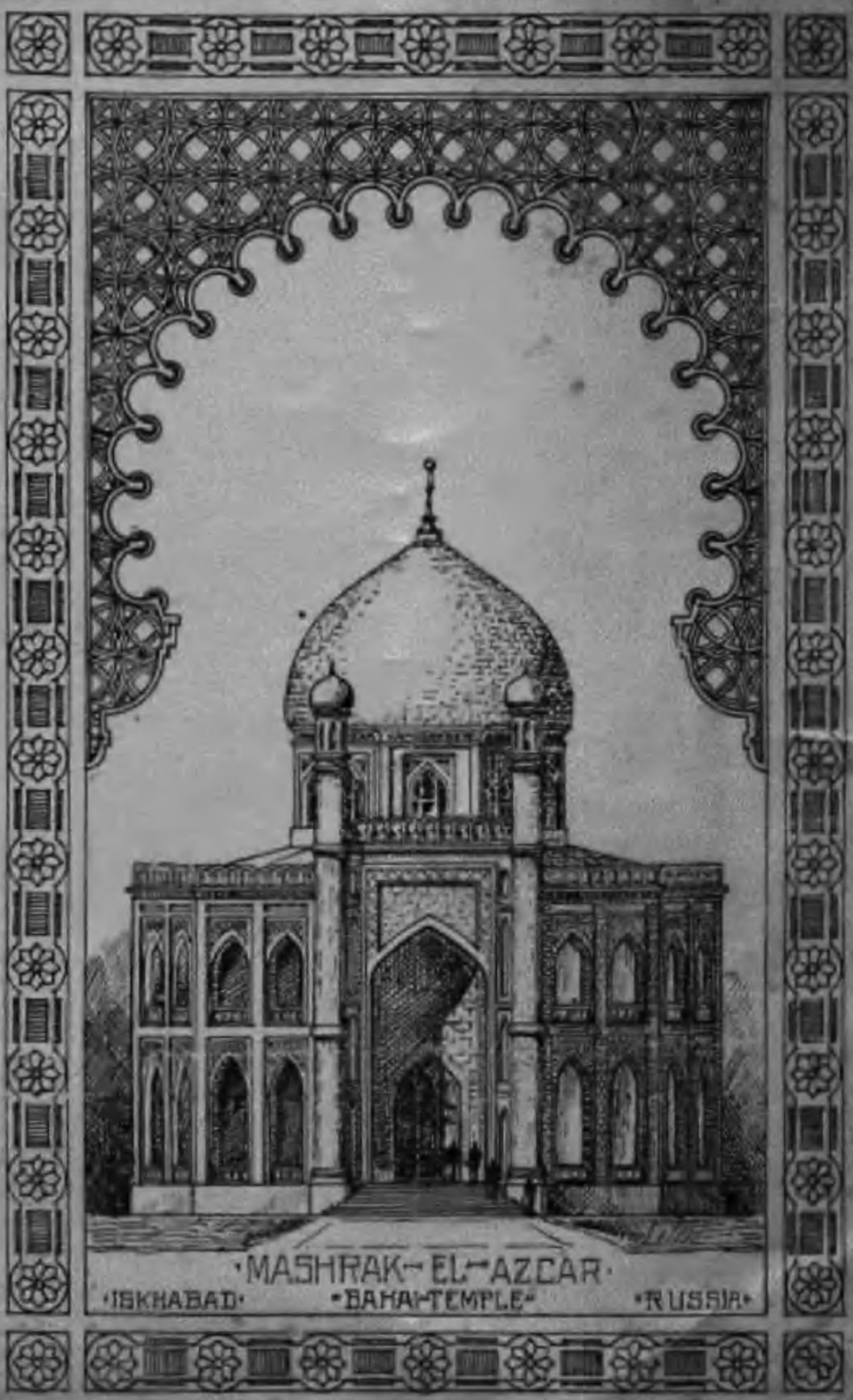
The Bahai Bulletin

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Editorial Department

Our Beloved Abdul Baha wrote us a few years ago that one of the principal ways to hasten the appearance of "The Most Great Peace" was to "increase the means of inter-communication." All the instrumentalities which bring race and race, religion and religion, man and man into closer and more sympathetic and profitable contact, are powerful aids to the pacification of the world and the building up of a higher and more God-like civilization. Commerce, travel, the newspapers, are some of such instrumentalities, and all of them are needed in the Bahai World, as well as in the outer world, to aid in establishing a more perfect understanding, a wider sympathy and more co-operation among the different assemblies and sections. The need of an "inter-Bahai" newspaper has long been felt. Our brother, Thornton Chase, in a letter from Detroit, dated August 20th, 1908, expresses it as follows: "I appreciate keenly the need of some publication to convey correct news to the friends everywhere in the English-speaking world and to be a medium of harmony and unity."

Mrs. Coriune True writes, "Our good Bahai brother, Mr. Hutchison, has written me regarding a Bahai organ (THE BULLETIN) which will be devoted entirely to news of the Cause. This it seems is a most admirable thing and a supply for a long-felt want. We in the large cities have no idea what this would mean to the more isolated believers in small towns and villages. I am spending the summer in one of these villages where we have a few Bahais, and the watering they get is in the hot months when our family is in the cottage. To them a paper coming regularly with news of the Cause would mean life itself."

