supplication. Sometimes he is joyous and happy. Sometimes he is grieving; sometimes discouraged and restless; sometimes perplexed and agitated. He is anxiously awaiting his especial command from God—waiting with all his heart and soul—that he may sacrifice his soul and body in the path of God. If we greatly persecute him he will take it with utmost joy and happiness. He will live in such a state that he will kiss the hands of his executioners, and is ever ready to sacrifice his life and property in the path of God. If he be thrown headlong into the fire he will be cold; if drowned in the

ocean he will be dry. This is the station of the love of God. These are the attributes of the one who has attained to the City of Search and has entered into the City of Love.

Question: "Will not the traveler have a definite object, in the Manifestation of God as the object of his love?"

Answer: Some persons pass rapidly through these seven valleys. He who searches for Truth, who longs to know right from wrong, seeks to find God's Manifestation for he realizes his inability to understand God's Essence. He knows there can be no salvation without the Manifestation of God. He wishes to find the mystery of Manifestation, to grasp the Center of Lights. Then he becomes a lover of Truth.

III. UNITY

The third city is the City of Divine Oneness. When man's heart becomes filled with love then he sees oneness; he does not see differences. He sees that all things and all objects are looking toward one center. He sees unity among mankind. He sees unity among the Manifestations of God. He sees unity and amity among the friends of God and he sees one underlying principle of unity in the teachings of God. He sees nothing but union in union; he does not see differences. He gazes upon everything in existence with respect and homage because he considers all as existing in God, as signs of Divinity. He sees the rays of the Manifestation of God enveloping all the world of existence. He is never haughty toward anyone. He never magnifies himself. At every instant he feels himself living by the power of the Almighty God. He does not wish for himself what he does not wish for others. He does not say to others what he does not wish said to himself. This is the station of oneness. Such persons are sailing in the ark of guidance. The rays of the beauty of God are manifest in their faces and we can inhale the fragrances of God from their words. These are the characteristics of those who have attained to this city.

IV. AMAZEMENT

After the third valley, the valley of Oneness, there comes the valley of Amazement and Surprise. When man reaches this stage he is filled with wonder at the world of God. He is submerged in the world of God, is unconscious of himself. This is the state of amazement.

There were in Acca a large number of people who were amazed because of the beauty of the Beloved (which Baha'Ullah revealed to them.) They would get up three hours before dawn and would walk around the house of Baha'Ullah many times. Then, when the time for the meeting arrived, Baha'Ullah would call them in and talk with them. They were like lovers who were lost in the beauty of God the Beloved. They were amazed. There are people now who have attained to this station.

V. SELFLESSNESS

After this stage there comes the City of Selflessness. In this city man dies in the will of God. That is, his selfish personality dies away. He forgets himself, forgets his body and soul and swims in the ocean of selflessness. He becomes unconscious of himself, of his personal existence. His Holiness Baha'Ullah states that the mysteries of this city of selflessness are myriad for this is the city of the evanescence of the lover in the Beloved. When we reach the city of selflessness then the beauty of the Beloved becomes manifest to us. Unless we are selfless we cannot see that reality. If self is forgotten then reality will take the place of self.

VI. IMMORTALITY

After this city or valley comes the City of Immortality, where the traveler forgets his will. He wishes only what God wishes. The attributes of God will clearly appear within him. His life will become a divine life.

VII. THE UNSEEN

After the station of Immortality comes the station of the Unseen, or of Invisi-

bility. His Holiness Baha'Ullah says that this invisible city is an unfathomable and limitless ocean. This is the world of the Divine Attributes. The Sun of the Unseen dawns from this Dawning-Place of Invisibility. Baha'Ullah says that this is a vast city and very few have entered this city; and no one knows anything about this city of the Unseen save the Manifestations of God and God Himself.

SUMMARY

Everyone enters into the valley of Search and Investigation, because if we do not arise for the investigation of God we will never reach God, will know nothing of His attributes. If we do not arise for the search of Divinity we will know nothing about Divinity; unless we are thirsty we will not appreciate water. The more we desire to know Truth the sooner we will arrive at reality. Those who are thirstiest will most appreciate water.

One can easily tell the denizens of each city. One can easily tell that such a man is in the first city; another man has entered the city of love; another is passing into the city of oneness, and one can easily see that some people are confounded and amazed.

Some even travel through the city of Amazement and enter the city of Selflessness. Those people have annihilated their will in the will of the Glory of God. They are martyrs; they are living, and walking about, but they are really martyrs. This is what is called the City of Selflessness, and this can easily be recognized and discerned. Some have traversed this station and have reached the station of immortality.

Baha'Ullah says that the traveler will have a test in each city. If he does not pass that test he must go back to the first stage. It is difficult to overcome these tests which are in our way, yet, in order to progress we must conquer our selfishness and pride. All these cities are very difficult; but the first is the most difficult—to become characterized with the first conditions. The condition for the first city is severance, that is, severance from everything except the love of God.



THE SPIRIT OF THE CENTURY

INTER-RACIAL AMITY

*Spirit of the New Age Enters the South.
Constructive Efforts and Marked
Progress.*

By Louis G. Gregory

A BRIGHT volume of human progress is being written by white and black people of the South, who are working side by side, on a dignified plane, for amity and accord between the races. The facts concerning these activities are not generally known in other sections, but should be. For it is indeed heartening to know that in Dixie Land, elements that love God and humanity have evolved a plan of inter-racial action which works without friction. It is significant that men and women of both races are applying, as far as possible, the ideals of the Sermon on the Mount to the problems of race adjustment.

Easy it is in this day of turmoil to let dark news absorb the point of view. The world is distressed by notes of discord, which register moral decay, neglected education, ignorance flourishing like a green bay tree, sordid wealth fattening on helplessness, shocking scenes of mob violence, the intensity of race and class hatred.

But there is also a bright, sunny side to life in every section. This is the real side of life and will always bear watching. The fact that there has always been an element in the South friendly to the colored race is very clear. The words and deeds of such eminent men as George Washington, Robert E. Lee, Thomas Jefferson, Bishop Haygood, Henry W. Grady, Bishop Quintard and Col. Dargan form a record of helpfulness and good will inspiring to any people. Perhaps the spirit of the old, chivalrous Southerner is well typified by Wade Hampton, Confederate General, Governor, and Senator

from South Carolina. He proved his loyalty to his many friends, black and white, as long as he remained in power. At the moment of his passing to the great beyond these noble words were on his lips:

"God bless my people all, white and black!"

There is now a new element of leadership in the South, spiritually the heirs at law and successors of the old, with a large program and an influence far-reaching. The recent movement toward cooperation, understanding and good will found its initiative in the brain and heart of Dr. James H. Dillard, former president of Tulaine University at New Orleans and for many years superintendent of the Jeans educational fund. It was he who called a conference of state universities of the South with the view to harmonious relations between the races. Because of public sentiment at the time, caution dictated a secret session. These educators met, frankly and fully considered their duties and responsibilities to their black brothers and outlined definite plans of action. The movement, with such a small beginning, has become bold, and has spread to all parts of the South. Not only have the various states their inter-racial committees, but the work has been established in many counties as well. Eight hundred of these counties, according to the last report, have been organized. Through these arms of service the two races meet and act for the protection and progress of their communities. A university commission has also been organized at an annual outlay of twenty-five thousand dollars. Sociological study classes have been formed in the various universities, with a special view to considering the race problems sympathetically and constructively. Young white men are taught to avoid the reaction and danger of race hatred and told of their plain duty to help their fellow-beings even though of another color.

Sometimes conferences are arranged between the students of white and colored institutions, situated in the same community. The writer, during a brief stay in Columbia, South Carolina, heard pleasant echoes of such a gathering. It was directed and presided over by Prof. Morse of the University of South Carolina and assembled the students of that historic landmark and those of Benedict College and Allen University, two colored schools. Signs of progress and good will were apparent and discussion related to the removal of friction. An incident related was the speech of a colored student which one of the whites thought too radical. The latter exhorted the former to patience.

"It is certain," he said "that conditions are improving. We feel friendlier toward your race than our fathers felt and no doubt our children will feel friendlier than we."

The colored organizer of the inter-racial work for South Carolina is J. T. Hodges, a man of keen intelligence and pious life. He organized all the counties of that state save one.

The task of bringing the best elements of the two races of the South into working agreement covers a wide range of construction. Among the aims are the following:

- Justice in the administration of law.
 - Prevention of lynching under all circumstances.
 - Improvement in sanitary living.
 - Better schools, lights, pavements, and sewerage.
 - Economic justice.
 - Discouragement of vice.
 - Improvement in traveling facilities on street cars and railroads.
 - Better recreational facilities, such as parks and play grounds.
 - Advancement of moral standards.
 - The elevation of practical religion.
- Among the agencies cooperating are nearly all the educational forces, including the University Commission, the Southern Sociological Society, the Young Men's Christian Association, Ministers' unions, Governors' Councils, and women's clubs.

The great soldiers enlisted in these ranks know that everything that is desirable cannot be done at once. They not

only encourage action but also counsel patience and moderation in dealing with difficult problems. What they are able to do thus far is not only great gain but the augury of a bright future. The effort to educate college students away from prejudices and hatred will be extended to the high schools as soon as warranted by means.

In all these essays of strength and purpose insight reveals the Hand of Divine Bounty, the emanation which more and more links the living elements of humanity into a world-wide fellowship. The Bahai Spirit has revealed its Light to many hearts still unaware of its Name. These servants of humanity are good points of contact for traveling teachers entering that vast section.

The following dignified statement was recently made by eighteen white women of the South, who are lending their powerful assistance to inter-racial cooperation:

"We are conscious of a world condition of restlessness in which race friction plays a conspicuous part. We cannot ignore the fact that this presents a problem in which the South is so acutely involved that we are conscious that the eyes of the world are upon us, questioning our course. We cannot shirk the responsibility of taking up the challenge, grasping the opportunity presented, seeking a solution to this problem and demonstrating it on our southern soil.

"We believe that unrest existing between two different races dwelling side by side under the same economic system and the same government can be lessened, and eventually dispelled by a course of justice and fair play. When one race exceeds the other in numbers, in possessions and in opportunity, there is but one solution. As a Christian people we hold the elements of that solution. It lies in the cultivation of an attitude of fairness, of good will and a conscious determination to establish an understanding sympathy.

"We believe that every human being should be treated not as a means to another's ends, but as a person whose aspirations toward self-realization must be recognized; that we must cherish racial integrity and racial self-respect, as well as such mutual respect as will lead each to higher moral levels, to mutual trust and

mutual helpfulness. We believe that in this process certain values must be developed and maintained.

"No family and no race rises higher than its womanhood. Hence, the intelligence of women must be cultivated and the purity and dignity of womanhood must be protected by the maintenance of a single standard of morals for both races.

"The right of childhood to health and safety, to the training of body and mind in right habits and the soul in right purposes, is unchallenged. The childhood of every race must be safeguarded, for 'races move forward on the feet of little children.'

"As a foundation for social security for all races the family ideal must be made possible by economic justice, by religious sanction, by legal safeguards and a single standard of morals.

"We believe that violence has no place where people lend their support in every possible way to the agencies constituted by the people for the apprehension, trial and punishment of offenders against society. We resent the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge.

"We believe it our highest duty to pursue these methods toward harmonious racial adjustment.

"We believe that bitterness, resentment and strife will yield to mutual trust only as we steadfastly cultivate in both races these attitudes and this faith in our common humanity.

"To these ends we pledge ourselves."

WORLD PEACE THROUGH THE DISCOVERY OF ONE GOD

From an address by President Fayette A. McKenzie of Fisk University, Nashville, Tennessee. Published in the Fisk University News.

EVERY day brings a new voice to declare that the only hope for the world lies in a return to religion. But there can be no saving return so long as religion means a rebinding to the old national and racial gods. . . .

The true God refuses to be a national God, a racial God, or a continental God. He is the God of the universe, or no God at all.

He who holds that his group, his race, or his nation is essentially different from others, and that he must hold to different ideals and practice different methods from others who worship the same God; he who takes such a position worships a local or a race God and does not believe in the One God. He is essentially a polytheist, not a monotheist. So long as this is true the Fatherhood of God and the unity of mankind are a beautiful dream, not a working reality.

God the Father of all mankind is not the God of the Caucasian, nor the God of the Hindu, nor the God of the African. He is not the God of the East nor the God of the West; not the God of the North nor the God of the South.

From the beginning until now God has been denied his sovereign throne by the tribes and the races and the nations that have refused to have a world God.

There is only one God in all the universe to know. God is the one supreme goodness, the same everywhere yesterday, today, and forever. And just as God is always the same, so men are everywhere potentially alike. There is only one virtue among men, one integrity, one standard of measurement for thought and act and life. On a single tree, no two leaves are exactly alike, but the thousands of leaves are still essentially alike. Their common origin and their common life is evidenced in their common and unmistakable pattern.

All of this may be summed up in a single sentence. The Fatherhood of God, the Unity of Mankind, and the Universality of Truth are all three true or no one of the three is true. Unless the standards of truth and conduct are everywhere the same, there is no final and substantial unity among men. God and truth are one. Until men accept one God and one Truth, mankind can never be a unity, or be for any length of time at peace. He who denies the unity of men or the universal character and obligation of truth denies the existence of One God. . . .

But remember, races essentially different cannot worship the same God. Races that worship the same God cannot remain essentially different. . . .

No man may see God without obedience to His commands. None may long see without imitating His virtues. None may live in His presence without growing into His likeness. Let no man suggest for you any standard less than the best, any brotherhood which excludes any race, any perfection less than the perfection of the God of the Universe.

The sons of God must be like the Father, if they are to be like each other and to create that Brotherhood of Man which is to usher in the reign of the Kingdom of Peace throughout this broad earth of ours. A universal God and a universal truth will bring the unity of all mankind.

The solution of the problem of world unity and of world peace is the discovery of the One God by all the world.

THE ORIGIN OF RACE-COLOR

A Tablet from Abdul Baha

TO Mr. Thomas Maxwell, Chicago, Ill. Upon him be greetings and praise.

O thou who art striving for the welfare of the world of humanity! The contents of thy letter were in accordance with the facts. Indeed, the world of humanity is like one kindred and one family. Because of the climatic differences of the zones, through the passing of ages, colors have become different. In the torrid zone, on account of the intensity of the effect of the sun throughout the ages the black race appeared. In the frigid zone, on account of the severity of the cold and the ineffectiveness of the heat of the sun throughout the ages the white race appeared. In the temperate zone, the yellow, brown and red races came into existence. But in reality mankind is one race. Because it is of one race unquestionably there must be unity and harmony and no separation or discord.

God be praised! The animal, notwithstanding that it is a captive of nature and nature completely dominates it, does

not attach importance to color. For instance, thou dost behold that the black, white, yellow, blue and other colored pigeons are in utmost harmony with one another. They never give importance to color. Likewise sheep and the beasts are in utmost love and unity. But man is peculiar in that he has made color the means of strife. Between the white and the black there is the utmost estrangement and discord. When we enter a rose garden we behold how beautiful is the display of variegated flowers. The difference of color is the adornment of the rose garden. Were it of one color it would not have such splendor. The adornment of the rose garden is this, that it contains roses of variegated color.

Thus it becomes evident that difference of color is the adornment of the world of humanity. Therefore it must not be the cause of discord.

I hope that you with your soul may strive and become a cause of establishing harmony and love between the black and the white.

Upon thee be greetings and praise!

(Signed) Abdul Baha Abbas.

Translated by Dr. Zia M. Bagdadi,
August 14, 1922, Chicago, Ill.

SIGNS OF THE TIMES

"IT is not difficult to discern even now the broad lines on which the new era in Europe is in process of formation. The unity of the civilized human peoples, which was formerly known as the unity of Christianity, is now replaced by internationalism in science, in political economy, and in law. This is to be the basis of the future edifice put together by those who cooperate in peace rather than kill in war. There is no longer any possibility on the European Continent of the conquest or assimilation of one people by another. The interdependence of European countries is so complete that any break in it would bring on general disaster. So the question of 'victors' and of 'vanquished' is secondary and really has nothing to do with the new situation. It is All Europe which is

ruined, and it is All Europe which, if to be restored, must be restored all of a piece. The chief element of the day after to-morrow in the political calendar will be All Europe as One. There can be no doubt on this point. Unhappily, however, no European nation seems yet to have realized the fact. Imperialism and nationalism seem stronger than ever. There is no use in expecting any decisive remedy from the League of Nations and other similar trusteeships. As long as the minds of men refuse to be adapted to the new order of things, no reform from without can make any changes in the essential conditions of European affairs."—By a contributor to the *Revue de Geneve*, quoted in the *Literary Digest*.

Fridtjof Nansen has received the Nobel Peace prize this year. In his speech of acceptance at Christiania he said among other things, "What humanity needs now is self-sacrificing active altruism which is able not only to give, but also to give up. . . . And when I look around me for the means to bring about this end I confess that I see no hope of saving the situation anywhere except in the League of Nations. It alone gives us reason to hope. Should it fail in its great task, then I should feel that the last hope was extinguished indeed. But I do not believe it will fail. I believe that it can be reinforced by the united strength of all, that we can more and more strengthen the real spirit of international solidarity in it, that we can make it more and more what it is intended to be: the parliament and organ of the united states of humanity."

This statement is very significant because of its stress upon "the united strength of all," "the united states of humanity." To succeed in establishing universal peace the Society of Nations must be universal, including all nations with just representation to all. The politics of men are partial, limited; the politics of God are universal.

There is an insertion in the Naval Appropriation Bill of a paragraph requiring President Harding to enter into negotia-

tions with Great Britain, France, Italy and Japan for the purpose of the further limitation of naval armaments and particularly of submarines and the House approved it by a large majority.

Mrs. Winifred Mason Huck, the only woman elected to Congress in the November elections, publicly advocates an amendment to the Constitution making a declaration of war impossible without a direct vote of the people.

