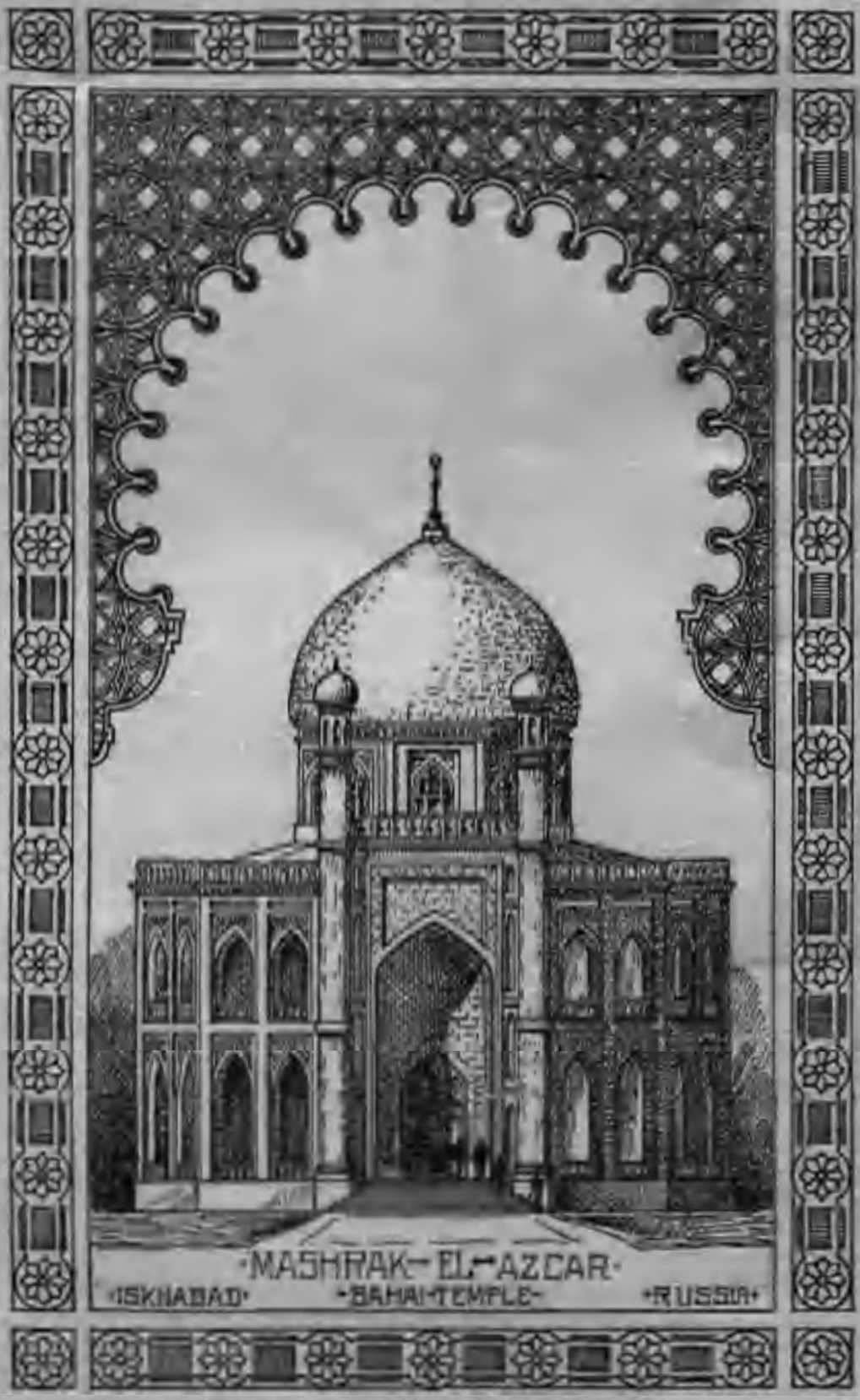
# The Bahai Bulletin

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# The Mashrak El Azcar

"I beg of Thee, O Thou, Beloved of the hearts of Thy lovers—by the manifestation of Thy Commandments, by the depth of Thine Inspiration, by the heights of Thine Exaltation, and by the stores of Thy Wisdom—forbid me not from visiting Thy Sacred House and Holy Abode. Permit me, O my God, the privilege to drink from the fountain of its holy place, to wander around its courts, and to stand beside its gates: For Thou art He, who is, was and ever shall be, Powerful and Mighty! Nothing can be hidden from Thy Knowledge! Thou art He who has all the Power, the Majesty and the Glory! Praise be to God, the Lord of all the worlds!"

Baha 'o 'llah.

By Gertrude Bulkema.

Before this is read by the friends throughout America, the delegates to the First Bahai Temple Unity Convention, held at Chicago, March 20th to 23d, will have returned to their respective Assemblies and the good news of what transpired at that gathering will have become known to many. But for those who have not been privileged to meet the delegates upon their return, we give a brief outline of this great event in the Cause of El-ABHA.

The Spirit present at those never-to-be-forgotten meetings has been likened to the Spirit present in the Holy Household at Acca. From the moment of the opening of the Feast on Saturday night the Spirit became manifest, continuing throughout the beautiful sacred service on Sunday morning, the visit to the site of the Temple in the afternoon, the business sessions of Monday, the open meeting to the public on Monday evening and the business sessions of Tuesday.