Heretofore important letters from the East, even Tablets from Akka, have been passed from hand to hand, circulated by typewritten copies, or perhaps reproduced on the mimeograph. The dear ones who have done this work for no other compensation than the joy of service deserve more praise than any appreciate except those who know the amount of labor involved. From now on such communications can be promptly spread throughout the entire Bahai World by means of THE BULLETIN. We publish such a communication in this issue from our brother, Doctor Ameen Ullah Fareed.

It is sincerely hoped that our Believers everywhere will appreciate the importance of supporting THE BULLETIN and of contributing to its success, not only by subscribing to it and securing subscriptions for it, but by sending to the Editors from time to time news which in their judgment is of interest and value to the Cause.

The Message

Time and time again Abdul Baha has emphasized the importance of giving the simple message of the truth, rather than setting forth our own interpretations of the teachings. Different believers, however, have different ideas as to just what constitutes the Message. For a few numbers we will print the Message as it is delivered by different well-known teachers. This month's contribution is from the pen of our brother, Mr. Thornton Chase.

Spirituality

Spirituality is the possession of a good, pure heart. When the heart is pure the spirit enters and our growth is natural and assured. Everyone is better informed of the condition of his own soul than the soul of others. Our responsibility to God increases with our years. ABDUL BAHA.

The Spiritual Table

The following gems from the Ideal Mine are selected from the teachings of our Beloved Abdul Bana as reported by our brother, Prof. Winterburn, of Los Angeles, Cal., in 1906:

"Live so as to be at peace with all your environment. To be happy is to serve God and sever yourself from the world. Radiate Love everywhere, and you will then become Love. Goodness was ever flowing from Christ because He was one with the Father."

"It is possible to overcome the world, the flesh and all evil by walking constantly in the path of God, by burying all negation, weakness, fear, selfishness and doubt under a mountain of positive, intense, living Truth. Few attain this station."

"The more obstacles one overcomes, the more difficulties one meets successfully, the stronger will one be. Never become discouraged. To be weak is not necessarily to be unwilling to be strong. Rejoice, be glad, if in the Cause of God you are made to suffer. To be misrepresented, to be misunderstood for the sake of God, is of no consequence. All sincere followers of God are misjudged—and have been."

"Certainly one may belong to a church, be a member of a Christian society, and continue to call one's self a Bahai, because the teachings of Baha'o'llah in no way conflict with the teachings of Christ. They are in perfect harmony. One accepts the true teachings of true disciples of God. It is not necessary even to label one's self. One may call one's self a Bahai and in no way live the life. On the other hand, one may live the life and never be known as a Bahai. It is not so much BY WHAT NAME YOU ARE CALLED, but WHAT ARE YOU IN YOUR HEART? Are you loving and serving God? Love and service are the greatest requisites of a good life. Endeavor in every possible way to do some favor, some service for some one else, and DO THIS DAILY, no matter how small or trivial the act of kindness may be. Even a smile counts for much."

"Prayer is communion, aspiration, soul contact with God. Every prayer for the best IS ETERNALLY ANSWERED ON GOD'S PART, but not to us unless we come into at-one-ment."

"If our ruling desire binds us to God, we shall receive what is God-like. I link myself THERE and not to dust. If one prays to be whole, on God's part the answer is eternally complete. We must FULFILL THE CONDITIONS, to expect GOD to fulfill His promises. To pray is to lift the soul into unison with the Eternal Goodness. WHOLENESS is the NATURAL RESULT of abiding in God."

"'All things whatsoever ye pray and ask for believe that ye have received them.'"

"Faith is absolutely essential. We must believe or we will never move. Doubt and unbelief end in stagnation and death. Positive belief, even if mixed with error, leads by degrees toward Truth. Humanity is one. We must live and love not for ourselves, but FOR THE RACE. If we rise, we help to lift all about us, and if we fall we drag others down. Our highest privilege and office is to be channels through which the Divine Life shall flow to invigorate and inspire. If the soul currents do not course from within outwards, they sink in a deadly vortex. Giving out or ministration is the highest and greatest law. Love sent out never returns void."

The News From Acca

Haifa, Syria, July 31, 1908.

Dr. Moody and Mrs. Russell,
230 South Hoyne Ave.,
Chicago.

Allaho ABHA!

Two Dear Sisters in the Kingdom:
Doostani Khalli Azizi Fareed:

Let me give you, O! friends, the greatest news of this day, the most glorious tidings now current in the Holy Land. I refer to an official proclamation issued in Constantinople by the will of His Majesty, the Sultan, Abdul Hamid, that the Crown has granted the Ottoman Empire a Constitution and that all the exiles and prisoners in Acca, as well as other fortresses and penal towns, are free. How incredible this sounded to the ears of those who for years have been here! And yet such was the burden of an official telegraphic message sent from Stambool, or Constantinople, to the Governor, the Mulasherif of Acca.

How does this seem to you? Yesterday a few of the old exiles of Acca, Mohammedan gentlemen, formerly well-known officials in the Turkish Government, and who for their desire for Constitutionalism were in prison, were set free. They came to Haifa and sailed for their respective homes. They were such a happy group!

The beloved Abdul-Baha (roohi fedah!) went to the Rizwan for the first time after seven years confinement. My dear father was at Acca yesterday and he was in the Lord's company. And such a great joy it was! We are expecting hopefully the presence of the Beloved here in a few days.