"If a capitalist is forced to give up a portion of his income and possessions there will be no love in his heart, no permanent benefit in his action. But if it be given in the spirit of God, everything will be accomplished. . . . If the capitalist should voluntarily add to the scale of wages love is evident and the greatest good results."

These words of Abdul Baha's are well illustrated in the career of George Cadbury, famous chocolate manufacturer, who recently died in Birmingham. *The Survey* says of him, "His example, studied at first hand by hundreds of American as well as English managers of industry, was the most convincing proof that the highest efficiency was to be obtained by sympathetic cooperation with a loyal and contented factory personnel."

Mrs. Cadbury gave a large part of the inheritance she received at her husband's death to the workers in the factory, expressing the idea that, as the money had been gained through the workers it did not belong to her but to them.

In "The New Age and the New Writers," Archibald MacLeish (*Yale Review*, January) develops the idea that this is an age of increase of knowledge rather than of comprehension. "Philosophies have been taken up with the problem of how to know more rather than with the problem of existing knowledge. No man, no church, no academy, has suggested a possible explanation of these besieging and ever renewed marvels and wonders of discovery. . . . We have only knowledge and no understanding whatever." The

poetry of such an age must be unsatisfactory. "What is there to represent in poetry in a world of which there is no comprehension, no understanding, only a dizzy confusion of facts and forms? How shall you express an age, the meaning of which is hidden and sealed, of which the face is cloudy, blown and various?" These expressions remind one of the description of this age given by Baha'Ullah, ". . . the learned were bewildered and the wise men were confounded." But

the recognition that the light of comprehension is dim is encouraging. Mr. MacLeish believes, and we find this note struck again and again in contemporary criticism, that the dimness is the dimness of dawn. . . . "We know that in the dusk gigantic shadows move and misty stars swing over and a wind goes by. And there are those who say that when the day is full again it will be seen the high gods moved among us unawares."

Mabel H. Paine.

THE SACRED VALLEY OF PROMISE

By Victoria Bedikian

INTO the sacred valley of promise the vassals of fulfillment have entered in glorious array. The Heralds of God's mysteries have descended to earth with the fragrant vials of infinite ideals. With the hand of faith thou canst grasp them, O brother in service!

The rivers of Exquisite Nearness are flowing over the heart of man and the fire of God's judgment is singeing the wings of unbelief and imagination.

The spreading tree of Unity is planted within the pavilion of man by the hand of all-powerful God. Ere long its Branch will overshadow the earth as the petals of roses in their wafting-perfume penetrate the springtime air.

Through the power of God's Word faded souls lift up the head toward white beams of bounty and lifeless bodies, cast into the tomb of heedlessness, quaff anew the crystal fountain's brimming cup of cheer.

The doors of favor are now ajar, the hearts of the chosen ones are palpitating with the vibrating melody of the spirit of severance and the meeting with the Beloved One.

Meditate, O friend, upon the beauty of the Beloved, perchance we fly together through the realms of infinite service into the abode of the darling of our hearts.

Truth is the tree of knowledge, planted within the heart of man through the Word of God, and the fruits thereof are eternal life and heavenly ideals.

The white table of oneness has descended from the supreme Kingdom, O yearning one. The tables of love are served by the vassals of pity, the angels of sacrifice usher in the maidens of deeds who are servants of unity at the banquet of oneness.

Behold the portals of divine favor opened before thy face and the doors of generosity lifted high into the heavens. The horizon of meeting is advancing with might and power and the dawning place of wisdom is shedding knowledge everywhere.

Reflect, O friend, upon the mysteries of things! And listen to the summoning of the True One! The sweeping wings of light are borne upon the breath of love and the springtime of the heart is hidden in His power.

The key of fulfillment has opened wide the doors of secrecy and every human action stands revealed in this most searching hour of judgment.



THE GROWTH OF THE BAHAI CAUSE IN THE EAST

From a News Letter by Jenabe Fazel

OF late we have received good news of the spread of the Cause in Eska-bad, Russia. This brought us great rejoicing and happiness. In large gatherings, of from two to three thousand people, Bahai teachers have been invited to deliver the message and explain the principles. The listeners have been deeply attracted and have acknowledged the greatness and potency of this peerless Cause. Many peoples and religions have been drawn by the power of love acknowledging that in this age true religion and the Cause of God must be in accord with reason and science—and the only movement which today answers this need is the Bahai Cause.

A large number of Russians, Tartars, and other tribes have become so enkindled with the fire of faith in this Cause that they have declared their belief before large gatherings and through their action many other souls have been guided to the shore of the sea of Oneness. Already they have arisen to lay the foundation of a new Mashreq'Ul Azkar, building a new school, organizing new lecture halls, a Bahai museum, a Bahai theater, etc. They are more and more eager to learn the truth and every day large groups enter the Mashreq'Ul Azkar and converse with the friends. A number of wonderful teachers have been sent to all parts of Russia. The Bahai newspaper, *The Sun of the Orient* is scattering the rays of guidance in the midst of heaven illuminating the horizon of the minds of the Russian people, enlightening their hearts and leading them to the fountainhead of knowledge. These new Bahais are so filled with joy and happiness that they are like flowers of the garden and stars rising in the heaven of truth. Their station is very high in the estimation of the Beloved. Every day new souls are being drawn to the Cause.

The activities of the Cause in Caucasia, especially Baku are progressing with utmost regularity and beauty. In their meetings all kinds of religious beliefs, tribes, nationalities and tongues appear. Bahai teachers are ever ready to explain to them the ideals and aims of this Cause. The Russian people have become informed of the high station and greatness of the Bahai Cause and the number of inquirers is so numerous that day and night Bahai gatherings are held, the friends of God teaching and guiding souls.

Undoubtedly you are reading in the newspapers the political news of Turkey and Constantinople. However, from a spiritual point of view the Cause is being heralded in most marvelous manner. The Turkish newspapers have written articles on this Cause. The Bahai Movement has become the focal center of a heated discussion among the editors. This stormy controversy started when a celebrated Turkish newspaperman started in his magazine a series of articles on the Cause which were illustrated with photographs of Abdul Baha and the Bahais of America. At the same time in another magazine similar articles were written, yet neither of the editors is Bahai, nay, rather, they do not have a high opinion of any of the religions of the past. Nevertheless in their articles they praise this Cause and call the religion of His Holiness Baha'Ullah "The Religion of the Nations" and the only means for the unity and affiliation of the children of men.

In Persia the believers of God in every province are in utmost firmness, steadfastness and self-sacrifice. The fire of persecution has been ignited again as in former days, but the friends of God suffer everything with patience and forbearance. Probably you have heard some of

the sad and grievous news which has recently come from Sangsar.

Sangsar is a village ten miles from Simnan, situated on the way to Khorasan, in the east of Persia. The inhabitants of this village are farmers, peasants and shepherds. Like many villages in Persia they are remote from the centers of civilization and enlightenment, are prisoners of ignorance, submerged in the ocean of illiteracy and captive to primitive habits. In order to illustrate the primitiveness of these people let me relate to you a story about them:

During his reign, Nadir Shah, who is looked upon as the Napoleon of the East, wished to become informed regarding the many languages and dialects of Persia. To gain statistics concerning this important matter he dispatched a linguist who was to go to different parts of Persia, stay for some time in each province, study carefully the dialect of the people and bring back a comprehensive report.

After some years of travel and study the man returned and gave his report regarding the dialects of each region. But when he came to the province of Sangsar he filled an empty gourd with pebbles and shook it very hard. A confused jumble of noises arose jarring the ears. The king asked the reason for this strange behavior and was told that this was the language of the people of Sangsar and that no one could learn it. This is simply to show you how far down these people are in the scale of civilization. One must go and see them with his own eyes to become convinced of their density and ignorance.

At such a place as this a large number accepted the Bahai Cause, embracing with purity of heart the blessed teachings. Shortly after their acceptance of this truth there appeared in their behavior and in their inner life a mighty change. Their faces became illumined, their manners were transformed, their ideas and opinions enlightened. They were filled with exalted ambition and spiritual endeavor. Like brilliant lamps and shining stars they gleamed in the dark and gloomy night. Like a fountain of life

they gushed forth from out the desert of ignorance. They were as a company of nightingales surrounded by ravens or a flock of sheep encircled by wolves or gazelles in the midst of leopards and hyenas with sharp claws.

These blessed Bahais living as they were among those ignorant people began establishing institutions such as a Mashreq'Ul Azkar, a lecture hall, schools for the education of boys and girls, etc. These institutions were organized in utmost order and perfection and a number of teachers were brought from outside to conduct the classes; all of which was the cause of wonder and astonishment to the enlightened people of the surrounding country. It is related that a young, educated Persian of the new regime who regretted exceedingly the decadence and backwardness of Persia, in passing by the town of Sangsar and witnessing the wonderful school was astonished at the penetrative word and creative effect of the teaching of His Holiness Baha'Ullah and cried out, "Verily, this is the truth!"

This person was the writer of a Persian Almanac and he . . . saw the fine school in such a poor and wretched community, which to him seemed very extraordinary. He inquired as to who was the founder of the school and was told that it belonged to the Bahais who had founded it in accordance with the instructions of His Highness Baha'Ullah who taught his disciples that education is the greatest religious duty of this age. This man was so rejoiced that he immediately acknowledged the influence of this true religion and its penetrative effect upon civilization.

The Bahai community in Sangsar is quite large and is looked upon throughout Persia as an important center. Of late, because the school building was not large enough to accommodate all the students the Bahais secured donations among themselves and with greatest sacrifice raised a fund to build a new school. This second edifice was of utmost beauty and included much modern equipment. The Bahais were so enthusiastic that many of them worked as masons and laborers in

its construction giving up their hours of rest. Imagine how these peasants worked in the fields, tended flocks, or engaged in other branches of agriculture in order to raise the money to advance the cause of education! This is indeed worthy of highest praise!

Now, instead of their example becoming contagious and others taking advantage of this sacrifice for general progress and enlightenment the fire of envy and hatred was enkindled and the banner of oppression was unfurled against the Bahais, creating tumult and commotion. One cablegram after another was sent to the Governor asking the authorities to exterminate the Bahais. The enemies of the Cause at the Capital cooperated with those at home and compelled the government to issue an order that the school building of the Bahais be razed to the ground and their community scattered.

When this order was received the rabble gathered and, assisted by the gendarmes, surrounded the Bahais and engaged in their destruction. Although the Bahais were fully capable of defending themselves yet, inasmuch as a fundamental principle of this blessed Cause is peace, love and non-resistance, Baha' Ullah commanding his followers that, "It is better to be killed than to kill", and inasmuch as obedience to the law of the government is one of the greatest duties of Bahais, those believers stood firm, tried to advise and exhort the people of rebellion, beseeching them not to harm the women and children, quoting to them verses from the sacred books—but to no avail. These exhortations had no effect. In short, that school building which was the embodiment of the exalted hopes of the Bahais was sprinkled with gasoline and burned, the flames and smoke rising to the clouds and causing great sorrow to the hearts of men, women and children.

The enemies gathered the believers in one place, did not give them any bread or water, and pillaged all their property. Finally they were obliged to go into the country and plains, homeless wanderers with no place to lay their heads. A number of the friends took refuge in the government telegraph house, but the populace surrounded the building and forced the authorities to expel the oppressed friends and as they left the building they were beaten with stones and rocks to such an extent that their bodies were covered with wounds.

They were forced to escape from the town into caves in the surrounding country, the people of oppression in Sangsar uniting with those of other villages and with the help of corrupt authorities committing this terrible crime, heaping the fire of persecution upon the Bahais whose work had changed that town into a paradise. They stood in the first rank among people of progress and their memory will be preserved for all future ages. Posterity will not forget their non-resistance, spirituality and high-mindedness nor will it forget the oppression, tyranny and injustice of the people of darkness.

During the last eight years the activities of the Bahais in Persia have been based upon this same foundation of truth and sincerity, yet they have become familiar with these trials and ordeals, acquainted with prison, exile and persecution. Like waves these sufferings have descended upon them uninterruptedly.

Were there some influential men or humanitarian institutions who could find a way by which in the future these heart-rending events might not occur and these cruel acts be forbidden undoubtedly this would be looked upon as a great service to the world and an incentive to freedom of conscience and to human progress.





BAHAI NEWS AND NOTES

BUILDING THE BAHAI TEMPLE THE UNIVERSAL WAY

The Bahai Temple near Chicago will be universal in its services, open to all sects, religions and nations; universal in its architecture, blending as it does all the classic forms of the past, and universal in its principles. It is also universal in the world-wide horizon represented by its contributions. These contributions are coming in from Persia, India, Egypt, Japan, Australia and South America, from cities of Europe and America, from members of all the world's great religions. Just recently very generous contributions have come from many lovers of universal religion in Haifa and Acca, Palestine, and in Beirut, Mersin, Damascus, Syria. The following letter from Beirut, Syria, dated December 10, 1922, was received by Mr. William H. Randall, 35 Congress Street, Boston, Mass., Treasurer of the Bahai Temple Unity:

"It is with the feeling of a great privilege and an extreme joy that I send you the contribution of the friends in Beirut, Damascus and Mersin. Although we earnestly wish to have been able to contribute more to the construction of such a sublime temple of love and human brotherhood, yet we are forced by circumstances to suffice with this small sum (150 Syrian pounds.) The contributor has in every case given his share with the utmost willingness and satisfaction, deeming it an honor to partake in the raising up of such an edifice, with his share no matter how insignificant it may be. I am sending you enclosed the sum together with the names of the contributors and the cities in which they live.

"Hoping that, in spite of the many international troubles that seem to make the idea of human brotherhood almost impossible, this great temple will soon be

built, gathering under its roof peoples of all kinds and races as fellow brothers and being a real proof of the practicability of the teachings of Baha'Ullah, I remain your brother in His love."

(Signed) Hussein Ikbal.

A letter from a friend in England contains this beautiful story:

"The other evening Dr. Lotfullah told us a story at the meeting about a Persian at Haifa who promised first two pounds, then sent for the Bahai who had charge of the subscriptions for the Mashreq'Ul Azkar and said he felt he ought to give more; so would make it five pounds. The next day he sent for him again and said something told him he must give more; so he would give nine pounds. This man was employed by the railroad and was in danger of losing his job as they were discharging men every day, in spite of which he obeyed the inner voice telling him to give nine pounds. The next day his chief sent for him. The Bahai went expecting to hear he was discharged, instead of which, to his great surprise he was told his salary had been raised two pounds a week."

A LETTER FROM TEHERAN

To the Friends in America.

TO the revered members of the holy Central Spiritual Assembly. Upon them be the Glory of the Most Glorious!

After a long time of waiting and long-ing finally all the friends of Teheran found endless happiness and joy in meeting the faithful maidservant of God, Dr. Coy. Upon her be the Glory of God! And they gave praise a thousand times at the most holy Threshold that continually sends Its bounties and favors, from generosity to His creatures, for the communication between the East and the West and

the harmony among the nations. He grants to the spirituality of the Orient a great splendor in the Occident and spreads the civilization of the West over the East in order that the Orient and Occident may embrace one another and the world of humanity may obtain profit from all the divine bounties and favors and great prosperity may be established and the Divine Glad Tidings may be spread.

We thank most cordially our revered American friends who prepared everything for the journey of this radiant and revered lady to the East for the education of the girls, and we hope that the confirmations of His Holiness Abdul Baha, from his most glorious Kingdom will induce the friends of the East to service and sacrifice for the friends of the West in order that his Holy Spirit may be content and happy through this cooperation and assistance, his blessed will may be revealed and determine quickly the salvation of the people of the world. All the members, teachers and pupils of the Tarbiat school send their unceasing thanks and great joy to the dear American friends for the arrival of this radiant and revered lady who has come to take the place of Miss Kappes who ascended to the Abha Kingdom, upon her be the Glory of God!

Her holiness the Greatest Holy Leaf, may our souls be sacrificed for her! in a holy tablet has especially introduced and recommended this revered lady to such a degree that all the friends are desirous and longing to serve her. We hope that the important services and steps which Miss Kappes took in the way of the promulgation of knowledge and the moral education of the Bahai girls of Teheran may be matured and completed in the time of this honored lady, and the girls' Tarbiat School may, according to the desire of the friends, reach the high point of honor and improvement so that well educated, learned and spiritual girls who will serve brilliantly the movement for freedom and the progress of the Bahai women of the East may be graduated therefrom.

In conclusion we beg most cordially and heartily the powerful confirmation of

His Holiness Abdul Baha, may our souls be sacrificed for his holy Shrine! for all the dear American friends.

The Spiritual Assembly's Secretary,
Ali Akbar Rouhani.

Translated by Foad Rouhani, Oct. 1922.

FROM BAHAEYEH KHANUM

Haifa, Palestine,

July 11, 1922.

To the revered members of the holy Spiritual Assembly in Teheran. May God ever confirm and strengthen them, and upon them be the Glory of God!

His Holiness Abdul Baha, may our souls be sacrificed for his holy and radiant Tomb! after the ascension of Miss Kappes to the Abha Kingdom, gave instructions that one of the maidservants of God in America be selected and sent to Teheran to take her place. Therefore they have selected and sent this faithful, radiant and attracted maidservant of God, Miss Coy. For nearly one month she was in Haifa, associated with these longing and sorrowful maidservants of God, and she attained to visiting the holy Tombs and Thresholds. Now she is about to depart, under the protection and care of God and, please God, she will reach Teheran safely. Certainly, all the friends of God should be delighted and joyful and will act according to their duty in regard to Tarbiat School. Of course every kind of recommendation and affection may be ordered by the Spiritual Assembly for the reception of this generous and kind teacher who, severed from all save God and striving to attain to His will has left all her relatives and kindred and has traveled from the West to the East. Of course every sort of care and attention will be shown her in order that she may be engaged with a gladdened and joyous soul and spirit in the education and training of the girls in the Tarbiat School, so that the means of ease and comfort may be prepared on every side, and this grieved heart may become glad and upon you be the Glory of God and His praise. (Signed) Bahaeyeh.