The last few months of Acca have a remarkable history. No one who is away can have had an adequate conception of the status. How dark it was! It is ever darkest before the dawn.

Dear Sisters: Give these joyous tidings to the Bahai friends. Thus may all rejoice! Please give every one of the beloved my reverent greetings of love. I would, if possible, write to every one in order to give the good news.

I have given you all the information we have thus far on this important matter. Any possible further development I will also communicate—Inshaallah!

In the Love of Baha'o'llah and the Service of Abdul-Baha,

Your obedient servant,

(Signed) AMEEN ULLAH FARKED, M. D.

We have a letter from our brother, Ahmad Esphahani, commenting on the conditions referred to in the foregoing letter as follows:

"This is glorious news for the Bahais throughout the world, for it inaugurates a new era in the affairs of the Holy Land in general, and Acca in particular. Henceforth, no more spies, no more restrictions, no more confinement for Abdul Baha, and those devoted disciples who are gathered around Him. The Door of Hope is now truly opened before the face of all, and the machinations and conspiracies of the enemies will fall to the ground. Everywhere there is rejoicing and great happiness, for the results of this great freedom are far reaching and most important for the Cause and for the world.

"To my mind the believers in New York, Brooklyn and New Jersey should arrange a Feast of Joy to celebrate this glorious glad-tidings."

Of course, the spies and enemies referred to by Brother Esphahani are the mischief makers and jealous ones who from time to time have spread false reports and sent false accusations to Constantinople, for all well-informed Bahais know that His Majesty, the

Sultan, and the Turkish Government have always treated the exiles at Acca with the utmost fairness. His Majesty's recent proclamation is proof of the correctness of Abdul Baha's repeated statements that the Sultan's real intention has always been to promote justice and equity.

The Feast of Rejoicing suggested by Brother Ahmad Esphahani was arranged by Mr. Howard MacNutt and held at No. 935 Eastern Parkway, Brooklyn. At the request of THE BULLETIN, Mr. MacNutt furnishes us with the following report:

A splendid evidence of the vitality of the Bahai Cause was expressed in the gathering of Believers at 935 Eastern Parkway, Brooklyn, on Saturday, August 30th, to celebrate the "freedom of Abdul Baha."

Although this was practically a midsummer meeting, and notification of it informal and hasty, the house was filled and the occasion a memorable one in Bahai history.

Among the blessings which have followed the recent political awakening in Turkey, news of one event of paramount importance to the Bahai world has reached this country by letter.

Whatever may be the conditions under which the freedom of Abdul Baha has been granted—whether the liberation is complete or only partial, sufficient evidence is forthcoming to believe that former conditions have passed away, and a new era has dawned in which the Abha Revelation will spread Its Light to the world, under less rigid restriction and human oppression.

The meeting, in celebration of this great event, was vibrant with rejoicing. Mr. Hoar reviewed the facts and history of Abdul Baha's imprisonment and exile, from its beginning to the present culmination,—speaking from personal experiences within the walls of the "most desolate of cities" and in happy reminiscences of his visit there in 1902.

Mrs. Brittingham followed with the reading of a luminous Tablet, just received by her from Acca, and commenting upon the circumstances of her pilgrimage to the East, a few years ago.

Mrs. Grundy expressed the thought that our most sincere appreciation of Abdul Baha's liberation from the thralldom of human power will be to spread the Message of Bahai Truth, which shall make all men spiritually free from the bonds of Superstition and religious uncertainty.

Mrs. McNutt spoke of Abdul Baha's words to her, in which he said: "Though my body is imprisoned, my spirit is ever free";

"Once I was in chains underground but I was happy, very, very happy."

Mr. Curnock showed that persecution and imprisonment served only to increase the fire and glow of the Love of God in human hearts, and that Heaven was to be realized amid the most difficult and trying conditions of earth.

Mr. MacNutt said that as Abdul Baha had so frequently urged us to rejoice when calamities descended upon him, how much greater our happiness now that the conditions in Acca had been so greatly relaxed and improved—that the Bahai Revelation is essentially and under all circumstances a Soul condition of joy and optimism—that precisely forty years had elapsed since the blessed exiles had been sent to Acca, August 31st, 1868.

Mr. Harris reviewed the wonderful significance and accomplishment of these present days, in which the real outcome and fruitage of the Manifestation was becoming more and more apparent—that the conditions of betterment and uplift, although great and immeasurable in the West, are still greater and more significant in the East, where the races and religions are grouped.

Mr. Barakatullah made the closing address, explaining that recent advices received by him from all parts of the East, indicated a great infusion of light and power into the affairs of men, and

that the "Door of Hope" had been indeed opened to those that sit in darkness.

Like every other Bahai gathering, this meeting and celebration was unanimously considered the "best yet." The influence of the announcement from the East enkindled Bahai hearts with new fire and fervor.

A few strangers present were visibly moved and affected by the evidence of love and spiritual fragrance, manifested by the people of Baha, toward everybody, and the words of Professor Browne, who visited Acca in 1889, came back to us all with newer and deeper significance.

"Persian Muslims will tell you often that the Bahais bewitch their guests, so that these impelled by a fascination which they cannot resist become similarly affected.

The spirit which pervades the Bahais is such that it can hardly fail to affect most powerfully all subjected to its influence.

Let those who have not seen disbelieve me if they will; should that spirit once reveal itself to them, they will experience an emotion which they are not likely to forget."

The Message

"The Sun of Truth is the Word of God upon which depends the training of the people of the country of thought. It is the Spirit of Reality and the Water of Life. All things owe their existence to it." (Baha'o'llah.)

Man is educated. The animals, birds and fishes need but little education to fill the purpose of their lives. Man is born helpless and remains so for a long time. His faculties are brought into use by training. He does not use speech until taught to do so. From birth to death his life is one period of learning. Every day he is at school, learning the lessons of life—how to live.

As it is with him materially so is it spiritually. He has within him spiritual faculties, latent powers given to him by his Father, God. They are asleep until awakened by the call of his Father. That awakening is by means of the Word of God, the Creative Word by which all things are made. Just as physical things are created by the rays of the sun, so spiritual things are brought to life by the Word of God.

This awakening and creating Word comes to mankind through certain men, chosen and prepared by God to express His Word in speech and writing and to manifest it in their lives, that men may learn His Will and have knowledge of Him. From time to time, from cycle to cycle, such a Man appears, declares his mission as God's Messenger, proclaims the Word of God with authority, and departs.

The Word thus revealed is received at first by a few, and through them by more, gradually spreading its sphere of influence until it affects multitudes of lives, alters the course of nations and re-creates a great portion of the world. It founds a "Dispensation" which lasts for centuries and becomes the motive power around which are established the laws and lives of many generations.

The characteristics of these Divine Words which prove them to be from a higher source than man, are their direct appeal to the hearts and lives of men rathen than to their intellects (the appeal is through the intellect, but not to it), and their penetrative power to reach the centers of life and regenerate them; their creation of new ideas and ideals and the overthrow of former conceptions; their resistless advance against opposing earthly powers and dominion, raising men to higher morals and conditions; their permanency, outlasting kingdoms, dynasties and philosophies. Whenever or wherever one appears, claiming to be a giver of God's Message, and these results follow his Word, he may be safely pronounced the true Messenger of God and worthy of the deepest honor and love of all mankind.

There have been several such proclaimers of God's Word, but we must remember that each declared it in the language and terminologies of his time and race, and according to the capacity of his hearers. They also spoke in allegory and parable in order that the Word might not be desecrated, that the rejecters might have the shield of ignorance to protect them from committing unpardonable sins, and that every sincere heart might gather from the illustrations the real meanings which satisfied his own need. From the time of Adam and Enoch to that of Moses and Jesus (who came not to destroy but to fulfill), and down to this wonderful day, such bearers of the Word have appeared as Divine Teachers to mankind through his years of progress and evolution from the childhood of the race to its present manhood. Never have the children of earth been left without instruction and guidance from their Father, God, and all the great religions of the world had their source and inspiration from Him directly through His Chosen Prophets. You will find those who have been born and trained under the teachings of Zoroaster, Buddha, Moses and Mohammed as loyal to their Prophet and their lives influenced as deeply by his teachings as are those who are born and educated in Christian lands, who owe their allegiance to Christ Jesus.

Each of these great ones declared that his giving of the Word was not final; that it was indeed complete and sufficient for his time and his followers, but that another should come with greater revealing, and that, in the time of the end, the end of the age, all things should be changed, all pass away, and a new created heaven and earth should fill the place of the old; that a new Revelation should come from God with such power, such clearness, such universal adaptation that all the world would receive it, that all nations and peoples would come together in the acknowledgment of One Truth, the worship of One God, and into peace and harmonious brotherhood with all men.

The Bahai Message is the declaration of the fulfillment of these. It is that we are now living in the Day of Fulfillment, the Day of Resurrection and Judgment; that we are blessed with the sight of this glorious Revelation, the first ray of which shone forth from the declaration of the Bab (the Gate) in Persia in 1844. He, a young man, unschooled, not trained in the wisdom of men, arose among the great Doctors of the Law who ruled the people in spiritual darkness and ignorance, and called upon them to repent, to change their lives, to cleanse themselves from evil, for the end of the times was at hand, and to prepare to meet "He whom God shall manifest," who was about to appear as the Messenger of the Most High.

Nine years later Baha'o'llah (The Glory of God) began the showing forth of this Messengership, and for forty years, through the most severe persecutions, imprisonment, oppression and trial, He proclaimed the Word of God by mouth and pen, calling upon all the people of the world, all races and religions, to come to the Light of Revelation shining through that Word.

He taught that the time was at hand for the coming of the "Most Great Peace," the cessation of wars, the unity and harmony of the world, the increase and diffusion of knowledge, and the worship by all men of the One and Single God. He declared the purpose of the Revelation, the Glory of God, to be the abolition of differences between religions, the bringing of all into acknowledgment of the One Father and into the fraternity of the children of God. It proves that God is no respecter of persons, but they who seek Him in every race and place, poor and rich, high and low, everywhere, are invited into His Kingdom of Love and Peace. He says:

"O ye discerning ones of the people: Verily the Words which have descended

from the heaven of the Will of God, are the source of unity and harmony for the world. Close your eyes to racial differences and welcome all with the light of Oneness. Be the cause of comfort and promotion of humanity. This handful of dust, the world, is one home; let it be in unity. Forsake pride; it is a cause of discord. Follow that which tends to harmony."