Translated by Foad Rouhani, Teheran,
Persia, Oct. 6, 1922.

SHOGHI EFFENDI IN THE HOLY LAND

Just before his ascension Abdul Baha said to a friend in Haifa that his work was finished but that there was one in Europe—referring to Shoghi Effendi who was then at Oxford University in England—who would astonish the world.

Shoghi Effendi, after a six months' absence, returned to Haifa on Friday afternoon, December 15th, in radiant health and happiness and resumed "the reins of the office" of Guardian of the Bahai Cause, committed to him in the Will and Testament of Abdul Baha.

In all countries the hearts of the friends of Abdul Baha are filled with rejoicing over this good news of the return to Palestine of the primal branch of the tree of unity for it means a new day, a new era in the Bahai Cause.

A TABLET OF ABDUL BAHA

One of the early Tablets sent to America

O maidservant of God! Verily, that Infant is born and exists and there will appear from His Cause a wonder which thou wilt hear in future. Thou shalt see him with the most perfect form, most great gift, most complete perfection, most

great power and strongest might. His face glisteneth a glistening whereby the horizons are illumined. Therefore, forget not this account as long as thou art living, forasmuch as there are signs for it in the passing centuries and ages. Upon you be greeting and praise. (Signed) Abdul Baha Abbas.—From *The Tablets of Abdul Baha*, Volume 11, page 484.

THE COMING OF JENABE FAZEL

Jenabe Fazel Mazandarani of Persia is now on his way to America. A cablegram recently received from Shoghi Effendi gives us this good news.

On his tour of America two years ago, schools, churches, labor groups, chambers of commerce and all kinds of progressive clubs and societies opened their doors to this brilliant, spiritual philosopher, this "ideal sage" of the East, as Abdul Baha called him.

He comes to the United States this time with his wife and child for a visit and speaking tour of a number of years. We welcome him with greatest joy and we know that he will bring the light of the Glad Tidings of unity and universal peace to larger audiences even than on his last journey.



OUR BAHAI MAGAZINE

A NEW PLAN FOR RENEWALS

INTO a world of war, strife and materialism the teachings of Baha'Ullah and Abdul Baha are shining, bringing the light of unity, joy, peace and spiritual freedom. The *Star of the West*, our *Bahai Magazine* presents month by month these teachings which are the very spirit of the age. Our friends are using the *Star of the West* as a means of spreading in the world these great truths of unity and spiritual rebirth which will set all men free.

Each one will wish to give away current copies as a herald of the Glad Tidings and also to keep them as a priceless library. Therefore we have made a

special plan by which each one can take one or more subscriptions, one or more to give away and one to come as a bound volume at the end of the year as arranged in our new subscription offers. The current volume, bound in three fourths leather, will be ready March 10th. To renew subscriptions promptly is also a wonderful way to help our very busy business manager and her assistant, Mrs. Elizabeth Herlitz, who are giving all their time, freely, to our *Star of the West* that it may circulate more widely and may fulfil the bright destiny which Abdul Baha and Shoghi Effendi have ordained for this happy-starred messenger of world-unity.

We have also planned a new method of securing, on time payments, the library of heavenly teachings, the bound volumes of the *Star of the West*. This new plan for securing this wonderful library is described on the back cover of this issue.

OUR NEW SUBSCRIPTION OFFERS

Five months' subscription to a *new* subscriber, \$1.00. Two subscriptions to one address, \$5.00. Ten subscriptions to one address, \$22.00 (in America). Two subscriptions, one to come each month, one to be sent in a bound volume at the end of the year, \$5.50 for the two subscriptions, bound volume in cloth; \$5.75 for the two subscriptions, bound volume in leather; postage for bound volume additional. Single copies 25 cents each, or ten copies to one address, \$2.00.

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“The world is waiting, as some one puts it,” writes Glenn Frank, Editor of *The Century Magazine*, “for the religious leader who can talk economics so that men will feel in the presence of God.” That leader is Abdul Baha.

Single copies, 25 cents—Bahai News Service, P. O. Box 283, Chicago, Illinois.

نشان بجهائی در طلب حقوق خداداده باید ثابت قدم باشد

این مضمون عمل است. اختصای را عاقل گویند که چون اصولی بخواهند و قوی شوند برست آوردند مادام که آنها را در حیات خود چیزی داده و برایشان از آن اصول را سبب رفته و نوقوی نسوی و چنان خود دیگران نماید و الا اگر بجهالت فاعله قناعت کند و بر اظهار مواجبه علیه چون طفلان بخواهند کرد و در تمام عمل بخوشد عینا اولیاء الذول و کان دیوانه تر از آنند زیرا اولیاء الله اند و می تواند استیجاب بر او دارد و می آید اما این شخص میداند ولی چند نمیکند تا او را در روی بی غمی و در خیر خود از آن چیز قول بخواهند شود سبب حضرت مسیح را در طلب حق داد و در مقابل مشی داده و در بی نیامد؛ تا برای این سبب این سخن را استماع نماید و آنها را عمل کرد و او را بر داناتی تشبیه تمام هر جا خود را بر روی شکست اسلیم کند و در فتنه ماران مبادر سببها تا کان بیاورد و در هر جهت بر آنجا حمله نماید چون نفس را بر این سنگ بنا نهاده شروع شود و خراب شود و هر کس این حالت را عوض داده و مطابق این عمل کند بر دجهائی بود که خاسته خود را بر یک پناهنده پس بدان مبادر سببها را بر او باد که بوزد و بر آنجا حمله نماید و منهدم و خراب سازند و از اسلام آن عظم خواهد بود.

حالی بیشتر از هفت سال است که امر مهم کتاب اقدس در خصوص تربیت و نژادی ناست و عقوم آنها در علم و خط و دو دنیا از زمانه نیست الهی نماند نشسته در میان آن شاد بیکانه و در کاف ارباب و در یک تفرقه با وجود این گویا هنوز که جنبش عمومی و یک سبب است بجهی در خصوص اجرائی این امر بر پیش ظاهر نشد. زیرا که در این تربیت نجات کلیه جاهل و ابله و تفرقات نسبی درست نیامده ولی اهمیت و حرمت و طلب نشان است بود نتایج عمومی تر از آنکه بهتر در قالب عمل ظاهر میگشت. عدم اعتقاد به طلب از دو صورت خارج است یا اینکه نشان بگویند این امر را نشسته ایم در انصورت کسب نسبی بر آنها دارند است ولی اگر نشسته اند این امر را در صورت خارج نه با آنکه انقدر قبلی ولی قیدی بر آنها غلبه نموده که در بعضی شدن جلالت عالم ربانی غنیمت و یا اگر در طلب حقوق خداداده اولیاء الله از مردان ترسند که بسبب از آنها از روی غلبه دیگر بگویند. - ضمیمه پنجم این امور توجه ترا که بر آن داشته که خود را خود بر آشی نمی برده است که استی سوری و طباقی و جادربگی و یکجاری خودت ترا به علم و معرفت چه کی ترا بر آن با در داشته که این فضولها را بکنی بر دقت اراده جمالی با بر آن قرار کرد و لطف و رحمت جوانی متوجه ایم داد تابعی چه جادربگی دار عاقلان یعنی نیست. چه قدر دور است از نشان بهائی از آن ترن طلایه

در بعد از نزول امر کتاب اقدس و بعد از اداء انهدام نظرها و الواجح تهرت عیدالیه و در این خصوص با بجهای ایجابی نمی سکت شوند و قوا نموس کردند و آنجا بر آن عزیز روانی! خداوند بار خدای شما عقل داده تا که کند زبان داده ماطلق نماید دست داده تا نویسد قوای در که داده تا آن چیز را در خود جذب نماید و بر سر سوری ملاذت کند خودمان بجهت باید بفرمان حاصل علم و فنون این عصر بنویسد بعضی مردان ملک کرمی کنند هیچ قوه سنگینی در صورت خفا نشسته بوسه و جلوی قدمشان میگذاردند و شمارا از بسبب در هیچ بیضا باز میدارند. برادران سار است که شما از زمان شرق این قوای جهانی را بیکار بنده داشته اید در گوشه خانه کس کس نشسته اید

صدایا تا زانند ننمودید زیرا اسخیده بودید که خیراتمان گفته اند در خری بر برانی بر بند. در باکست زن از روی بر آید بلند. و هر روز که است ای مردان بخرد و صفت و شمرطت کلاس زهر مایه را چون با حیات نوشیدید چه بجز بر داشتند و چه خرمی بر چیدید کدام بیک از زندگی از خود عاقل قانون و معارف نگذاشتید اگر بندرت زنی عاقله فاضله در شرق بودید شد آن از روی قانون خصوصی نشستی بود. باز تحقیقات مذهبی غلبه داشت و ظهور یک عدد کل را نمیتوان علامت بهار شد باری بر قدر هر دو صلح نمودید وقت و وقت فطری را اظهار کردید مردان خود وقت خود را زیاد تر نمودند. حال بیاید یک جندی هم از ادویه جنون و نسیان بیرون آید از آنجا که ای نوم غفلت خارج کردید قوای عقیده و انگار نشسته در میان حیات داخل شوید در جوار کفار قرن روز نشسته بیک نشسته و فتوحات نمایان درست کنید ساز بجا کنید در کلاس تعلیمی هیچ اولاد نکند در کلاس. لایب علیه باشد و در ترقی نفوس خود و در هر آن شرقی جدید بیخ نشاید. اگر کتب غربان که در وضع حیات زمان شرقی در جهل و نادانی آنها نوشته اند بخوانید خون میگریستد و سعی نمودید تا این کله سیاه از صفحات تاریخ عرب پاک شود و نعم و داناتی مشهور آفات گردید. بهت را بنده کنید و بر چه مای نادانی را بگویند این عصر نشان است. حق شایه است که شما بیکت تمام نمائید تا بیکت است ای بی ادبی درید و در با نهائیان را بویانید آنها را خاتمی و معانی چهرت سسای خود از آن شان جاری کند. جمال قدم حال شاست بجزرت عیدالیه با یو و در الهات بجهی بهر است و در زرش باران رحمت مستر بیاید تا بیک استقامت کبری سرکی در این عوالم داخل نماید اگر در یک از اینکار خرمی برید آسان است زود بر گردید با محال اول موجود خانه نشینی سکوت. عیودیت مردان دس عهدا.

جمال قدم جل احمد الاظم نهایت حرارت امر میباید که امروز روز سکوت است انسان باید ماطلق باشد نه صفت قائم باشد نه فاعله از جهت میفرمایند بیس ایوم یوم الوقوف کن طائرانی هوا و الا لقطع. و همچنین میفرمایند و اخرج عن خلف حجاب الصمت باسم ربک الرحمن یا کلک و البیان و همچنین هم یادون ربک ثم تخیر العلوب بهد الامم النبی محمد الهه جهتا علی الاستساده و همچنین: بل ایوم یوم السکون لا ورت العالین بل ایوم یوم الصمت لا ورتی الحق و انتم من العارین قد ابررتمکشی من نواجات الوحی و انتم سکون فی تعاملکم و انتم من المخلصین. و همچنین میفرمایند: - قوتوا من الاصدات الی سبی ترقدون. و همچنین: ایس ایوم یوم الاصطبار انه جموعه الاصف ذکر الی الغیز البدیع. و همچنین: ذبح المونی بالقسیم ان ادخل ملک اجات باسم ربک الغیز الغریب. و در مقام اخری هر یک از ما که از خطای خود میفرمایند: - آنگون صفا و قد جابویم الله انتم ما باری علی ذکر الی سبی عیودی و الاکن من الرافدین.

حالی در بیانات فوق درست تعین نمائید چه جراحی شما را بر برقامت طبق در بیان میفرمایند خواهران شرقی باید شب و روز در اجرای این ادا را طعم بکشند هیچ حادثه آنها را از زندگی باز ندارد و اگر یک از بیان رفت فی العوالم جمع قیام نمائید تا جای او بر گردد و وجه تربیت و تبلیغ و تفرقات نسبی دانا در گردش و دوران باشد

سِرِّتِ الْصَّوْمِ مَبَارَكِ حَضْرَتِ عَدْلِ الْبَهَاءِ

اثر خاصه حضرت آقای آقا میرزا سید مهدی انان سرور مبارک
مؤرخ ۷ شهر دیسمبر ۱۹۱۲ از حیفا

در این ایام مناسبت سرسال صعود مبارک حضرت عبدالکبیر ۲۸ نوامبر واقع و احتفال بسیار مؤثر جا نگذاری و بزمن ماتم و عزاداری مفصل فراهم و برپا آید از اجای مصر و اریاف و سوریه و فلسطین و هم از عشق آباد و جلال و نسا و با اجاب عکا و حیفا از ظالین حاضر و در آن شب صعود در مقام اعلی حق الصبح بمنجلی و تلاوت آیات با تبتل و تضرع و اشتهال بسر بردیم بیاد شما بودیم و بالنباه از دوستان غائبین امریکا و غیره طائف و زائر شدیم حال خوش حضور قلبی و روح حیاتی داشتیم زفرا ت قلوب متصاعد عبران از دیده حسرت و فرقت جاری و نازل گریبان صبر کجاست چاک و ناله و فغان یاران تا با افلاک رسیده در حظیره القدس نواز و قامت عظمی برپا و محشر کبری دیده میشد آسمان یکت آدم با فین گری قامت سر اندیدی بین باغ هنوز از ذقت بر حرق غصن ممتاز لعنه اهل زمین و امر الله حضرت شوق افندی روحی لجرته القدر معتلف بل الحزینیم غرق بحر اندوه و غم و امید و ارباسم اعظیم بدر آمال بدو خشد و شمشیر جمال انورشان بزودی افق این دیندین نور سازد و قلوب یعقوبان مشتاق را بهجت و مسرت جشد

تَصْرِیحُ نَامَةِ حَجْرٍ مَبَارَكِ

الوایه لایعدهی لان الشدا لیکلها الماطنی الیه الکی لا یرعی نفیسی لان المکاره باسرها الختی ایچو بیهمتا اعصرت عدلها اولقا و یلین باوفا اموزیکه تمام استکه از دیده هانایستی و ملکوتی و بر خیزوی و در خطبه و مقام اعلام کمال ایشو لرحمت نزل فلو کبری و انزاله است که بخیزون که پنجاه سه از دنی عنایت شیریادی و در هر صبح و مساء انکاسر حجت و لطف و تقنا نشانندی و در هر صبح مغرور و کجوب با دیده ضرابشد و در حضور حجت الطال صغیر میفرموده انخوری پیدا کنی و بعد از خرفاتی تلاوت آیات و مناجات قشغور باشد حال ای که خیزون هم بیان انعام بالا و سر در منتهی نظر و فرط حال ان اوراق نشانه هر شهر و دیار را نظار کن هر یک یک دیار ویتلای بناخوشهای صعب دشوار اگر شرح وقایع اینست که طمانی رضا عفته نبه شیا گاهای بنامه داده شد شتری هتاد من کاغذ شود و در باخیزون از دیده ها جا حکم کرد ایها اعدا و تقاسرا ما شادری بر حترقا جازفا عند لیبانی که برورد نیاز

چون نمی برسی نجاله ای نیاز منظره میدان و سامونوا خراب و هوا غم بیکال عقاب دعوتی نماید که کشری شایخ و برکات شایان دیگری از جهان دین فضایب منطک بی تو ایجا تا ما هاتک تنک شام مارا صبح کردن اگر کجیم بر طاکن تا سویت بر بریم به دران جیفنا ما خلق جدید لیک چشم آن سرو آن فاشندید انوار الی توینا و انکا هم که دیگر بر وقت بر این دلها و خیزون باقی نمانده و ریشه صبر و اطمینان از رشت گذشته و طاق و خطا بکل از دست رفته فریق و صاف غصن ممتاز و قد یخیز و اخبار بکل تو ای حضرت و رقه با کز علیا و رفته مقدسه و روح الخلیل برده دیگره تاب و روان و نه صبر و حال تا بنفایه حمزیه که از شج و بیاضاج و رقات مقدسه هر یک شهر و دیار و زبان و زبان منظره و ای کمال غایبان یک بر سر معترک کرد از فرشتگانش منزه بنفایم که یک عالم پدرم کرده ام و دیگر معلوم است که بر این زبان خلیل با ناز چه میگوید شرح ندر از کراهه و مسائل و راجع که بدقت از آستین عظمی بر آید و بدین بر مضرت غصن ممتاز از انجفا مطلع نماید و ورقه تقدسه باحت تمام به بقعه نور آه و تمام اعلی رحمت نمایند و دعه های حضرت عبدالکبیر بظهور رسد و صیغهای همه دوستان روشن گردد و قلوب همه با یان گلشن شود لیس ذاعلی الله تعزیز حال ان لمه نانه از اجای بخله رحمت و معترک ان اسم اعظم رجا میفایم که در این چند معصیت در مقام اعلی و بقعه نور با کمال توجه و رجا لوح مبارک احمد تلاوت کنند که انشاء الله از طرفان احزان قدری اسم گیرد و این سفینه متلالم بساحل رسد و تبریح آید بعد از آنکه بقیقین مبین میدم که آن روح پاک قدسی لطیفه ربانی از حق خیزون نفسی ننویسد و بجم و غم احدی بر او مبارک ننویسد و میفرمودند صورت محزون را بمنتوا بیسم حکما شروع بشودند و مهربان بجمیع اهل عالم در اکثر اوقات با مزاج و تبسم تکلم میفرمودند و اطفال را میطلبیدند و نشاط و انبساط عموم را طالب بودند و میفرمود اطفال اهل ملکوتند و همیشه سرور و مسعودند با بی بیش از این قلوب غصن از خراشتم و بر زخهای دلها میگویند نک نباشم سبلا لا تحمک علینا ملاطاة لنا و انما انفضک جودک انک انت الغنور الیم الکیم

باری بعد از این شرح پر ملال از فروضات و دلچسبیت تقدیر تشکرات همه ما نه است خدمت جمیع هست بهایان از هر بلد و هر دیار و هر مکان که در حقیقه اگر قیام استقامت و وفاداری و محبت بلند اجای الی و اما و صحنای دهر پوسته نمی رسید بکلی شیران و وجود این فانیان پایش بود چیزی که سب التیام و تسلی قلب مجروح حضرت و رقه مبارک علیا و این فانیان است کشودن پوسته لطف و اجازات ارتفاع امر الله است و شکی نیست که سرور قلب مبارک در ملکوت لهری مجسمین است لذا مجدد اتمام قلب و روان تشکر و امتنان از کل و بنامه
 امه آستان مقدس
 منیره

The Bahai Magazine

STAR OF THE WEST

VOLUME 13

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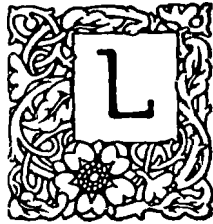
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A PRAYER OF ABDUL BAHA

Translated by Shoghi Effendi

In The Name of God, the Most High

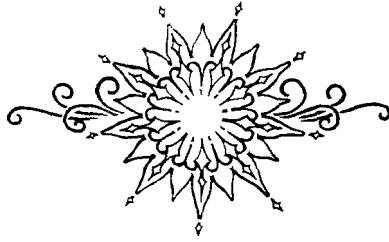


LAUDED and glorified art Thou, Lord God Omnipotent! Thou before Whose Wisdom the wise falleth short and falleth, before Whose knowledge the learned confesseth his ignorance, before Whose might the strong waxeth weak, before Whose wealth the rich testifieth to his poverty, before Whose light the enlightened is lost in darkness, toward the Shrine of Whose knowledge turneth the essence of all understanding and the Sanctuary of Whose Presence circle the souls of all mankind.