In 1892, Baha'o'llah departed after appointing his son, Abdul-Baha Abbas as the Interpreter and Exemplar of the newly given Law of God, and commanded all believers to turn their faces unto Him. He still lives, showing in word and life the beauty of Holiness and the honor of Righteousness. His name, Abdul-Baha signifies the Servant of God, and he claims no higher station or title. His life is one of pure, unadulterated service to God and to man. He is the perfect Man, the model, the exemplar of righteousness, the Interpreter of the Word, the liver of the Law. He calls all men to come to this Revelation, this great feast of Knowledge, this Table of God. The essence of the teaching is love to God and love to man. It takes up all the divine threads of the God-given religions of the past, and weaves them in the loom of Divine Revelation into a beautiful garment of love and service, of holiness and righteousness for the new man in the new Kingdom of God, the new Heaven and new earth of this great Sabbath of the ages.

—T. C.

The Assemblies

Yezd Persia

We are indebted to our brother, Charles E. Sprague, of Chicago, for a copy of the following letter from the Zoroastrian Bahais of Yezd. On the envelope enclosing the original to Dr. Ameen O'llah Fareed Abdul Baha wrote these words: "This is a letter written by Parsee or Zoroastrian (Bahais) to the beloved of God in America. Translate, print and spread it."

Allaho-Abha!

O people of Baha in America: We offer our life to you!

This is an epistle from the Parsee (Bahai) Assembly to the spiritual Assemblies and Christian Bahai gatherings of America. This is a flame from the fire of the love of Abdul-Baha,—may our spirits be a sacrifice to His beloved,—which aims to express by pen and ink the glad-tidings of the Kingdom and the joys of Heaven. Even so it proclaims:

O people of faithfulness, O nightingales of the garden of truthfulness and oneness: Consider how the Heavenly Father has fed His children from the table of the Kingdom, and how He has animated them and severed them from the world, that they may hasten to the arena of sacrifice, dancing and rejoicing, ready to offer a thousand lives for the beloved.

They have quaffed His proffered chalice of Oneness and have been fed at His table of Love, which caused them to rejoice in remembrance of one another. The Westerner has become the heart companion of the Easterner and the Oriental spirit and fragrance to the Occidental.

Who is this Heavenly Father who has thus gathered together His dispersed children? Who is He who has saved mankind from discord and is leading the realm of men to the Kingdom of "The Most Great Peace?" Opposing elements and quarreling nations is He uniting. Beastly creatures are by Him made angelic and to them that are dead is He giving a new life. In the heart of the human tree He has lighted the light of love. Praise be to Him! Glory be unto Him who has created men equal!

Therefore, oh ye beloved who are happy, oh ye lovers who rejoice: How

can we remain idle in such a Day as this, in such a light as this? Can we rest silent. It is the time of joy and the period of rejoicing. It is the Day of calling and the period of summoning to the Lord. It is the Age of the Covenant. It is the Great Feast; the Day of Judgment. It is the hour of gathering the gems and the time of giving out the pearls of Wisdom. It is the Day of Revelation. It is the period of Manifestation. It is the Spring of power and glorification. It is the Day of great happiness. It is the Day of Baha.

In thanksgiving for this great bounty we must engage in resusticating the dead and in setting the hearts aglow with the Love of GOD. We must pray to GOD fervently and ask Him earnestly to guide all those who are led astray, to the right pathway.

O ye beloved of GOD and our dear ones in the Kingdom: We think of you always in our meetings and ever remember you with delight. We ask confirmation from the Kingdom of Abha in your behalf. Will you also supplicate for us the Divine Threshold in the sacred hours of prayer?

We beg to hear from you, for it makes us very happy.

Greeting and praise be upon the people of Baha who are blessed by His Guidance.

(Signed)

THE PARSEE BAHAI ASSEMBLY OF YEZD.

Chicago

We have written to a number of the friends in Chicago for an account of affairs in that section, and while we have promises of articles for the next number, for this issue we can only print the following from Brother G. W. Lesch:

"The Temple project seems to be the all absorbing topic in Chicago. You no doubt have been informed as to our efforts in that direction. A parcel of ground 100x195 feet has already been purchased. In addition to this we have about twelve hundred dollars in the treasury toward the purchase of more land, or to be used for whatever purpose is deemed advisable. It seems to be the desire of Abdul Baha that this project be completed as early as possible, as evidenced by recent Tablets from Him. Of course we know that this cannot be accomplished until all join in one harmonious action of self-sacrifice.

Weekly meetings are held every Sunday morning in Corinthian Hall, Masonic Temple, to which all are invited. Group meetings are also held during the week on different sides of the city. Some effort is now being made toward securing a list of addresses of Bahais, throughout this country especially, which will be of great value in many ways. According to reports from the Bahai Publishing Society there has been a very healthy demand for literature of late, which we hope will bring forth results. Trust that what is mentioned will be of some use to you."

Kenosha, Wisconsin

As tending to spread the fragrances of the Kingdom, we print the following from a letter received from our brother, Charles E. Sprague, of Chicago:

I have met many beautiful souls since I have been in Chicago, and of those worthy of special mention is that dear old patriarch "Pa" Goodall, who at present lives in Kenosha. His heart is melted with the Love of God and it is a blessing to be in his presence. Another one is that holy brother, Mr. B. M. Jacobson, also of Kenosha, a man who knows not rest day nor night, but is always working in the Cause. The Kenosha Assembly is very Spiritual and the Atmosphere of love which they exhale is not found in many places in America. By the beautiful lives of the Kenosha Assembly and by the Spirit of love which they show forth and by the arguments which they produce, they have been able to win back six or seven of the believers who had fallen away (you know what I mean—Nakazeen) in the last year. They have had great persecution and have won great spirituality.

Recently the Kenosha Assembly wrote a letter diffusing the true Bahai love, informing other Assemblies and cities of the work done in Kenosha. It deserves wider circulation, and if space permitted, we should be glad to reproduce the letter entire. Under the circumstances the following abstract must suffice:

At first our numbers were few. We met in the homes of the friends, and, after passing through many trials and setbacks, we arose with determination and zeal to place the banner of Peace and Concord and the Cause of Baha upon a permanent foundation, both materially and spiritually. With this end in view, we labored diligently and perseveringly until our little band grew to such an extent that a larger and more convenient meeting place became necessary. After various changes we have now secured full possession of a large hall in the center of this city where all meetings for worship and also the Nineteen day Feasts are held, and, having established a Board of Consultation, composed of nine members, all their deliberations and administrative affairs are carried on therein. A School of Industry has been organized that the children may learn some useful work, in accordance with instructions contained in the Kitab-el-Akdas. And a school for all the children to learn the communes and prayers and simpler teaching of the Religion of GOD, is under way. The necessity of a place of our own is evident.

On June 30th, 1907, upon the return of Mr. and Mrs. Arthur S. Agnew and son, Ruhulla, Mrs. Corinne True, Mr. Thornton Chase, and Mr. Charles Sheffler from their pilgrimage to Acca, we arranged a reception and invited them to Kenosha to tell us of their experiences and impressions. A portion of the same day we also set apart for the dedication of the hall as a temporary Bahai Temple, or Mashrak-el-Azcar.

A number of the friends went to the depot and escorted the visitors to the hall, where a full dinner was prepared and served by the Kenosha brothers and sisters. We have our own stove, kitchen utensils, and dishes, these having been donated to the Assembly by the friends from time to time.

Such a beautiful gathering it was, full of the Spirit and Love of GOD! It makes us think of the promise of Christ wherein He says: "So they shall come from the east and west and sit down in the Kingdom of GOD!"

After partaking of the feast, the hall was cleared and preparations made for the programme of the afternoon.

The meeting was opened by singing of praises, after which Dr. Ameen Ullah Fareed chanted a Commune in Persian and read a Tablet from Abdul-Baha upon education. Then Brother B. M. Jacobsen, of Kenosha, welcomed the pilgrims and spoke of the purpose of the gathering and the dedication of the place of worship to the Cause of GOD, and was followed by Brother Charles Scheffler, of Chicago, who gave a description of their journey from America to the presence of Abdul-Baha, the many happy events upon the trip and various places they visited, giving us a glimpse of their voyage until greeted by the "Marhabba! Marhabba!" of Abdul-Baha never to be forgotten by those who are granted this welcome.

Then Brother Thornton Chase gave a short talk about his impressions of Abdul-Baha, His Majesty, and yet the absence of all that tends to earthly pomp or glory; His complete resignation to servitude and love, and the overpowering effect of His presence. (May we all learn from Him the meaning of servitude!) Brother Albert R. Windust, of Chicago, sang "The Holy City," and then Brother Arthur S. Agnew gave us more of the experiences of the pilgrims in Acca, the spiritual center of the work for ages to come; the broadening effect of the visit upon him personally and the larger conception gained of what the Revelation of Baha'u'llah stands for. Afterward Brother Byron

S. Lane, of Bangor, Mich., who was one of the early teachers here, and who had come especially for this reunion, expressed his joy at being again surrounded by the friends, renewing old ties and making new ones, and his great pleasure at seeing the Cause bearing fruit and becoming stronger. Brother Albert R. Windust rendered another song, "The Heavens Resound," and Brother B. M. Jacobsen closed the meeting with appropriate words expressing the hope that ere long a permanent Mashrak-el-Azkar might be built for all the people to come and worship in. Thus was spent one of the grandest days in the history of the Kenosha Assembly and the Cause of GOD in America.

Dear brothers and sisters, are there any of you who, reading these few lines, can doubt the Spirit of GOD moving through the world today? Such marvelous results in so short a time are simply miraculous. It is not our intention to comment much upon these matters, but almost every large and prominent city in America now has a Bahai center and others are rapidly being established as competent servants are arising to go out into the world and spread the glad tidings of the Kingdom of ABHA. We hope our humble effort may inspire you to do likewise, as now the time is ripe and we have Abdul-Baha with us continually calling us to servitude in His Path. The need for laborers is great. Through our sincere love we send forth this appeal that other cities, which have not been penetrated by the Great Message, may receive a share of His Bounty.

Believe us your most humble servants and co-laborers in His Name,

THE KENOSHA (WISCONSIN) ASSEMBLY OF BAHAIS.

Address all return communications to Mr. B. M. Jacobsen, R. F. D. 35, Kenosha, Wis., or Mr. Louis Voelz, 461 Ashland Ave., Kenosha, Wis., U. S. A.