How then can I sing and tell of Thine Essence, which the wisdom of the wise and the learning of the learned have failed to comprehend, inasmuch as no man can sing that which he understandeth not, nor recount that unto which he cannot attain, whilst Thou hast been from everlasting the Inaccessible, the Unsearchable. Powerless though I be to rise to the Heavens of Thy Glory and soar in the Realms of Thy Knowledge, I can but recount Thy tokens that tell of Thy Glorious Handiwork.

By Thy Glory! O beloved of all hearts, Thou that alone canst still the pangs of yearning for Thee! Though all the dwellers of Heaven and earth unite to glorify the least of Thy Signs, wherein and whereby Thou hast revealed Thyself, yet would they fail, how much more to praise Thy Holy Word, the creator of all Thy Tokens.

All praise and glory be to Thee, Thou of whom all things have testified that Thou art One and there is none other God but Thee, who hast been from everlasting exalted above all peer or likeness and to everlasting shalt remain the same. All Kings are but Thy servants and all beings, visible and invisible, as naught before Thee. There is none other God but Thee, the Gracious, the Powerful, the Most High.



The Bahai Magazine

STAR OF THE WEST

MARCH, 1923

BAHAI ORGANIZATION

Its Basis in the Revealed Word

ORGANIZATION in the Bahai Movement rests upon the sure foundation of the Word of God.

In this day when many liberal minded people rebel against the restraint to which they sincerely think organization subjects them—it is well to present some of the vital needs for organization which the Bahai Teachings make evident.

Baha'Ullah touches the heights of Truth when he says:

“Among the people are those who glory in a desire for liberty. Know that the animal is the symbol of liberty and the manifestation thereof; hence it behooveth man to put himself under laws which will protect him against the ignorance of himself, and the injury of the deceitful. Liberty is confined to compliance with the Commandments of God. If ye adopt that which He hath revealed for you from the Heaven of Inspiration, ye will find yourselves in perfect and pure freedom”.

“God has imposed on every town the erection of a House of Justice where men are to assemble according to the number of Baha (if they surpass that number it matters little). They should figure to themselves that they are in God's Presence and see what is invisible. They should be divine agents in the casual world, the representatives of God for

those who are on earth, and defend for love of God the interests of His servants as they would defend their own.”

Abdul Baha in *Some Answered Questions* (page 74) says:

“When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal of the nations and kingdoms, and the difficulties that appear will be solved. The five continents of the world will form one, the numerous nations will become one, the surface of the earth will become one land and mankind will be a single community.”

Other quotations from the writings of Abdul Baha follow:

“Absolute equality amongst men: this would be impossible. There is needed some organization which will bring about an order in this disorder. Absolute equality is a mere dream and impracticable. If absolute equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree . . . There must be degrees in the organization.”

“The Universal Principles which are the foundation of the Religion of God are laid down; but the making of specific laws which are the sub-divisions and ramifications is apportioned to the House

of Justice. The wisdom of this is that this world never moves for a long period in one form. The House of Justice will make laws applicable to the exigencies and requirements of the time. Its members will not form institutions according to their own judgment and thought. The Most Great House of Justice enacts laws and statutes by the power of inspiration and the confirmation of the Holy Spirit and is under the protection of God."

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

"Again consider organization and decomposition, existence and non-existence. Every being is composed of many different constituents; the existence of everything is the expression of organization. That is to say, when by divine genesis, organization of certain elements occurs, a being is produced. All existent beings are after this fashion. But when a defect appears in that compound, and decomposition sets in, the parts separate and that being disintegrates and becomes non-existent. Thus annihilation of things is an expression of their decomposition and disintegration. The affinity and organization of the elements make possible the existence."—*Star of the West*, Vol. 6, page 68.

"Many an assembly will be organized whose members will be representatives of different nations, tribes and peoples . . . This is through the effect of the Word of God. If all the powers of the world should convene they could not organize an Assembly like unto these assemblies."—*Star of the West*, Vol. 6, page 71.

"The Universal Court of Arbitration is the only body that will resolve all the disagreements and contentions that arise between the nations of the world. Extraordinary exertion must be put forward by the civilized governments to organize such an influential international organization, before which all their quarrels may be arbitrated. What better plan can be conceived by man? What harm is there in this?"—*Star of the West*, Vol. 5, page 165.

"All the Governments of the world must be united and organize an Assembly."—*Star of the West*, Vol. 7 page 82.

"O ye heavenly ones! Organize ye spiritual assemblies. Lay ye the foundation of union and accord in the world. Destroy ye the fabric of strife and war from the face of the earth. Construct the temple of oneness, harmony and agreement. Enkindle ye the light of the realm of the oneness of humanity. Open ye your eyes! Gaze and behold ye the other world. The kingdom of peace, salvation, uprightness and reconciliation is founded in the invisible world, and it will by degrees become manifest and apparent through the Power of the Word of God."—*Star of the West*, Vol 5, page 129.

"I want you to be organized like a flock of the doves of heaven, whose attitude and conduct toward each other is a symbol of that unity which will take place among human beings, when human beings shall become willing to accept the guidance of the Holy Spirit."—*Star of the West*, Vol. 3, No. 4, page 29.

"One of the great teachings of Baha'Ullah relates to international peace. He founded and taught this principle fifty years ago in the Orient. He proclaimed universal peace among the nations. He summoned the people to establish universal peace among various religions. He organized peace among many races, communities and sects. At that time he wrote epistles to all the rulers and kings of the world and summoned them to cooperate with him in spreading these principles, saying that humanity would not attain composure and rest save through universal peace. And he practiced the principle in Persia."—*Star of the West*, Vol. 6, page 81.

In a Tablet addressed to the delegates to the first Bahai Temple Unity Convention in 1909 Abdul Baha wrote:

"Now is the commencement of organization; hence every affair concerning the Kingdom of God is of paramount importance. Among the most important affairs is the founding of the Mashreq'Ul-Azkar, although weak minds may not grasp its importance, nay perchance they imagine this to be a temple like other temples. They say to themselves—every nation has a hundred thousand gigantic temples, what result have they yielded that now this one Mashreq'Ul-Azkar (is said) to cause the manifestation of signs and prove a source of Lights? But they are ignorant of the fact that the founding of this Mashreq'Ul-Azkar is to be in the inception of the organization of the Kingdom."

The Guardian of the Cause, Shoghi Effendi, reaffirms the need of organization in his luminous epistle to the American friends, March 5, 1922, and quotes the following from the writings of Abdul Baha:

"It is incumbent upon every one not to take any step without consulting the Spiritual Assembly, and they must assuredly obey with heart and soul its bidding and be submissive unto it that things may be properly ordered and well arranged. Otherwise every person will act independently and after his own judgment, will follow his own desire and do harm to the Cause."

"In this day Assemblies of Consultation are of the greatest importance and a vital necessity. Obedience unto them is essential and obligatory. The members thereof must take counsel together in such wise that no occasion for ill feeling or discord may arise. This can be attained when every member expresseth with absolute freedom his own opinion and setteth forth his argument. Should any one oppose, he must on no account feel hurt, for not until matters are fully discussed can the right way be revealed. The shining spark of Truth cometh forth only after the clash of differing opinions. If after discussion a decision be carried unanimously, well and good. But if, the Lord forbid, difference of opinion should arise, a majority of voices must prevail."

The foundation of organization in the Divine Cause is powerfully laid in the above extracts from the Holy and Creative Words, and many others that may be cited. Deeply impressive is not only the frequent recurrence of the term organization, but also the greatness and scope of what Divine Wisdom now plans and confirms. Organization becomes a vital element in the new creation. As the Revelation of Baha'Ullah brings to light everything needed for the elevation and progress of humanity—the power of organization, through the Might that organizes, will reach maturity and perfection.

It is known that some misapprehension exists as to the need of organization in the Cause. This has grown out of a widely circulated statement, attributed to Abdul Baha, that the Bahai Cause could never be organized. The true statement was, as corrected by Abdul Baha, that the Bahai Cause can never be rigidly organized; it can never be confined to an organization. The context of the statement tells why, namely: "It is the Spirit of the Age, the essence of all the highest ideals of the century."

At Haifa, Syria, in 1920, the following question was asked Abdul Baha by some American pilgrims:

"It is misleading, is it not, to say that the Bahai Cause cannot be organized?"

Abdul Baha replied: "How is it possible that there should be no organization? Even in a household if there is not organization there will be hopeless confusion. Then what about the world? What is meant is that organization is not rigid! In ancient times it was rigid. In the Torah all the political affairs were rigidly fixed, but in this Cause they were not. In this Cause there is political freedom—i.e., in each time the House of Justice is free to decide in accordance with what is deemed expedient. This is a brief explanation of the matter."

As the spirit of oneness is in all the Divine Utterances, the perceiving mind can readily discern the harmony of this statement with the many other Words of the Manifestation and the Center of the Covenant, creating organization.

It must be evident that the mysterious dynamic of the Bahai Cause, its holy ideals, its supreme wisdom, its transcendent-

ent love, its heavenly teachings, are from a world beyond man and his power to organize. The descent of the Holy Spirit is Pure Bounty—absolutely removed from man's power to direct or control. But that Divine Intelligence, that Luminous Sun now manifested, bestows upon man guidance and order. Organization in the Bahai Cause is not man's feeble and futile efforts, as in centuries past, to organize and control the affairs of God thus multiplying veils of separation and clouding his own insight. It is rather, as is clearly revealed in the divine plan, the intervention of God to direct and control the affairs of man. Man's attainment to effective organization comes through obedience to the Ancient of Days and devotion to His Beauty.

The appointment, by Abdul Baha, of Shoghi Effendi as Guardian of the Cause, the provision for the Universal House of Justice, and other vital Laws, give to organization a most eloquent and impressive majesty. The high goal of order and service to which Shoghi Effendi now invites sincere souls, adds a new impressiveness to Bahai organization.

One of the greatest signs of Bahai organization is its fluidity, its universal adaptability to the present age, and to succeeding ages and cycles of the world. It is not exclusive. It inspires cooperation with the true, the beautiful and the good without as well as within its ranks. For there are today, as Abdul Baha has said, prepared souls in all religions. One thus finds everywhere forward-looking people who have rent the veils of religious bigotry and racial prejudice. The Divine Command today requires joy and fragrance in consorting with people of all religions. It invites fellowship with the strong, yet strengthens the poor, the weak and the oppressed. It welcomes every sincere soul who seeks advancement, yet becomes the mighty fortress of defence against the seditious and corrupt. Because, as Baha'Ullah says:

"The companionship of the wicked changes the light of life into the fire of remorse."

Thus organization under the Divine Instructions becomes the safeguard to the Divine Edifice. Yet it must never become crystalized with set forms and outworn

traditions, the impotence of which today makes merely human organization ineffective for universal service.

Organization, far from being impossible, becomes vital and essential in the growth of the Bahai Cause. The division and classification of service, coordinated by the divine plan of unity, will ever make for greater efficiency.

Organization appears in everything that God has created. From the tiny atom that moves under molecular attraction to the colossal suns that keep their balance with even and majestic tread,—everything moves according to law and order. Even the body of man is organized. Pain, suffering and dissolution are the penalty it pays for revolt. Shall the Intelligence that organized the universe leave the Kingdom of God in man disorganized?

Through organization the great fundamental Principles revealed by Baha'Ullah—Consultation and Kindness—will illumine every Assembly. Through the organization of the people of Light, the pillars that support the order of the world, "reward and retribution" will receive just administration.

Organization facilitates help of the strong to the weak, and of the more efficient to the less efficient. It applies, day by day, the law of cooperation and interdependence. It enables an aggrieved but sincere person to have his wrongs righted through the collective wisdom of an illumined group. If this fails to satisfy, an appeal may be had to the Supreme Court of Guidance. Organization thus removes differences and upholds the oneness of the Cause.

The exhortations to love and unity, which so often recur in the Bahai Teachings, point the sincere to both an inward and outward security. Esoterically it means turning to the Center of Light and Guidance. Exoterically, it is found by supporting with might and main, whatever institution or organization is erected on earth through the Heavenly Power. The Divine civilization ever requires of man cooperative effort. Cooperation in its very nature implies organization. If organization is vital even in small affairs, how much more necessary does it become when human welfare is regulated by the laws of the Kingdom?

Organization, too, will in the divine purpose preserve the Divine Teachings. If those who arise to serve, however sincere, construe the meaning of the Holy Words according to their own limitations, they may gather around themselves a following, and in this way a multitude of sects will divide the body of the Cause. According to the Revelation of this day, the words of the teacher need only be taken if they agree with what is revealed on the part of God and is recorded in Tablets. The teacher may at any time be questioned as to his authority. Should differences arise, they can readily be corrected through the degrees of organization that the divine plan unfolds. The matter of the physical preservation of the Books and Tablets, their correct translation into tongues other than those in which they are revealed, their spread among the regions of the earth,—are matters too weighty to be entrusted to individual direction. How soon would priceless treasures be scattered, lose their purity through alterations, and be lost to future generations! Here again organization proves its great value.

Organization has grown among the friends in America over a period of years. This has occurred in the natural order of evolution. In the early days of the Cause in America the few Teachings that were then available would be read by a group of believers, and if a stranger appeared the Message would be historically given. As members increased, the efforts to reach people of different environments grew, and meetings in public places, publications, etc., were natural steps. With further progress came the organization of Committees to direct local Assembly work. Also there came, with the plan to erect a Mashreq'Ul-Azkar (Universal House of Worship), the annual Convention. Its volume of business, small at first, increased from year to year. The service of the Convention, as a teaching body, as a temple-builder, as a means of unity, life and harmony among the various Assemblies, has been blessed and glorious! Yet its increasing responsibilities have entailed division of labor; and various Committees have been formed to carry forward the work. Within the past year, under the instructions of the Guardian of the Cause, Assemblies throughout

America have elected from among themselves Spiritual Assemblies, with full control of local affairs. The National Spiritual Assembly with its Mashreq'Ul-Azkar, Teaching, Publications, Reviewing and Educational Committees, has been entrusted with full service in all Bahai affairs pertaining to America.

Bahai organization in the Orient, by all authoritative accounts, has reached a higher standard than has yet been possible in the Occident. There, greater numbers and longer experience are seen; while fiery trials and intense persecutions from without have increased the power and penetration of the inward love that unifies. The happiness, peace and prosperity of the friends upon every plane are inseparably linked together. Sweet is the assurance that such a condition, in time, will be found throughout the world. Our Oriental brothers are ever mindful of the Most Great Guidance and the common weal. They successfully conduct, in a highly organized way, not only the affairs of the Cause, but cooperative enterprises of a private nature. Their organizations are so wise and mature as to prove a strong defense against the deceitful and corrupt on the one hand, as well as just administration and loving stimulus to the activities of the friends on the other. The storehouses of the Spiritual Assemblies kept the friends supplied with food during the recent hardship and distress caused by war, so that not one Bahai perished for lack of food. This occurred at a time when thousands of people were starving. Such a blessing from organization is its own eulogy.

In Persia the friends have not only a Teaching Committee, but clubs of teachers. These are organized for the purpose of sharing experiences, avoiding duplication of effort, discussing plans for the work and acquiring greater wisdom and clearer guidance in delivering the Message.

It should be clear that organization, in the Bahai sense, is ever spiritual. Baha is the revelation of the Abha Light in this world for the guidance of the people. To this end God has revealed Himself in His Greatest Manifestation, illumined the earth with His Brightness in the Orb of His Covenant, and today exercises His tender, compassionate Guardianship over

all the creatures. Thus in the Bahai Cause organization has come into being through the direction and cooperation of the friends in both spiritual and material affairs. After vainly, through thousands of years, striving to attain peace through material organization of spiritual affairs, man now attains supreme happiness through the spiritual organization of material affairs. Certainly no harm can result to any one from this.

The pillar of Bahai organization is justice; its glory is service; its bright jewel is humility; its banner is trustworthiness; its light is Guidance; its armour is prayer; its treasury is Divine Love; its exalted purpose is unity. Its members should be free from prejudices against all men. They should be Godlike in their firmness, steadfastness and universality. They should obey the Center of life and power and count themselves nothing in His Path. They should be able to discover their own faults, confess them before God and be able to see the virtues of other people. They should not choose themselves for positions of honor, but be chosen by others. Under the Instructions of Abdul Baha, a greater body should be first appointed, from which a smaller body will be elected. In this simple, quiet way, ex-

citement of elections is avoided and harmony advanced.

The future of Bahai organization is bright and glorious. The Mashreq'Ul-Azkar, around which many institutions will center,—such as the school for orphans, the hospital, the hospice, the abode for the aged and infirm and the college of applied sciences, will in its very nature as well as administration, require very efficient organization.

The Universal House of Justice, headed by the revered Guardian of the Cause, the various National Spiritual Assemblies and the Spiritual Assemblies to be found in all Cities, the International Arbitral Court and the federation of the world, each and all bespeak the divine evolution of organization to an efficiency undreamed of, with the noblest and most exalted purpose.

The world spiritually organized in the Light of Bahai Principles will be the reflection of the Supreme Concourse.

(Signed) Louis G. Gregory, Agnes S. Parsons, Mariam Haney:—who constitute the Committee appointed by The National Spiritual Assembly in January, 1923, to prepare this document on Bahai Organization.

LETTERS FROM SHOGHI EFFENDI

TO THE FRIENDS IN ENGLAND

TO my beloved brethren and sisters throughout Great Britain, care of the Members of the Bahai Council.

Dearest Friends:—

I have during the last few days been waiting eagerly for the first written messages of my Western friends, sent to me since they learned of my return to the Holy Land. How great was the joy when dear Miss Rosenberg's letter—the very first that reached me from the West—was handed to me this evening, bearing the joyful news of the safety, unity, and the happiness of my British friends across the seas! I read it and re-read it with particular pleasure, and felt a thrill of delight at the welcome news of the harmonious and efficient functioning of your Spiritual Assembly.

I very sincerely hope that now that I have fully re-entered upon my task, I may be enabled to offer my humble share of assistance and advice in the all-important work now before you. I fervently pray to God that the field of your activities may go on expanding, that your zeal and efforts may never diminish, and that new souls, active, able and sincere may soon join with you in bearing aloft the glorious standard of the Cause in that land.

Ere long, an able and experienced teacher recently arrived from Persia will visit your shores, and will, I trust, by his thorough knowledge of the Cause, his wide experience, his fluency, his ardor, and his devotion, reanimate every drooping spirit, and inspire the active worker to make fresh and determined efforts for the deepening as well as the spreading of the Movement, in those regions. His forthcoming book, which he has laboriously written on the history of the Movement and which has been partly revised by the Pen of our Beloved Master, is beyond any doubt the most graphic, the most reliable and comprehensive of its kind in Bahai literature. I am sure he will considerably enrich the store of your knowledge of the various phases and stages of the Bahai Movement. Our beloved Dr. Esslemont will, I trust, be particularly pleased to meet him, as he is eminently qualified to offer invaluable help in connection with various aspects of his (Dr. Esslemont's) book. I am enclosing various suggestions of Mr. Dreyfus-Barney, and of Mr. Roy Wilhelm, made by them at my request, during their last sojourn in the Holy Land. I submit them to Dr. Esslemont's consideration as well as to that of the Spiritual Assembly.

I very deeply regret my inability to give the attention I desire to this admirable work of his, but will assuredly do all in my power to aid him in the final stages of his work. I am certain, however, that the book as it now stands gives the finest and most effective presentation of the various aspects of the Cause to the minds of the Oriental as well as that of the Westerner. May it arouse a genuine and widespread interest in the Cause throughout the world!

I am now starting correspondence with every Bahai local center throughout the East and will not fail to instruct and urge the believers everywhere to send directly to their respective spiritual, local Assemblies the joyful tidings of the progress of the Cause, in the form of regular detailed reports, to the various Assemblies of their spiritual brethren and sisters in the West. England, I am confident, will regularly and consistently receive directly and indirectly through the *Star of the West* and the *Bahai News* of India a large share of such tidings from Persia, Caucasus, Turkestan, India, Turkey and Mesopotamia, North Africa and Egypt. It would be most gratifying and encouraging to all earnest workers for the Cause of Baha'Ullah if every now and then a report on the spiritual activities of the friends in Great Britain, as well as articles on spiritual matters could be submitted for publication to the above-mentioned periodicals. It would, I feel very strongly, react and very favorably on the Cause in England, and would serve to draw closer the ties that bind all spiritual centers together at the present time.

I would be pleased and grateful if the members of the Spiritual Assembly would at any time inform me of their needs, wants and desires, their plans and activities, that I may through my prayers and brotherly assistance contribute, however meagerly, to the success of their glorious mission in this world.

To my extreme regret, I feel unable in view of my manifold and pressing duties, and owing to the extraordinary extension of the movement in recent times, to correspond with the friends individually and express to them in writing what I always feel in the depths of my heart of brotherly affection and abiding gratitude for their love and sympathy for me. I shall, however, await with eager expectation their individual letters and assure them of my readiness and wish to be of any service to them in their work for the Cause.

Remembering every one of you in these hallowed surroundings and fervently praying at the three sacred Thresholds that the blessings of the Lord may rest upon your individual and collective efforts,

I am as ever your devoted brother,

(Signed) Shoghi.

Haifa, Palestine,

December 23, 1922.

TO CHICAGO THE CITY OF THE MASHREQ'UL-AZKAR

TO the beloved of the Lord and the handmaids of the
Merciful in Chicago, Ill., U. S. A.

Care of the members of the Spiritual Assembly.

Beloved brethren and sisters in the Cause of God:

May I assure you in this short message of mine of my sincere admiration for and firm attachment to those old and tried believers who have been engaged ever since the earliest days of the Cause in that land in the noble pursuit of spreading far and wide the Universal Teachings of Baha'Ullah.

Your city so far-famed for its intimate association with the history of the rise of the Mashreq'Ul-Azkar will, I trust, witness in the not distant future while this majestic Structure is being raised a swift regeneration in the spiritual lives of its inhabitants, that it may become truly the throbbing centre of Bahai activities throughout the land.

We all look forward with eager hearts to the time when this noble Edifice, with all its various accessories completed, will become the focal centre of spiritual, humanitarian and intellectual achievements to which the friends of that city, the pioneers of such a glorious work, will have a distinct share to contribute.

May my prayers together with yours hasten the advent of such a crowning period in the history of the Cause in that land!

Your brother and co-worker,
(Signed) Shoghi.

Haifa, Palestine,
December 29th, 1922.

TO THE FRIENDS IN CLEVELAND

THE beloved of the Lord and the handmaids of the Merciful in
Cleveland, Ohio, U. S. A.

Care of the members of the Spiritual Assembly.

My beloved friends:

I trust now that I have returned refreshed and strengthened from my needed retirement, I shall very soon hear from you such news as shall encourage and strengthen me in my labours for His Holy Cause.

I look forward with eager anticipation to the welcome news of increased unity among the loved ones of God, of renewed ardour in their ceaseless service to the Cause and of crowning achievements in their field of service throughout that country.

True, in this day the Light of the Covenant is hidden from mortal eyes, yet the unfading Splendour of His Spirit, freed from earthly limitations, shines more brilliantly than ever before and is sure to guide our steps if we but seek His Guidance and walk steadfastly in His Way.

May the radiance of His Inspiration illumine our hearts and the hope of Eternal Reunion be our stay and solace in these days of bereavement and service to His Cause.

Supplicating the Divine Favours on your behalf,
I am your brother in His Service,
(Signed) Shoghi.

Haifa, Palestine,
January 5, 1923.



PRAYERS REVEALED BY BAHÁ'ULLAH

*Translated by Shoghi Effendi, and sent to
The National Spiritual Assembly, February, 1923*

O God, my God! I have turned in repentance unto Thee, and verily Thou art the Pardoner, the Compassionate.

O God, my God! I have returned to Thee, and verily Thou art the Ever-Forgiving, the Gracious.

O God, my God! I have clung to the Cord of Thy Bounty, and with Thee is the storehouse of all that is in Heaven and earth.

O God, my God! I have hastened toward Thee, and verily Thou art the Forgiver, the Lord of Grace abounding.

O God, my God! I thirst for the Celestial Wine of Thy Grace, and verily Thou art the Giver, the Bountiful, the Gracious, the Almighty.

O God, my God! I testify that Thou hast revealed Thy Cause, fulfilled Thy Promise and sent down from the Heaven of Thy Grace that which hath drawn unto Thee the hearts of Thy favoured ones. Well is it with him that hath held fast unto Thy Firm Cord and clung to the hem of Thy resplendent Robe!

I ask Thee, O Lord of all being and King of the seen and unseen, by Thy Power, Thy Majesty, and Thy Sovereignty, to grant that my name may be recorded by Thy Pen of Glory among Thy devoted ones, them whom the scrolls of the sinful hindered not from turning to the Light of Thy Countenance, O prayer-hearing, prayer-answering God!

Make firm our steps, O Lord! in Thy Path and strengthen Thou our hearts in Thy obedience. Turn our faces toward the Beauty of Thy Oneness and gladden our bosoms with the Signs of Thy Divine Unity. Adorn our bodies with the Robe of Thy Bounty and remove from our eyes

the veil of sinfulness and give us the Chalice of Thy Grace; that the essence of all beings may sing Thy praise before the vision of Thy Grandeur. Reveal then Thyself, O Lord! by Thy merciful Utterance and the mystery of Thy Divine Being, that the holy ecstasy of prayer may fill our souls—a prayer that shall rise above words and letters and transcend the murmur of syllables and sounds—that all things may be merged into nothingness before the revelation of Thy Splendour.

Lord! These are servants that have remained fast and firm in Thy Covenant and Thy Testament, that have held fast unto the Cord of constancy in Thy Cause and clung unto the hem of the Robe of Thy Grandeur. Assist them, O Lord! with Thy Grace, confirm with Thy Power and strengthen their loins in obedience to Thee.

Thou art the Pardoner, the Gracious.

Thou art the All-Remembering, the All-Praised.

This, Thy servant, O Lord, my God, my Master and my Desire, seeketh slumber within the precincts of Thy Mercy and fain would rest 'neath the Canopy of Thy Grace, trusting in Thy Care and in Thy Protection. By Thine eye that sleepeth not, O Lord, I beseech Thee, to shield my sight from all but Thee and make it clear to behold Thy wonders and gaze upon the dayspring of Thy Revelation. Thou art in truth He, in the face of Whose tokens of Omnipotence, the essence of power doth wane; there is none other God but Thee, the Almighty, the All-Conquering, the Unconditioned.

O my Lord, my Adored One and my Desire!

Lowly and suppliant, I implore Thee to shield me from the evil of the ungodly and to withhold me not from the shade of the Sacred Tree, nor from the Voice of Thy Pen of Glory. I testify that the Day is Thy Day and the Cause is Thy Cause. I beg of Thee by Thy Straight Path and Thy wondrous Message, graciously to aid me to glorify Thy Cause amidst Thy servants. Thou art powerful to do as Thou wilt, there is none other God but Thee, the Protector, the Self-Subsisting.

O God, my God! Thou beholdest Thy servants in the abyss of perdition and error; where is Thy Light of Divine Guidance, O Thou the Desire of the world! Thou knowest their helplessness and their feebleness; where is Thy Power, O Thou in Whose grasp lay the power of Heaven and earth!

I ask Thee, O Lord my God by the splendour of the Light of Thy lovingkindness and the billows of the Ocean of Thy Knowledge and Wisdom and by Thy Word wherewith Thou hast swayed the peoples of Thy Dominion, to grant that I may be one of them that have observed Thy bidding in Thy Book. And do Thou ordain for me that which Thou hast ordained for Thy trusted ones, them that

have quaffed the Wine of Divine Inspiration from the Chalice of Thy Bounty and hastened to do Thy Pleasure and observe Thy Covenant and Testament. Thou art powerful to do as Thou wilt, there is none other God but Thee, the All-Knowing, the All-Wise.

Ordain for me by Thy Bounty, O Lord! that which shall prosper me in this world and hereafter and shall draw me nigh unto Thee, O Thou Who art the Lord of all men, there is none other God but Thee, the One, the Mighty, the Glorified.

Lord! Pitiful are we, grant us Thy Favour; poor, bestow upon us a share from the Ocean of Thy Wealth; needy, do Thou satisfy us; abased, give us Thy Glory. The fowls of the air and the beasts of the field receive their meat each day from Thee and all beings partake of Thy Care and Lovingkindness.

Deprive not this feeble one from Thy wondrous Grace and vouchsafe by Thy Might unto this helpless soul Thy Bounty.

Give us our daily bread and grant Thy increase in the necessities of life; that we may be dependent on none other but Thee, may commune wholly with Thee, may walk in Thy Ways and declare Thy Mysteries.

Thou art Almighty and Loving and the Provider of all mankind.

A PRAYER REVEALED BY ABDUL BAHÁ

Remove not, O Lord! the festal board that hath been spread in Thy Name and extinguish not the burning Flame that hath been enkindled by Thy unquenchable Fire. Withhold not from flowing that Living Water of Thine that murmur-eth with the melody of Thy Glory and Thy Remembrance and deprive not Thy servants from the fragrance of Thy sweet Savours breathing forth the perfume of Thy Love.

Lord! Turn the distressing cares of Thy holy ones into ease, their hardship into comfort, their abasement into glory, their sorrow into blissful joy, O Thou that holdest in Thy grasp the reins of all mankind!

Thou art verily the One, the Single, the Mighty, the All-Knowing, the All-Wise.

A Prayer by Abdul Baha, translated by Shoghi Effendi.



ONE OF GOD'S HEROES

JENABE Ayadi, Ebn Abhar, belonged to a noble family in Zinjan, Persia. He was appointed by Baha'Ullah as one of the "Four Hands of the Cause," in the days of persecution in the middle of the last century, and he "was the recipient of love and honor from all." His life was full of service. Seven times imprisoned by the enemies of the Cause, "he was absolutely fearless," writes one of the friends from Persia, "and when persecution arose, as in the martyrdom of Yezd he individually would carry petitions to the Cabinet Ministers and persons in authority. One vivid recollection is of seeing him speeding across the public square on such an errand. Another recollection is that of seeing him, when totally blind, sitting up in his bed on the foot of which squatting in Oriental fashion was an aged Seyid who had come from far away seeking Ebn Abhar to teach him the Bahai truths. This

man was a stranger to Teheran; he had heard of the Bahai school called Tarbiat; he searched the city until he found the school and then was directed to the house of Abhar.

"During the last months of Ebn Abhar's life, in spite of his suffering he was busy teaching and counseling the friends. When relating fragments of his experiences he seemed inspired, always referring to his successive imprisonments and heavy chains with smiles and laughter." He passed into the unseen world in February, 1919.

Ebn Abhar dictated the following autobiographical sketch to his nephew, Fakr ed Din. It was translated by his nephew, Zia ed Din Monadi, and Amat ol-a'Alla and was transcribed for the *Star of the West*, in Teheran, Persia, September, 1922.

THE STORY OF EBN ABHAR

A command came for me to leave Abhar and go to Zinjan to teach the Ezelis. My uncle, Abdul Azeem, and two other very prominent men, Mirza Abdul Baghi and Hadji Mullah Rhamatollah went with me. We rented a house to live in and during the day visited the Mullahs, the Governor, and well-known, educated people. Many proofs were given to convince the Ezelis. At night, while the others slept I would go to the house of a believer. When the meeting was over a servant would cautiously open the door and I would return home. During four months of strenuous work all but two of the Ezelis became well informed and many intelligent and honorable people turned their faces toward the Cause. The fire of the love of God flamed in the hearts of the friends and all received boundless favors from the Kingdom of Abha.

Upon returning to Abhar we learned that through the flaming of the Word the friends had been attracted to the Cause in an extraordinary degree; however, as a precaution, no one had dared to gather together the attracted ones. This was done and they became very happy.

Shortly after this the enemies began to cry out: "O religion! O faith! The Holy Laws are passing away!" and they persuaded Prince Rokneh ed Dowleh, brother of Nassr ed Din Shah, who had been my friend, to arrest, imprison and put in chains some of the believers.

It is written in the Koran, "Verily the devils incite one another." Mirza Abol Taleb, son of Mirza Abol Gasem, who during the early days of the Cause instigated the first persecution and bloodshed in Zinjan now began writing to my cousin, Mirza Abol Fatooh, entitled Imam Jomai, who was one of my bitterest enemies.

هو الأبي
 إذا معنت النظر لتخص هذه الصورة مقابلاً لعينيك انشأ معلولاً مسليلاً لئلا يروح في وجهه لوائح
 البشر والرياء مما أصابه في محنة محبوبة الأبي ويقول رب ردي في سبيلك فانه شفأ غلة
 وردأ غلة وبرد لوعني وهذه السلاسل فلان العقيان وعقود الحان يا بهائي الرحمن



EBN ABHAR IN CHAINS

These two ridiculed me before the Governor, seeking to ruin me. They stated, in a letter, that Ebn Abhar had been the cause of much disturbance and trouble among the people in Zinjan. This letter was spread among the fanatical Mullahs.

The Governor was a friend of mine, and he treated the letter of Abol Fatooh lightly, saying: "It was written through jealousy and a misunderstanding. I have neither seen nor heard anything from Ebn Abhar which is hostile to religion." This caused an uprising among the people who, suspicious of the Governor, were ready to murder some of the believers.

The Governor now became very much disturbed and ordered that the Tablets be brought from the houses of the believers: if among them there was found anything written by Ebn Abhar the people would be allowed to appeal to the Shah for his death sentence.