Montclair Congress of Religions

The Pastor of Unity Church (Unitarian), Montclair, N. J., arranged to have his pulpit filled during the summer just past by representatives of various religions, and called the series of lectures or sermons a "Congress of Religions." The pulpit was occupied one Sunday by Mirza Ali Kuli Khan, who delivered the Message of the Bahai Revelation. On Sunday, August 16th, Prof. Barakatullah delivered a lecture on "Sufeeism," at the end of which he said that the true Sufees today are the followers of Baha'Ollah. In former days, he added, it was a privilege to become a real Sufee, but today through the grace of Baha O'llah, every true Bahai becomes spiritual. These remarks made a very favorable impression on a pretty large audience. Many of them made earnest inquiries about the Revelation and expressed a desire to attend Bahai meetings.

Mr. and Mrs. Chas. Edsall, of No. 63 South Fullerton Avenue, Montclair, realizing the importance of following up the work of Brothers Kahn and Barakatullah, have arranged for meetings at their home every Sunday afternoon at 3:45 o'clock, which they have invited various Bahai teachers to attend. The first of these meetings was held Sunday, September 6th, and was conducted by Mr. Wm. H. Hoar, of Fanwood. The meeting on Sunday, the 13th, is to be addressed by Mr. Harris, and on Sunday, September 20th, Mr. Howard MacNutt is to have charge.

All the friends are invited to these meetings, and the larger attendance, of course, the more effective will be the work.

Brockville, Ontario, Canada

This summer, Mirza Enayatullah and Prof. M. Barakatullah were the guests of Mr. Percy Woodcock at his beautiful house, situated on the banks of the river St. Lawrence, at Brockville, On-

tario, Canada. During their stay there, Mr. Woodcock invited from time to time several ladies and gentlemen to introduce them to his guests. The conversation invariably drifted to the Bahai Revelation. In the beginning, those who heard it for the first time were naturally astonished; but when the discourse advanced a little further the spirit of opposition was softened, and gradually the attitude of astonishment was changed into admiration before the meeting came to an end. At some meetings the whole conversation took a scientific turn and the Bahai Revelation was introduced by the teachings of science; at other times it took the form of spirituality, and again, at other times, the conversation turned on the prophecies of the Bible. In this way a little seed has been sown this season which may grow into a healthy and good crop. In some cases the suggestion of the solution of several knotty problems of sociology and also of economic difficulties through Divine Revelation, strengthened by historical evidence, did not fail to make a good impression upon men of that turn of mind.

Prof. Barakatullah had the privilege of attending the Sunday school in the Presbyterian church in Brockville for three consecutive Sundays and took part in a debate on the subject of the "Millennium." Although the class was composed of old men, strictly orthodox, it was influenced by the citation of facts and figures concerning the Bahai Revelation, notwithstanding the fact that the pastor of the church took the view of the second coming of the Christ in the light of each soul's conversion to Jesus.

It was a rare privilege and a great pleasure to hear Mirza Enayatullah Esphahani recite the poems, the tablets and other writings that proceeded from the pen of the Blessed Perfection.

Brooklyn

During the season 1907-1908, the Brooklyn Assembly reorganized its Board of Counsel and appointed an Auxiliary Board of Maid-servants. Although Brooklyn energies are to a great extent devoted to the New York meetings, yet a great deal of local and distinctive Bahai work has been accomplished during the past year. Brooklyn is a unit in Bahai Faith and Love. There has never been a ripple upon the strong, forceful current which flows from heart to heart and loses itself in the Great Sea of the Abha Manifestation. This unity and harmony can be attributed to the fact that the Brooklyn believers have steadfastly centered themselves upon the Word and made its exposition the central point and purpose of their development. Throughout the year the regular Nineteen Day Feasts have been held, the attendance running as high as eighty-two. As these joyful celebrations are held in the homes of believers, the stimulus and cementing influence can be readily understood.

The season ahead of us promises very great results. The Assembly is full of workers and the wonderful Spirit of Oneness which thrills and animates our Assembly must inevitably bring forth its blessed fruits. HOWARD MACNUTT.

The Cause in and Around Boston

(From Harlan F. Ober.)

The Boston Bahai Assembly has been holding regular meetings for approaching two years, but meetings for the purpose of teaching were in progress for a considerable time before the establishment of the Assembly.

In the beginning the teachers were principally from the New York or Chicago Assemblies and also from Montreal. Now the greater part is carried on by the believers in and around Boston with lectures from time to time by those coming from other cities, who give the results of their studies and also bring the good news from the various Assemblies. In this way Boston has kept

in close touch with the Cause elsewhere.

The Boston Assembly is composed of believers not only from Boston proper, but also from most of the cities and towns near by, for the Message has been given in those places. The meeting place has been in both Boston and Cambridge, and from the beginning the spirit of the meetings has been remarkable.

From the fall of 1906 till late in the summer of 1907 the numbers who came to the meetings were large, and the interest manifested was great. The Message was given to hundreds of people and many who became believers and have moved away, are carrying on the work in other Assemblies that they have established.