I had written many letters to two confirmed believers, Asseyid Ismail and Aga Rassoul. These were found. The Governor, because of his fear, repented his friendship (with Abhar) and secured from the Shah a sentence of martyrdom. Mirza Jalil Khan, chief of the gunners, with ten soldiers was commanded to take me to Zinjan.

Suddenly, at evening-time, several soldiers appeared at the door and demanded an interview. My brother, Mirza Abol Atoof, said: "It is now late. You had better wait until morning." Then I came from an inner room and my nephew, Fakr ed Din, called the officers. About fifty soldiers had surrounded the house. Some students who were there studying with Mirza Abol Atoof were put out of the house by the soldiers; whereupon they spread the news through the bazaars and soon the crowds came rushing from all sides to see what was happening. The soldiers in order to scatter the crowd began firing and the noise of gunshots filled the air. As soon as the crowd was scattered Jenabe Khan produced from his pocket a letter addressed to Ebn Abhar who was commanded thus:

"Your Excellency! For the purpose of investigating certain matters your presence is necessary in this city. Mirza Jalil Khan, with ten soldiers has been commanded to bring you. With Mirza Abdul

Azeem and Kerbelaiy Mehdi Milani you must start for Zinjan, that the matter may be investigated in your very presence. Kindly see to it that you do not fail to start; otherwise the affair may become serious."

After reading the letter I handed it to my brother, whereupon Mirza Jalil Khan said to him: "You had better go into the house. We have nothing to do with you." But when two of the soldiers produced a large chain and prepared to put it upon me my brother could not endure it but tried to prevent them. Then the soldiers pushed him out of the room, saying: "You have no right to interfere."

My brother returned, gave the soldiers fifty tomans and obtained their promise not to chain me that night. I now went into the inner apartment, and they placed a guard at the door, allowing only one servant to pass in and out. In order to show their importance and to intimidate the family they made threats and frequently fired off their guns.

I take God to witness that during that night our house was like a house of mourning. Nothing was heard but sighs and cries and most of the relatives, men and women, were excited, and crying all night for they were given no information as to the condition of the prisoners.

The fourth hour after sunset my cousin, Hadji Mirza Hadiet, brother of Imam Jomai took Mirza Jalil Khan into a private room and told him that it would be to his earthly and spiritual advantage to torture this servant.

Mirza Jalil Khan, understanding my cousin's hatred and jealousy said to me: "Why are these cousins so opposed to you, seeking to destroy you?"

I answered: "The uncles of His Holiness Mohammed were against him, and his cousins sought to martyr his descendants. The citizens of Galilee were opposed to Christ. In Moses' time his relatives arose and drove him out. The family of Abraham caused his expulsion. And was not Joseph cast into the pit? By whom?—his wicked brethren." Thus, through scriptural citations I finally led Mirza Jalil Khan to the Rizwan of the knowledge of the Manifestation and, until midnight, told him and three others about the Great Cause.

In the morning Imam Jomai summoned Mirza Jalil Khan and made calumnious accusations against me and against the Revealer of the Cause. He then tried to persuade him to torture (me) Abhar.

"Tell him that you will bind his shoulders, chain him, put his feet in stocks and ride him on a bare-backed mule. Undoubtedly, to escape such ignominy he will pay you a large sum of money. After obtaining the money then act to the very limit of your power in order to secure your heavenly recompense, for these transgressors lead the people astray and the more scornfully they are treated the more the people will fear to follow them. Then, how great will be your station in the sight of the Great Father Mohammed in the day of resurrection! Proceed at once to Zinjan, and make this matter seem very important before the Governor. As soon as he arrives there let the Governor purify the province of Kamsare from his ignoble presence—(let him be killed.)"

When Mirza Jalil Khan compared the words of Ebn Abhar with those of Imam Jomai he said: "Aga, there is an immense difference between your statements and his. Ebn Abhar admonished us until midnight. He gave us the story of the prophets in detail exhorting us to live in peace with all the people of God. He led us to the straight path of love, virtue, holiness and the Oneness of the peerless God. He showed no sadness because of the calamities which had befallen him. Alas for me! that I must bring about the murder of such a prisoner!"

He then arose, saying: "If God wills, the enemy himself will cause good to triumph."

With smiling face he came and reported to me the whole interview, adding, "I thought all Bahais were the enemies of God and of His prophet and I intended to torture and kill you. But since last night, and especially, today, I have changed my mind and am anxious to gain a thorough knowledge of your purpose. I am resolved to do nothing which may cause me to be ashamed in the presence of God and of His prophet."

Ebn Abhar answered: "Verily, the Koran says: 'Those who obey God are

those who have obeyed His prophet'."

My family wished to send a sum of money to the Governor to obtain my release but he had evidently come under the influence of Imam Jomai for he sent a strict order to Imam Jomai and Jalil Khan that he (Jalil Khan) must set out at once with the prisoner of the government. What a terrible scene followed!

It was the fourth day of Moharram, the month of beating. Shops were closed and groups of men had equipped themselves to torment the believers. The soldiers joined in—some having taken bribes; others being followers of Imam Jomai; and others joining through fanaticism. The women, hiding in the inner apartment were crying loudly. A rabble of worthless people had gathered about the gate, and friends, also, had secretly drawn near. In the evening Imam Jomai with his two brothers, Mirza Hadiet and Aga Fatollah, brought a company of soldiers and instructed them to mount the prisoner in the most ignominious fashion or they would be reported to the Governor and would themselves be humiliated. They gave notice that if anyone rented him (the prisoner) a good horse the animal would be seized and that man and his family would be treated as scorpions. Mirza Jalil and the ten others did not dare to start with him. A lean pony was brought. Some of the onlookers were scornful; some were laughing; others amazed; and a few were weeping. Many were cursing and reviling, while the sound of crying from the women and children in the inner room rent the heart. The oppressed believers had taken refuge in a corner and dared not utter a word. Imam Jomai, surrounded by Mullahs, theological students, merchants and princes was writing an accusation in an inner room. He ordered this oppressed one to enter, which he did with the chain about his neck and one foot in a stock. Immediately Imam Jomai said, with a bitter smile: "Curse you, for an infidel!"

I answered him with a proverb: "First prove the earth and then draw the map of it."

Upon hearing this quotation Imam Jomai said, angrily: "Remove this dog from the room. He accounts himself a prophet and reveals verses for us."

Jalil Khan seized the chain and dragged me from the room while Imam Jomai said: "Did you hear what he claimed?"

One answered: "He wanted to make us Babis." And they all began to curse.

My mother had turned her face toward the point (of prayer) repeating this prayer, which had been revealed for her in a Tablet: "Praise be upon Thee, O Thou, the Beloved, the Knower, and thanks be unto Thee, O Thou, the Aim of the world!"

Her sisters, Taj Nassah and Hossney Jan, and her daughters, Fatima and Oma Habibeh, sent a sum of money petitioning that the soldiers would permit me to visit my relatives, and her son Abol Gasem, gave surety with his life.

At first they refused, but when the sum was increased they brought me bound hand and foot with chains into the inner apartment. This sight caused the women to cry so loudly that the men who were in the inner apartment burst into tears. When Imam Jomai heard this he said, angrily: "Did you not hear how he despised us and exalted his own station? Let him go at once so that we may be quit of his scorn."

All this time not a trace of emotion was to be seen in my mother's face. She did not once look toward me nor did she cease to repeat the holy words. The friends led me to her that she might see my face. She said: "O my dear! You know how precious you are to me; but the most glorified One is the Blessed Perfection. I dedicate you to be a sacrifice in his Cause. Go! Be steadfast! Sacrifice yourself in the Cause of God and fear no one. The Koran says: 'Do they think that those who are killed in the path of God are dead? Nay, they are alive in the presence of their Lord and are supping with Him.'" She did not glance my way nor did she embrace me in farewell but continued to thank God and to pray.

The relatives and the others cried out: "O you cruel one! God does not accept your prayers. How hard-hearted you are to consent to the death of such a son!"

My brother then came and took me out of the room, handing me over to the soldiers who put my other foot into the stock and, mounting me on the miserable

pony, started off. Everyone was weeping, but Abhar, turning to them all, believers and non-believers said: "I bid farewell to you and ask you to forgive my failings and to beg for pardon for me at the Threshold of Oneness for it is most probable that I will not return from this journey." One of his (Abhar's) uncles, a bitter enemy, cried out: "Go to hell so that you can not come back, O you, the branded one among your kindred. I trust that you will be hanged!"

About two thousand people of all classes formed our escort. Imam Jomai ordered the guards to take the most public route—which ran through the bazaars and passed by his house. Here his relatives stood on the roofs to ridicule, hurl abusive language and throw stones. The prisoner asked the guards to stop the pony so the crowd might satisfy their curiosity. Then he cried aloud: "O ye people! This day upon which I am arrested upon the charge of being a Babi is the fourth of Moharram. You remember that it was upon this same day that in ancient times they beheaded the descendents of Mohammed and waved their heads on spears before the other captives, crying: 'You are heathen; you have left the religion of your fathers and have abandoned the laws of God.' 'Know, verily, that God will curse the nation that martyred them.'"

During this speech the people wept and wailed and continued so to do until we reached Mosallah, one mile out of the city. Mirza Jalil Khan was so overcome that he dismounted from his horse and ordered two of the guards to break the stocks and release my feet. Then he, himself, spoke to the people:

"O ye inhabitants of Abhar! You may rest assured that the cause of this man is just. He is being oppressed as was my forefather, Imam Hossein. Do not desert this family. Compare the family of Imam Jomai with the family of Yazid. They tried to turn me against this family but, thank God, I was not deceived and have not mistreated his honor."

We tarried until sunset, the believers gradually becoming more tranquil, saying: "He will have no more trouble along the way except for the heaviness of his chains." And this was really the case

for, two miles out of Zinjan, when everyone sat down to rest Mirza Jalil Khan, retaining three of the guards who were friendly sent the other seven who continually opposed when religion was discussed, to their homes, telling them not to report to the government office but to change their clothes, and in the morning to come to his house when they would all take the criminal to the office of the government. After the departure of the seven, those who remained began to talk happily about the Cause, chanting meanwhile prayers and Tablets.

The little party soon came to the house of Mirza Jalil Khan who then called in some of the believers connected with the court that they might discuss the best method of presenting the matter to the government. They now took off the chains which were about the neck of Abhar.

Two hours later, in the midst of an earnest discussion, there came a loud and peremptory knocking at the door—evidently a messenger from the government; whereupon Mirza Jalil Khan and the others hastily concealed themselves. Two deputies and twenty farrashes entered and angrily demanded Mirza Jalil Khan and the prisoner, Abhar. It was apparent that the seven guards had turned in evidence.

The government's messengers with the utmost roughness and disrespect chained the prisoner and dragged him to the government office. Here the head servant was walking about in the hall, so intoxicated that he could scarcely speak. He came up to me and asked, furiously: "Where have you sent Jalil Khan?"

This oppressed one answered very slowly: "I accompanied him to his own house and after that I have no information about him."

The head servant called the warden of the prison and said, sarcastically: "Treat him well, because he is the very essence of the Babis and has converted the servants of the government."

The warden took my abba (cloak) and emptied my pockets of a small sum of money. Then he put me into a dungeon called in Zinjan "Dashborgh"—"stone tower," a hole dug in the ground and closed over with a stone as large as a millstone which could not be moved at

all from below and only with great difficulty from above. The prisoner had only room enough to crouch within. On account of the carelessness of the guards the place was filled with fleas, white ants and lice. One of the prisoners described how sometimes all three would clump together and form a mass the size of a bean. Every day the great stone was taken from the opening for two hours to change the air. Here this unfortunate one was imprisoned for four months and a few days. The place was about ten yards square and there were other believers, also, confined there. When I arrived they began weeping, as though mourning for their own dead children.

I smilingly asked: "Why do you weep? Be happy that you are suffering for the sake of God. You are bound and fettered for the spreading of His Cause. Soon your native citizens, your relatives and your grandchildren will boast because of your very existence and in the sight of men you will reach to the heights of dignity."

They answered: "We are not weeping for ourselves. We are accustomed to chains and stocks. Our weeping is for your dear and precious life. Until now you have been cherished in ease, and held in the highest respect and honor. How can you exist in such a dark and malodorous hole?"

I answered from the Koran: "I am submissive to His command, patient under the calamities of God and there is no one to be worshipped save Him."

"Consider how every prophet was a target for the enemies of his time, and no one of them failed to drink the poisoncup, draining it as though it were the sweet elixir of Paradise. In the fire of Nimrod Abraham reached to a high station. In like manner Jesus Christ took up his abode in the heaven of Nearness. Mohammed and his holy descendents tore the veil of superstition from the eyes of their followers and went, straight and swift as an arrow, to their high station."

These explanations which were in reality utterances from the invisible so affected the guards and farrashes that they ceased to trouble me. Like the others, they forgot me and listened to the teachings.

In order to learn how the farrashes were treating me the warden sent in a new farrash. This one also in that dark cell became captive to the Mount of God. He stood like a statue, listening eagerly. The warden, wondering why no sound reached him from the dungeon came, stealthily, near, and stood by the opening listening for the cruel treatment of the prisoners. Hearing nothing he rushed in angrily and found that all the prisoners had gathered around this prisoner and were listening to the words of life. He had a heavy club of almond wood in his hand and with it started beating the head jailer striking him and his assistants so severely that the club broke in two. Then, with the remaining piece, he came toward me and began striking me, saying, "O you devil! Can you not keep silent even here? Do you want to lead astray the prison force?"

After many blows he called for a very heavy chain, in addition to the ordinary

one already worn. He handed this collar to me ordering me to put it around my neck. This poor oppressed one had been so badly beaten that his senses were benumbed and instead of placing the collar around his neck he tried to draw it over his head, like a cap. The intoxicated warden seeing this burst out laughing, and his anger passed away. He ordered the other prisoners to be confined in a separate cell lest all should become Bahais. I was then chained to the other believers and my feet were put into the same stock. I now began to chant from memory the whole of the following Tablet, called the Tablet of Praise:

"He is the Glory of the Most Glorious!

"His praise is purified above the knowledge of all beings. It is exalted above the comprehension of the creatures. These things are reserved for the King, the Precious, the Peerless, He who is forever purified above the remembrance of all others."

AN EARLY TABLET TO PERSIA

Translated by Shoghi Effendi

He Is The All-Glorious

O THOU that art aglow with the Fire that burneth in the Sacred Tree!

At this morning hour, when the Light that shineth from the Abha Kingdom is shedding its splendour upon the regions of the world and the sweet savours of the Lord wafted from the Realms of Holiness are diffusing their fragrance amongst the holy ones on earth, this yearning one is so stirred with the sweet remembrance of the loved ones of God and so aflame with the desire of their meeting that he finds no way to still his longings or to calm his restless soul.

A Voice is calling him from the Realm on High: "O servant of the sacred Threshold of Baha! Bestir thyself and, with thy pen in thine hand, make mention of that loving friend of thine that seeketh restlessly the Way of his Beloved and who is so enamoured with Thee that a single drop from the Ocean of Thy lovingkindness is to him the Water of Everlasting Life."

By thy life, so precious to me, I swear that I can contain myself no more and this pen of mine can write no further nor can I guide and restrain any more my writing. Ponder this in thy heart and peruse this letter by the power of thine heart and spirit.

O friend! I know not what to say and write to thee. Behold! The Voice of God so resounds from the Kingdom of Baha that the ear is wellnigh overpowered with its sound, and the Universe is so shaken by the ringing call of Baha that it may soon disrupt and burst asunder!

I can write no more.

(Signed) Abdu'l-Baha Abbas.

Translation of one of the earliest Tablets of our Beloved revealed for one of the early pioneers of the Cause in Persia.



THE SPIRIT OF THE CENTURY

SIGNS OF THE TIMES

THAT the business world is awake to the fact that this world is one home is shown by the formation, nearly three years ago of an International Chamber of Commerce. "Economic facts . . . are teaching that the world is one community," is a statement made in an article about this organization in *Our World*.

We read with interest of a new organization whose object is to promote world friendship. This is the International Federation of University Women. We quote from an article in *Our World* by the president of this organization. "The Federation is a society formed of associations of educated and thoughtful people in various countries banded together in a determined effort to substitute mutual knowledge, sympathy and confidence for the ignorance, jealousy and suspicion that have hitherto characterized international relations."

Dr. John H. Finley, editor of the *New York Times*, has proposed that the international debt arising from the world war be converted into a perpetual trust fund for the education of the children of the world. Dr. Finley points out that the children born during and shortly before the war are the greatest sufferers from the war. He says, "We should have a world plan for giving the children an elementary chance to enjoy the freeing of the soul, which is, with the unity of mankind, the ideal state. . . . Ten million children a year taught the best that has been delivered unto men or invented by mankind, and led, in that tuition, toward the conscious unity of the race, toward planetary consciousness! Has a more stirring opportunity been offered to any people than is ours, in the refunding of this great

war debt in such a way as to make it a blessing, when it can be paid, to the next generation or generations, instead of a crushing burden to the tax-paying generation of the present." Would not this be a great step in carrying out Baha'Ullah's teaching of universal education, the promotion of the unity of mankind and the abolition of war.

Bertha C. Hyde.

THE PROBLEM OF UNEMPLOYMENT

NORMAN Angell begins a review, in the *Liberal Daily Herald*, of J. A. Hobson's latest book, *The Economics of Unemployment*, with the following imaginary quotation from a Martian account of Europe and America in 1922:

"They had learned to make things in abundance, and then perished for want of things of which they had too many. People went in rags because there was too much wool and cotton and too many spinners and tailors to make it into clothes. They suffered, these underfed and underclothed and inadequately housed people, from what they humorously called 'overproduction' of things of which they were in crying need. And they were perpetually resorting to tricks to reduce production, or escape its dangers, by protectionist tariffs, restrictions by trusts and trades unions.