The attendance during the last winter up till the summer season was not as great, on an average, as during the preceding year, but there was more regularity and the work was put upon a firmer basis. Affairs were taken up and discussed by a Board elected by the Assembly, and, following the commands of Abdul Baha, the Message was given in places around Boston where it had not before been delivered. God willing, Assemblies will be established in these places before very long. Already one Assembly has been formed in Beverly, where some of the leading teachers in the country have spoken, and much interest has been shown. In Topsfield, a small town some twenty miles or more from Boston, many meetings were held during the last year and these were all well attended. In Leominster, Mass., there have been very interesting meetings held, and at these meetings two have usually spoken, a man and a woman. These meetings have been most satisfactory. The command of Baha'Ollah that two should go on these journeys to give the Message, has been followed out wherever possible, and the results have always been well balanced meetings.

It is estimated that probably five thousand in and around Boston have heard the Message during the last five years. It is impossible to estimate how many have indirectly heard it. The Boston Assembly is growing slowly and surely, seeking unity and singleness of purpose, rather than numbers, and is trying to meet the problems that come by prayer and consultation.

There is a complete organization, with a Board, Executive Committee, and special committees on the Temple, on Feasts and Hospitality, on publication, etc. It has been found that by following these methods more can be accomplished in the Cause of God, and there is more satisfaction among the believers.

Spirit

"Spirit is the highest and supreme development of the soul. Soul is the material or outer self—the Mind. Mins is the action of the Soul's powers. The body is the physical covering or medium in which Mind acts and functions. At death everything but Spirit is destroyed and becomes extinct."

ABDUL BAHA.

If thou art a Musselman, go stay with the Francks; if thou art a Christian, mix with the Jews; if thou art a Shuah, mix with the Schismatics. Whatever is thy religion, associate with men of opposite persuasions. If thou canst mix with them freely and art not the least angered whilst listening to their discourse, thou hast attained peace, and art a master of creation.—*Arabian Scriptures.*

To him who on these pinions has risen and soared away to the throne of the Highest, all religions are alike; Christians, Moslems, Guebers, Jews . . . all adore Him in their several way and form.—*Persian Apothegm.*

Denver

From Denver, Colorado, under date of August 29th, we have the following:

"Yours of recent date received and I am very much pleased to learn that the Bahais are at last to have a printed messenger that will visit the home of every believer, keeping all in touch with the current news of the work and also strengthening the marvelous spirit of humanity and loving helpfulness manifested by all of those accepting the revelation.

There was at one time, several years ago, a group of about 20 believers in Denver, but it disintegrated, some leaving the city and others losing interest, until the few earnest ones remaining have not been able to meet regularly. Mr. Chase, of Chicago, passed through Denver recently and talked to a small company of Divine Scientists, who, by the way, are giving the movement more attention than formerly. Although I cannot report stated meetings I know that some of us here are doing good work with the numerous pamphlets so kindly furnished us by believers in Chicago and elsewhere.

I hope to be able to report work of more interest and activity in the future. With greetings of love and praise to all, I remain

Very truly yours,

MRS. FRANCES WALDEN,
Care Moffat Road,
723 Majestic Bldg.

Washington

The Bahai meetings in Washington, as we learn through Brother Frank J. Phelps, have been continued during the summer, but have not been very well attended for the reason that so many of the friends have been out of the city scattered at the various summer resorts around Washington, the most important, from the Bahai viewpoint, being Colonial Beach and Stonyman Camp. A number of the friends go to spend the summer at each of these places and Bahai meetings are held. The latter place is a beautiful spot on the Blue Ridge Mountains not far from Harper's Ferry, Virginia. Here, with the invigorating air of the mountains, beautiful scenery, an abundance of pure water and spiritual companionship and association, one gets close to the heart of things—close to God. The place is managed by Mr. Pollock, the brother of "Assaya," formerly Miss Pollock, now Mrs. W. P. Allen. Here, inspired by the example and enthusiasm of Mrs. Allen, who is one of the most active and effective workers among the maid-servants in this country, a number of meetings and feasts have been held during the summer. One of the most pleasing results of these has been the raising of a sum of money for the Temple fund.

Our dear little Mrs. Barnitz is the presiding genius at Colonial Beach, and there, too, during the summer the friends have gathered, as heretofore, and continued the work of holding meetings and teaching, and quite a handsome sum has been raised at the Beach for the Temple fund by renting tents to campers. Besides the amounts raised at Stonyman Camp and Colonial Beach during the summer, the Washington Assembly proper also has some money on hand which has not yet been sent to the general fund at Chicago.

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Announcement of Meetings

NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street., September 20th and 27th, Mr. Harris; October 4th, 11th and 18th, Mr. MacNutt. Subject to change.

Regular meetings every Friday evening at 8 o'clock, at the studio of Miss Juliet Thompson, No. 119 East 19th Street.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. Arthur P. Dodge, 261 West 139th Street.

Regular meetings every Sunday evening, at 8 o'clock, at the home of Mrs. E. E. Gibbons, No. 83 Madison Avenue.

BROOKLYN.

Regular meetings every Sunday afternoon at 3:30 o'clock, at the residence of Mr. and Mrs. Howard MacNutt, No. 935 Eastern Parkway.

JERSEY CITY.

Regular meetings will be resumed by the Jersey Assembly, beginning Sunday, October 4th, at 8 o'clock P. M., at No. 550 Newark Avenue. The friends in New York are especially requested to encourage these meetings by their presence.