"Hobson's theory is that too small a proportion of what the worker produces goes into immediate consumption, and too large a proportion into profits, reinvested in machinery for making more things which cannot be consumed. . . . It is the margin of the large incomes that are perpetually reinvested and thereby cause an overproduction of articles that the workers, who form the mass of consumers, are unable to obtain. . . . He proposes two general remedies: first, raising

the consuming power of the community so that the effective demand for goods may keep pace with every increase of production that arises from improvements in art and industry; second, a wiser distribution of the products of industry."—From *The Living Age*, Jan. 20, 1923.

We are reminded of the saying of Baha'Ullah: "The best of people are they who gain by work and spend for themselves and their kindred in the love of God, the Lord of the creatures." Abdul Baha also expressed as a moral law this principle which Mr. Hobson's book shows to be an economic law. One "teaching of Baha'Ullah concerns the equality of humankind; the readjustment of or equalization of the economic standard of the time, of the livelihood of mankind. For the poor are in abject distress, in the greatest need, and in the greatest misfortune; and that is not right, that some individuals should be enthroned in luxury, in the greatest wealth, more than necessary, and some in the lowest degree of want. This is not worthy of the world of humanity."

God speed the time when we shall all see that the moral and the economic law are one and that both have been fully revealed in the teachings of Baha'Ullah and Abdul Baha.

"It will not be possible in the future," said Abdul Baha, "for men to amass great fortunes by the labor of others. The rich will willingly divide. They will come to this gradually, naturally, by their own volition. It will never be accomplished by war and bloodshed. The ruling power or government cannot treat the rich unjustly. To force them to divide their wealth would be unjust. In the future, proportionately, about three quarters of the profits will go to the workmen and one quarter to the owner. This condition will prevail in about one century. It will certainly come to pass."—From *Ten Days in the Light of Acca*, page 5.*

*Note: For a fuller explanation of the Bahai economic plan see *Star of the West* for December, 1922, and the chapter on "Strikes" in *Some Answered Questions*, published also as a separate leaflet by the Bahai Publishing Society, Chicago.

"The critical question facing European civilization is: How can we maintain in comfort a dense population, crowded in the narrow limits of our cold and sterile Northern continent, and assure it liberty and leisure to enjoy the higher blessings of life?"

"The answer is through the progress of ethics and technics. Ethics can be mastered by the European through education. . . . Technical progress, by multiplying production and substituting machine labor for muscle labor, can provide the European with leisure and resources for cultivating and developing his higher cultural interests.

"Ethics solves the social question from within; technics solves it from without. . .

"The ethical ideal is to make Europe a community of saints; the technical ideal is to make Europe a community of the rich. . . .

"Ethics and technics are sisters. Ethics rules the natural forces within us. Technics rules the natural forces without us. Both seek to subjugate nature by spirit."—From "Ethics and Technics" by Richard Kalergi in *The Living Age*, Jan. 20, 1923.

THE COMING SPIRITUAL RENAISSANCE

ALL over the world there is ringing the cry for a spiritual renaissance. We hear it from statesmen, journalists, economists, and scholars. Unless a new light, a new spiritual force, they tell us, enters our civilization we cannot survive.

"All organizations," writes Roger Babson, the well-known statistician, are facing "the same problem; viz., they are trying to change the activities of men and women without changing their hearts or, speaking statistically—their desires. This is why we have an uphill fight and always will until the desires of people change. . . .

"What does permanently change the desires of men and women? Only one thing—namely religion. This has always been true throughout the ages and is true today."

Hamilton Fyfe, the new editor of the *London Herald*, England's Labor daily, believes that nothing can avert disaster

to modern society but "a change of heart and mind, such a change as only some powerful religious experience can bring about. That experience awaits everyone who will go back to the teaching of Christ. . . . There is no people, I believe, that would not listen gladly. No tribe is too backward, no race too weary, no nation too self-centered to give heed. The great light which has been dimmed for centuries would shine clear and bright, illuminating the whole earth. The world faith which has been the dream of many eager and ardent imaginations would become a reality. Behind the League of Nations there would be a power which might very rapidly transform aspirations into actualities, vague hopes into glorious achievements. The greatest victory of man over the forces of evil would be accomplished.—Article in *The Living Age* on "Religion and Labor."

But where is the Christ-light, which Mr. Fyfe says has been dimmed for so many centuries? Theologians are struggling over new heresies. Division in all great religions is increasing. Christians try to return to Christ, but what is the Christ teaching? Fundamentalists interpret it one way; liberal ministers in a way which is quite different. Some prominent men of science question all our faith. Historical scholars throw ancient documents into doubt. Great demonstrations are held in Moscow denying all religion, just as Baha'Ullah prophesied would happen, when he said that after the great war religion would for a time seem to disappear.

In a word, we need a new statement of the teachings of the Divine Christ, applied to new conditions with a new outpouring of spiritual power. "The old teachings," says Abdul Baha, "are insufficient for today. They cannot cure every disease and are not an ointment for every wound. Those heavenly admonitions of old are greatly loved and profoundly acceptable but the intellectual aspirations of today have advanced and demand fuller explanations of the divine plan. There is great need for universal enlightenment. This need is supplied in Baha'Ullah's teachings which are the sum of all teachings. Today he who acquaints himself with the precepts and exhortations of

Baha'Ullah and reads the Tablets of Kalimat, Takaliyat, Tarazat and Bisharat will know for a certainty that they are the essential food for humanity in this latter day as well as the means of joining this transitory life to the Eternal."

"There are seasons in the revelation from God, as in the natural year, and just as the Christ manifested the Spirit of God in the flesh and helped the earth in his time, now the message of Baha'Ullah is the medicine of which the world has much need. Baha'Ullah has a larger message on a greater number of subjects than any other, just as this is an age more ready, because of the great spiritual advance made in the great kingdom of knowledge, to understand and benefit by his just commands."—Abdul Baha: From Notes of Mrs. Thornburg-Cropper of London.

"As to the significance of the Cause of Baha'Ullah, know that everything which belongs to the universal is divine and all that is divine is certainly for the universal good. Therefore, a divine cause, for universal good, cannot be limited to the Orient nor to the Occident, because the flame of the sun of Truth illumines the East and the West and its heat is felt in the south as well as in the north; there is no difference between the two poles. In the time of the manifestation of Christ the Romans and the Greeks thought that the Cause was especially for the Israelites; they thought they had no need for it because they saw that, according to appearances, they possessed a perfect civilization and they thought that they did not need the instructions of Christ. This false supposition caused many people to be deprived of its grace.

"Also know that the principles of Christianity and the commandments of Baha'Ullah are identical and that the roads are the same. But every day there is progress. There was a time when this divine institution was in an embryonic condition. Then it became newly born, a child, an intelligent child. Today it has reached maturity: its capacities, its body are the same, but today, it is resplendent, with the greatest beauty and brilliancy."—From a Tablet to a friend in Paris.

AMERICA'S GREAT SERVICE

WHEN Abdul Baha was in America he said that America will advance greatly. "It will lead other nations spiritually, for its illumination is far-reaching . . . but the greatness of every country depends upon its hearing and becoming obedient to the call of God."

"Praise be to God, the American government . . . is not founded upon warlike doctrines. Hence it becomes this democracy to uphold international peace and spread it throughout the world. . . ."

"His Holiness, Baha'Ullah, fifty years ago spread broadcast his great movement, proclaimed the benefits of international peace. This took place at a time when the thought was not in the minds of men nor the word upon the tongues of the people. At such a time he summoned people from all parts of the Orient. He addressed letters to the sovereigns of Europe, setting forth the results to accrue from the establishment of universal peace. He invited all to participate in a world's arbitral court of justice to be composed of representatives from every government of the world the delegates thereto to be chosen and ratified by the governments. Thereto would be referred disputes between nations for settlement. In case any government or nation should prove rebellious concerning any decision of the court the other nations should coalesce to force it into obedience."—From a message of Abdul Baha published in the *San Francisco Chronicle*, October 4, 1912.

"Now this American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace so that warfare may not reign in the world, that the banner of peace may be unfurled, and all nations may be united together which is the greatest attainment of the world of humanity. It is equipped to accomplish that which will surely adorn the pages of history, to become the envy of the world, and to be blest in the east and the west because of its democracy."—From address by Abdul Baha given in Cleveland, Ohio, May 6, 1912.

THE COVENANT OF PEACE

From two Tablets of Abdul Baha to German Friends, quoted in the Diary Letters of Shoghi Effendi, October 7 and 8, 1919.

"The underlying foundation upon which the Kingdom rests is love and this must be securely established among the friends and must be widely spread so that it may become the cause of the establishment of the oneness of mankind. This love must be so intensified among the friends as to make of them true servants of one another expending their wealth and sacrificing their lives for one another and consecrating their being to the existence of other souls. Then ye shall observe how people will flock and gather under the shade of the pavilion of the oneness of mankind."

"Praise be to God! Thou hast given up thy material comfort, . . . hast traveled to Lubeck and hast instituted an assembly. From the bounties of God I hope that assembly may become a heavenly gathering, may promulgate the oneness of mankind so that the various peoples and different races may all associate with utmost harmony under the shade of the pavilion of the oneness of mankind, the hostile peoples of Europe may be fused into one, the continent of Europe may become one home, this horrible war may lead to utmost union, harmony and love among the different communities of Europe, the monument of estrangement may quake and the standard of affection and unity be unfurled."

"You must rest assured," said Abdul Baha to the Secretary of the New York Peace Society, concerning the work of its members, "and let there be no trace of doubt in your souls that God is your assister and helper. The Heavenly confirmations will descend upon you more and more. God will protect you and will give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of peace. For

this power is assisted by the power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the on-

flow of the spirit of truth. If earthly kings and kingdoms come in its way it will conquer, and they will be overthrown, always: for your cause is truth itself, and truth is omnipotent. If all nations arise to oppose they will be vanquished, and you will be victorious. You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."



BAHAI NEWS AND NOTES

THE BAHAI CONVENTION IN INDIA

From Convention Announcement and Program

ANNOUNCEMENT

THE Bahai Convention aims at placing before the world just those broad intrinsic basic principles of religions which may work for universal reconciliation of races and creeds. It does not oppose any community or people. Its hope is to establish universal peace, universal language and universal brotherhood. Its object is humanity's future progress on the lines of internationalism rather than nationalism.

PROGRAM OF THE EVENING SESSIONS
THE 3RD ALL-INDIA BAHAI CONVENTION
PUBLIC LECTURES

*27th, 28th, 29th December, 1922
At Khalikdina Hall, Bunder Road,
Karachi*

Wednesday, 27th, at 5-30 P. M.

President: Monsieur Paul Richard.

- (1) Presidential address on: Fundamental Unity of Religions.
- (2) Bahai Movement, by Prof. Sardar Pritamsingh, M. A.
- (3) The Spirit of Holy Zoroaster, by Dr. P. S. G. Dubash, D. Sc.
- (4) My Two Years' Stay in Europe, by Dr. K. K. Bhargava, M. Sc., Ph. D., F. C. S.

Thursday, 28th, at 5-30 P. M.

President: Jamshed N. R. Mehta, Esq.

- (1) Presidential address on: Movements working for universal unity.

- (2) Reconciliation of Races and Religions, by Dr. K. K. Bhargava.

- (3) The Great Need of the Age.

(1) V. G. Pradhan, Esq., M. A., L. T.

(2) Capt. J. Stevenson.

- (4) Universal Education.

(1) Miss Shirin M. Irani.

(2) Prof. S. B. Butani, M. A., B. Sc.

- (5) Universal Language.

(1) Dr. P. S. G. Dubash, D. Sc.

(2) H. Prasad, Esq., B. Sc.

Friday, 29th, at 5-30 P. M.

President: Dr. G. T. Wrench, M. D.

- (1) Equality of Men and Women.

(1) Miss Shirin Cursetjee.

(2) Mrs. V. G. Pradhan.

(3) Adrian L. Duarte, Esq., M. A.

- (2) Pilgrims on the Path, by Sohrab, K. H. Katrak, Esq.

- (3) Solution of Economic problems, by Prof. Sardar Pritamsingh, M. A.

- (4) When Nations are one.

(1) Swami Vairagchandri, M.A.

(2) M. R. Shirazi, Esq. B. A.

Professor M. A. Shirazi of Karachi, President of the Executive Committee of this Convention writes of the great interest aroused in various parts of India by the Convention. Ten thousand letters of invitation were sent to prominent thinkers, savants, leaders, and to various societies in India, to which the response was very encouraging. Professor Shirazi writes that the Convention has awakened such interest that "we cannot cope

with the demands from the newspapers and other bodies for Bahai articles and lectures."

The friends in India are working out plans to give the glorious Bahai solution of the world's problem to the multitudes in India who are hungering for the message of unity and peace. Seyid Abbas Ally Butt of Rangoon in a letter to the *Star of the West*, writes: "The present Turkish war and the end of their year 1340 A. H. which was the year of the Coming of the Promised One according to the computation of their Ulemas has created a stir among the Mohammedans and they crowd in numbers in our Assembly Hall and lively discussions are held every week. We trust the spirit of Baha'Ullah is moving upon the face of the waters and ere long there will be light and no darkness."

Professor M. A. Shirazi, of Karachi, Editor of the *Bahai News*, which brings to us each month most welcome news from India sends us word that Abdul Baha a week before his ascension asked him to come to America, and that Shoghi Effendi has repeated the same request. Professor Shirazi has been delayed in undertaking this journey because of the invitation which he had sent out to the All India Convention to meet in his city, Karachi. Now that the Convention has been accomplished, he plans, he writes, "to leave for the Holy Land some day in March and then to come to America for a few months."

It will be a great joy to the friends in America to meet this gifted Bahai scholar and author who is well-known all over India and to hear from him of the onward march of the Cause of God in the East.

A LETTER FROM BAGDAD

To The Star of the West

BAGDAD, the capital of Irak, Mesopotamia, and now under the occupation of the British Government has a population of nearly two hundred thousand souls, of different religions, chief of which are the Moslem—Sunnites and Sheites, Jewish, Christian and Sabeite,

named in order according to their numerical following. Amid them all there live many scores of Bahais whose only aim and purpose is the welfare of the whole world of humanity. To spread this great Cause there come from time to time teachers from Persia.

The Spiritual Assembly of Bagdad meets regularly once a week, led by Haji Gahmood Ghassabchi, the firm friend who has already spent hundreds of thousands of rupees upon the repairing of the Baitollah, the house in which His Holiness Baha'Ullah lived during his residence in Bagdad, and who purposes so to give, as the need arises. This weekly meeting is held on Sunday nights in the house of Dr. Nourollah, a Persian friend. On Thursday nights, also, a public meeting is held at which scores of Bahais gather to listen to the chanting of the holy Tablets and to receive the news which has arrived from Haifa.

As regards communication with the Holy Land the Bagdad friends have been more favored than many other countries for there is a regular air mail service between Haifa and Bagdad by means of which letters mailed one day will reach Haifa in two days, and scarcely a fortnight passes but we receive an answer.

The Bagdad friends rejoiced to hear the news of the unity of the American friends and all together offer their best Abha greetings to all the American friends.

(Signed) Hedayatullah L. L., Secretary of the Spiritual Assembly of Bagdad.

JENABE AVAREH IN ENGLAND

JENABE Avareh of Persia, the eminent scholar and teacher, of whom Shoghi Effendi speaks in his letter to the friends in Great Britain which is published in this issue, has now arrived in England. Dr. Lotfullah Hakim of Persia, who has spent many years in England and Haifa, met him at Marseilles and accompanied him to London.

Jenabe Avareh was called last summer from Persia to Haifa, by Shoghi Effendi, and now will spend some time in England assisting in the spread of the glad tidings in that great land.

THE ANNUAL CONVENTION IN AMERICA

A MOST significant Convention in the history of the Bahai Cause in America will be held this spring, in Chicago, at the Auditorium Hotel, beginning April 28th. The Feast of the Rizwan will occur Saturday evening, April 28th; the public sessions of the Congress will be held on the following Sunday afternoon and on Monday, Tuesday and Wednesday evenings. The Convention sessions, held in the mornings and afternoons, will be attended by delegates and friends from Assemblies all over America and, we hope, by many friends from across the seas.

The Mashreq'Ul-Azkar Committee is planning to hold, if possible, some of the sessions of the Convention in the great foundation room of the Mashreq'Ul-Azkar at Wilmette, Illinois. There, already, the spiritual atmosphere of the Kingdom is radiantly manifest, a foretaste of the coming glory, when all sects and religions and peoples shall come together in unity and peace and worship in this great universal Temple.

The day of spiritual organization, revealed by Baha'Ullah and Abdul Baha in

many Tablets, is now gloriously ushered into world-wide activity by the Guardian and Center of the Bahai Cause, Shoghi Effendi in whom, today, the spirit of Abdul Baha is shining in splendor and who, Abdul Baha tells us in his last Will and Testament is under the unerring guidance of God.

The coming Convention will rejoice to meet under the banner and guidance of our beloved Guardian who will lead the Cause of Unity "to glorious victory".

We anticipate as a crowning event of the Congress and Convention the presence of Jenabe Fazel, the distinguished Bahai philosopher and scholar of Persia who comes direct from the Holy Land and from the presence of Shoghi Effendi. A cablegram from the Guardian of the Cause reads as follows: "Haifa. Alunt Boston. Fazel and family arriving New York February nineteen Adriatic. Shoghi."

Jenabe Fazel comes to America this time with his wife and son, Hoshang, for a visit of a number of years. His many, many friends in America are waiting eagerly to hear again his eloquent message and meet once more this apostle of the universal love of Abdul Baha.

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بیشکات عظیمی

وَرُوْدٌ مَقْدَمٌ مَبَارَكٌ وَوَلِيٌّ أَمْرٌ أَلَلَهُ
عِصْرٌ مَهْتَابٌ خَيْرٌ شَوْقِي أَقْبَبُ
بَانُ خَيْرٍ مُقَدَّبِينَ

ازرقیہ حضرت افغان سیدہ مبارکہ اہلبیت
آقای آقا میرزا سید ہادی افندی شیرازی
از حیفا مورخہ ماہ جنوری
سنہ ۱۹۲۲

الحمد لله ربنا البهي الاجهي ازورود مقدم مبارك
ولي امر الله عنصرت ممتاز كعبة اهل ليله انبها جرت
سفر اروبا ارواحاله الفداء عالم عالم فرح و سرور

بروجه قلوب احبا و اهل سردقات كبريا خواصه
ابن عبد متضرع الى الله مفتوح ساخت ظلت
مجران و فرار بوز قرب وصال مبدل كدر بساحت
مخفيا ليل ان طلوع شمردان و شر و خاطرها شكسته و قلوب
خسته يكار و گلزار گلشن شد در ترحمه بيفالست عجب نرم و صفا
اعجاب تفضلي اعجاب تفضلي حال قير بياه است كه بيقاع
مقدس و رود و وفود فرمود اند تلغز ان با كثر تقاطع احوال
و خاشق و غر و غر و ندر مكاتب و خطا بان مفضل مشق اير

تعالم جديد روح اين عصر است ان خامة فضل نيز بشير و غر
و تمام احوال مقدسه و خطا صادت شخصه و الايات

اميرك بالاحص شيكاغو شهر شما ارسال فرودند قلم مبارك
سريع آن موجود نائين بانگليسي در غايت فيضان و جريان

جناب آواره

جناب آواره نظر بخواهش اجبای لندن
مأذون بان جهت ایشان را فرمودند با امر
مبارک این دوسه روزه حرکت می نمایند
وانشاء الله موفق بخدمت تبلیغ در آن سائلك
کنند نفوس را در آن مهنات هدايت نمایند بياي
والمان و سويس نيز تشریف خواهند برد
و اسباب حرکت و انجاز جديد بياران الهی
خواهد گشت.

جناب فاضل مازندرانی

جناب فاضل مازندرانی هم همچنين
در تهيه حرکت و مسافرت بسمت امريكا
هستند عنقريب با جنود تأيد و فيالوت
توفيق ان ساحت اقدس نور مولا حضور شفيق
عانه گردند با طفل ميليشان هوشنگ و والد او
اهلاً وسهلاً و هزار مرجبا

از حضرت بکر مشرقی

ميش كوي دختری است در علوم و كالات مكمل
از امريكا بايران فرسته و حال در طهران در مدرسه تربيت
تعليم ميدهد و ميسر و تاروت بر او تبليغ از انجا بجزيرت

صعود نموده و باقی نور او بر او نماند در آن حال هر کس هر چه در
 دل داشت با آن تصریح و ابتهال قلبی در خوسته و سست نمود و بقدرت
 که در آن اجتماع اعدیه خیرت نیز قول و اسقامت است و پس از
 تلاوت نماز شب که در آن قبل از نماز عصر و غیره غلظت می کرد و خواهر
 لاقطه آن خیرت و فغان از شد و می نمودند که در آن آن بنزله بنیارت
 هیکل انبیاست و لذا همیشه در آن بارت بفرموده نور آن تلاوت میکرد
 جمعی می آویزند و در آن در همان میزی که بمنیای هیکل بارک لغایفته
 مشربند و در شام شد ولی با آن حال بر آن وقت و انقلاب که در آن
 غذا **اسرع عالمی** چون سبک بر او شد ۲۸ نوبت بفرموده
 اجتماع در آن نماز که در آن دید شد و جنبان اقصای آسمانی
 که از ایام و السلام تا آخرین ایام طباخ مجالس با آن جل و خیز کرد
 بود و الحان که در حدود قریب سه تا نین از عمر و ساسد موفق
 نجهان آن اجتماع است بر تن طعام مقبول شریف و از عصر
 روز شروع با اجتماع در آن نماز که در آن اجتماع عظیم و رفیع و مجلی
 از روح توکل و انقطاع بود اشیا مصیبت و التوابع و مناجاتها
 میشد و پیش از آن و در آن اجتماعها پیش و سبک بود مخصوصاً آن
 که از آن کمال حضرت علیا هم چنان بارک و شکر بر میضامین کبریا
 فراق عبودیت باقی بود در آن کمال و با آنکه آن حضرتشان و کمال
 آن حضرت را آن حضرت را در وقت نماز که علمای استعاذت بود
 شکر در آن کمال که در آن اجتماعها پیش و سبک بود مخصوصاً آن
 و نفاهی که موجود است شک برینم قلوباً باشد و محکوم و لطفاً
 تروافض بودند معذک طاقیت آورده شکر تا مدتی در آن
 اظهار نورط را بودند و اجتماع عظیم اما آنجن در همان ایام کمال
 حال عظیم بود و شب در جمع اجتماع و مکاتیب و کلماتی که از آن
 روحاً اجبای بلاد مستکن و نیز از بعضی از اجتماعها و انزلیت هم از
 بعضی نوبت در آن اجتماع جامع شد تا آنرا واقعاً مصیبت
 محظی و مختصر آن بود موفقیت بیشتر در آن اجتماع بود قرائت
 گشت و در سبغ صرف طعام در آن مراسم از آن غذا و ساقیان
 نیز هم وقت شروع بود و در آن کمال جمعیت که کلمات تفکر و بدفعا غذا
 صرف نمودند و حضرات اهل عالمی مقدار و بعضی از اجتماعاتشان
 مشغول بودند حاضرین بودند و در آن مقام عالی و مقدور نور اطهر
 حضرت موطا الوش از آن اجتماع چنان بانوار الکبریا روشن و در
 بود که از جناب بلکه از وسط طریقه ما شد یک بفرموده نور شایسته
 نیکت شایسته انوار شریف روشن و سر بر فلک کشیدند و در
 و دیده اخبار را شرف سیاحت و دیوبت با حال اجتماع بر آن نماز و بیاورد
 ایام و آيات و مناجات که مناجات نشو بود مشغول و چنان حال تقویت
 چنین و اینی بود که هر با مع و شاهد غم این بخش و کلمات و در آن
 در وقت و هم که از آن ساعت بعد از آن در آن نیت شش شروع کرد و در
 ساعت یک نیم که معرود مبارک بود کل در آن روضه انوار اطهر در
 حال تصریح و ابتهال بوده و چنان نطقاً می شنود که گویند تمام عالم
 امکان از نظر ما محو میشد بود و در فضایل انوار طریقیان روح و سر
 و طیران بودند با حق فی الحقیقه آثار رسالت را بر این

اجتماعات و حقایق مقدسه الی کثیر در عالم قلوب و ارواح باینه
 و مؤثر خواص بود و در روز دهم بعد از مدتی معرود مبارک از اول
 صبح در شب بیست بار یک فقره اول اهل اجتماع میکردند رجال استوار
 الی انبیا هم عجز هر یک کس که در آن روز در آن گرفت در اطراف نیت
 مبارک آیتاده و با آنست که منتظر بودند تا نیت وقت نماز که از آن
 نمی بود و چون موعده که قبل از وقت اخبار شده بود رسید هر یک
 با کسهای پر از کندی که در پیش گرفته و بزحمت عمل میکردند تا آن
 و ناخوان بسوزند و در آن روز در آن نماز و با او ایام مبارک و لحاظ
 آن مظهر حجت و بدل و منعم بودند و قلاً و لساناً اگر وقت که غلظت
 در حالت هیکل با آن پیش روی و دعا و روضه و آستانه قدر بودند
 روزی ششم جمعا با تون غزیه طواف روضه مبارک الی بطون صراحت
 الملائکی در بعضی نکات شد بلک الحاق بر آن ک در قاطب مخصوص
 انجاء بود در ذهاب و ابتهال و در آن اجتماعات و قرائت استعار
 و ایات و حال تصریح و ابتهال بود نهارین در بعضی صفت
 و در نوبت بطواف و زیارت روضه مبارک ما نرسیم در ایام
 اجتماعات و خطیارت حال آن بود که بوضف و تقریر و غیره بنامند
 و در کل احوال با آن کمال اجتماع بود و از نگاه احدیت در آن
 و صلوات که اجتماعها و نهر حشمت نماز در این ناس شوند
 و بعد از آن نیت موفق و مؤثر کردند و چنانچه در آن روز سال گذ
 بعد از معرود طلعت محمد و پیش از آن در آن الحقیقه در جمعا ملک
 عالم اوضاع و حقایق آن نیت در نیت حقیقی و حقیقی بود در آن
 آینه بیشتر از نیت توفیق و تأیید شامل احوال گردد و چنانچه
 هیکل مجربیش از نیت فرموده بودند بقیام در آن سه شله امر الی بلند
 گردد و آنرا بر آن نیت نماید و سرا برده تعالیم حقایق آن نیت
 گردد که همه عالم را از آن نیت و عزم بشکر قطع و احد آن نیت
 دظلم آن مستقر و مأوی باشد استعاذت خود پس از آن روز
 تقطیل در کار با شغال خود مشغول و بعضی مسافین با روح تأیید و نیت
 برهانتان بقیام بخدا عزیزه با وظایف خود رجوع نمودند این بود
 مختصر آن وقایع چند روزه آن نیت در حال تقوی که آن نیت
 نگاه آن نیت که بزودی گوید نیز جمعا حضرت و طبرانی غرض منته
 شرفی آن نیت حقیقا بدو خشد و نیت روح جدیدی در حقیق
 اجتماعها حاصل آمد و قلوب همزونه محترقه نسلی و مردم دهد
 و بحمد الله عبداً قال آمین

آمریکا

بهائیان آمریکا در جمیع شهرها این خبر و کبر رجال و نساء به نمانت
 سر سال معرود مبارک ۲۸ نوبت جمع شدند و بیایک دل و یک روح
 رویشرف نموده و تا وقت تجزیه تلاوت آیات و خطبای عاویزه و آن شد
 عجزه مشغول بودند و از هر طرف ندای یا علی یا علی یا هاء الی
 یا عبد البهار و یا ولی مولان مرسید و از تأییدات حضرت عبد الله
 در همان شب چنانچه ای اکثریک طبقه حقانی مشرقاً و کفار در حقیق
 گذاشته شد

سیرتال معجزات حضرت عبداللہ کا عجیب

ارٹھامہ حضرت نازلہ ندرانی از حیفاموخر
۹ شہر دسمبر سنہ ۱۹۲۳

یوں ایام در ارض مقدسہ جفا اطفال و اجتماع مسکین معقد بوده
شدت اغزاب و روحانیت و توسل و انقطاع بدرجہ فی بود کہ
حدود و قیود مکانی و جغرافیہ احوالی نماند و ششویہ ای کہ حال
و حاجی بین ارباب و موجب کثرت و حیران و بعد استارہا بین
مرتفع و لذت کل روح پاک ایشای الہی در ہجرت دینا مقم مستقر
گویا ناما در این ایام در حور و روضہ محبوب و مقصود انام طائف و مجال
و معنات و متضع بوده اند چہ کہ موقع تحریک الہی معبود طلعت
عہد و بیمان الہی امر احاطہ لہ اظہر فیما یونہ اوقاتی بود کہ در
سنہ گذشتہ در چنین ایامی ایجاد تہ کبری و ہیبت عظیمی کر زلزلہ
در کربلا نمود و ناختہ واقع گردید آخرین عالماتی کہ دیہ بدر ارجاع
و کجا روشن و از آن بسا ہوا بلقا سد و گردید و وانہن ہنگامی کہ
اماع و آذان ارتقا و نجات ندر لہ اطفال آسمانی لذت حیات و دیگر
آفرین طبع و زینہ دلرا از سامعہ مقطع گردید آدم آخر کہ امواج
ارقیانوس علم حکمت ربانہ ساکن و افواج مواہب غیبیہ واقف و افوار
شیرین شاہیہ الہیہ مکر خود را جمع فرارید یعنی اللہ لیلہ
و عہد بیت ہشتم نومبر کہ مظاہرین و حزنین شہای غم افزای
عالم است چہ تباریک خود را آشکار ساخت در سیکس الہیہ
ما شد بکتب ہجر و فرا و قیلائی پر اصراتی سیرگ گشت چہ سیلابیہای
خونین کہ انعمین عشاق و مشتاقین نامل و چہ زلفان این چنین
کہ انقلوب کین آتشین تصاعد و چہ دستہای قبول طلبکہ بسوی
آن محبوب دلہا ممتد و مستاول و فی انفس و حسرت کہ ایاد و طلب از نزل
مطلوب بحرم و وصول عود آمال شمشیکہ ارج ایام امتنع و غیر مقدر
دم بدم لیلۃ العزاق بعتاق دلبر و شایق نزیلہ می شد و از نذر
و غنظ و افعات آن ایام تقریب اجزای کبری عموما عالمہ مقادیر
خمسویہ توحش و میگداخت و چشمہا چون جویون و حالہا دیگرگون
حضرت و قہر مبارکہ علما متحنا اللہ بطول بقا انہا فیوضاتہا رعایا انہا
فضلا بجمہ امتیازہا بیالجر حیفای یعنی از غلظین و سورتہ و حیر
اجازہ فرمودند کہ حیفای ما یندور در شہر کورد و حور و روضہ مبارکہ
بند کرد و بتقل و شغول باشند لہذا شروع برود مسافرین از نالہ و زلزلہ
شد و روزانہ متوالیا اوتومویل و در سیکہ ہا بودہ کہ در حیت
مبارکہ مسافرین تازہ وارد پایادہ مومنونند حال و نسا و مطفال
بودند کہ چون فریبیت مبارکہ بیادہ می شدند و چشمہا ایشان بان
عتہ مقدسہ می افتاد و دیگر معان اختیار از دست دادہ بی اختیار
نالہ ہای رفتا کبر از دلہای سوخته بریکشیدند و سر براتان
سارک گذارندہ ناز را بر کوسید حقیقہ مشاہدہ ان احوال

جگرہا اطفالین کی گداخت نفعی کہ در ایام مبارکہ حیفای شد
گشتہ و آن آنا جلال و انوار کردگار را کہ سر بر نالہ کشیدہ و بر تمام
آفاق دخیلہ بود مشاہدہ کردہ بودند از نذر و غنظ آن
احوال حیران و حیر و حیر بودند کہ نزدیک بود روح از
قفس بدن پرواز نمایند و اشخاصی کہ در ایام اشراق شمس و شایق
زیارت گشتہ بودند حال حاضر بوی خود را متذکر شدہ و نالہ
انہا کوشان رها گشتہ بود باہر جمعیت ازین بود کہ در
حول بیت مبارکہ و قیوم الہیہ صبح میرد مسافرین با این و مسافرین
کربل ملو بود چہ کہ از یوریش سعید و مصر و یافا و عدسہ
و عکا و بیروت و اسکندریہ برآ و حیرا با نضمام مسافرین کہ
از ایران و عشق آباد وارد شدند جمعیت ہم پیچیدہ و
حاضر شدند روزہا و شبہا چہ در بیت مبارکہ و حیر و ولای
کربل احفالات و اجتماعات روح افزا متوالیا و اما مقصد و تمام
اوقات صرف در زیارت مقام اعلی و روضہ مستوتہ حضرت
الرحمۃ و تلاوت اللوح و آیات و مناجات و ذکر ایام مبارکہ مکرر متوالی
در مدت ہشتاد سال در چہ فی اطرظہ فی بود و روضہ مستطہ
تخلی نمودند و چگونه علم حقایق و حیمہ محبت اللہ و طبع عروج و خرمیت
بہ عالم انسانی را مرتفع ساختند و اوقات در تضرع و استہلال عرف
شد . شایا نومبر تمام جمعیت در بیت مبارکہ جمع شد و در
الطاف کہ بیوستہ در حضور محبوب آفاق جلسہ میشد نالہ و نایق
گشتہ و اشعار کہ بکجا از حقایق ایران در قضیہ صعود مبارکہ
سرودہ بود بالجزین فرات شد فالحقیقہ انضمامین شہر و زلزلہ
رقنخیز عاشقانہ آن اشعار و از حالت انقلاب بخود خوانندہ
و ششویہ مستمعین و حاضرین انقلاب و همچنان مجلسی در ہا ہا بود
بہر خبر رسید کہ علامہ حضرت و قہر مبارکہ کربلا جمعیت بنات
بنجہ دکان صعود مبارکہ واقع شدہ بروند از استماع این خبر
حالی دست دادہ کہ بوصف و تقریر و تقریر نیاید ہمہ حضار بجز
شہرت پیام مبارکہ حاضر دستہ گشتہ دی پا ہا ہر او فکرو
و از شہرت تا اثر آہری نمیتوانست کہ آن اطراف چشم خود ببینند
بالاخر جمعیت کبری آن اطراف رفتند و بطبعہ ہکامہ و چہ حال بود
شرح آن از قہر بیان و نوشتن خارج است ہمیکہ چشمہا بسیر
افتاد کہ مہر موی بر روی مبارکہ بر آن قہر گرفتہ ولی آنجا ایشا و
انوار ذللالہ اعرشہ آنسیر بملوک و غیبیہ و روح فرمودند و
انظار ساکنین عالم ادنی غیب و خفا اختیار نمودند و این ہر شرف
الہیہ بکامہا را تلخ خواهد نمود و دیدہ ہا از زیارت آن و حیر حق
ہمیشہ محروم خواهد بود یکی دستہای انوس بر سر میزد و دیگری
استدیت تا نثر سر را بر جویہا در یک فریاد العزاق از دل میگذا
و دیگر ہا زشتگی بر و فہم و حیر حال خود را از دست داد
۱۰ و خورشید آن عاشق سوختہ در باغ حبیب سرباست از نذر
کہ کدام اندازہ فی الحقیقہ کہ اگر لہ و لہ حاضرہ و الیہ تامل بود
و اگر قیود و سلاسل معلق از عالم نبودہ و با اگر لہ و حکمت غیبیہ
الہیہ بر حفظ آن تعلق نگرفتہ بود جای آمد داشت کہ از قفس