It was fitting that such an occasion as this should commence with the Feast of the Naurooz, the New Day, following upon the 19 day Fast. Saturday night, the 20th, the residence of Mr. and Mrs. L. W. Foster, 3502 Lake Avenue, was crowded with the many delegates and the Chicago friends to partake of the material and spiritual Feast. During the anointing of the friends with rose water, Mirza Raffe chanted a Tablet in Persian. Then followed the reading of Tablets in English by Mr. Albert R. Windust, who conducted the services of the evening. While the many courses of delicious food were being served by the maid-servants of the Chicago Assembly, Mr. Haney, who had just returned from Acca, spoke with great earnestness and feeling of his visit with Abdul-Baha in the Holy Household. Every word carried conviction, visibly affecting all present. Having with him notes taken stenographically by Mrs. Haney while at Acca, the remainder of the evening was devoted to listening to them. As these words were read with eloquence and power, the heart and soul of Abdul-Baha seemed present and the Power of the Presence submerged all else.

Sunday, the 21st, was an ideal opening spring day. At 10 o'clock the delegates and friends began to assemble in Corinthian Hall, Masonic Temple, but it was nearly 11 o'clock before the blaze of electric lights announced the commencing of the meeting. The platform was decorated with palms and flowers, and to the left of the hall were banked the singers of the Chicago Assembly, who had prepared special music for the occasion. The opening chords of the piano prelude silenced the assemblage and the limpid tones of a beautiful violin solo, rendered by Miss Lena Moneak, quieted the soul.

The assemblage arose and sang with spirit, "His Glorious Sun Has Risen," a Bahai hymn composed by Mrs. L. R. Waite. Mr. Thornton Chase, who conducted the service, read the "New Year's" Tablet, revealed by Abdul-Baha (see pages 38 and 39, "Tablets of Abdul-Baha"). Then followed a recitation, in unison, of the "Baha alphabet," also composed by Mrs. Louise R. Waite, by

the children of the Chicago Assembly Sunday School. Mr. Charles Currier read the 24th Psalm, which was followed with an excellent rendering of the anthem, "King of Kings" (Simper), by the singers of the Chicago Assembly under the direction of Mr. Albert R. Windust, incidental solo by Miss Bessie Diggett.

After the reading of the glorious Festival Commune, revealed by Baha'o'llah, and a few moments of silence, the singers, quietly, while seated, rendered "Lovely Appear" (Gounod) as a greeting to the delegates and speakers.

Mr. Haney spoke of the great religious wave sweeping around the planet, of which even the secular minds were beginning to take cognizance, and how we as Bahais knew the centre of this great world-wide movement to be in Acca, concluding his remarks by reading from notes recently taken while in the presence of Abdul-Baha.

Mr. B. M. Jacobsen, of Kenosha, spoke briefly and effectively. Mr. John S. Crowley, of Boston, gave testimony to the virile power of the Bahai Revelation.

Mr. Mountfort Mills, of New York, said: "You can have no conception of what this meeting has been to me. It is beyond my own understanding. Confirmation such as this simply sweeps out of existence any suggestion of doubt of this great movement and the upbuilding of the Temple of God throughout the world. I have felt at times that that confirmation could come only through a visit to Acca. We have all seen the result in our different friends who have been to Acca and who have come back overflowing with the Spirit which we felt that we did not have."

The assemblage arose and sang heartily the universal Bahai hymn, "Great Day of God," composed by Mrs. Louise R. Waite.

Mirza Raffie then arose to chant a Tablet in Persian. With tears in his eyes he said: "This is the third time in my life that I have felt the Spirit very deeply. The first time was when I first came into the light of the Message and I was taken to a meeting of the believers; the second time when I first met Abdul-Baha; and the third time this morning. It is a glorious morning, the Feast of Naurooz and a Spiritual Feast. I do not see how any man could doubt after seeing, after listening to the call of the Spirit here this morning."

Mr. Hoar, of New York, recalled his visit to Abdul-Baha, and all were visibly affected thereby.

Mr. Charles Mason Remey spoke of the power of the Bahai Revelation to unify mankind.

After singing "Tell the Wondrous Story," another Bahai hymn, addresses were made by Mr. D. D. Babcock, of Seattle, and Mr. Albert H. Hall, of Minneapolis, and the hearts of all present were moved.

Then Mr. Howard MacNutt, of New York, swept the heartstrings again and gave the keynote in speaking of the descent of the Spirit in these days and our added responsibility therefrom.

As a closing number the singers sang "The Prophetic Song" (Parker).

Before the friends dispersed, a large photograph of the assemblage was taken.

The afternoon was devoted to visiting the site selected for the Mashrek-el-Azkar. As the Chicago friends pointed out the land already purchased and that under consideration, the plans of the canal adjoining the property, being dug by the Sanitary District of Chicago, the view of the lake shore which so closely resembles Acca and Mt. Carmel, the happiness of the friends and delegates began to find expression, and all were enthusiastic, talking of the great Feast of the night before, the beautiful services of the morning, the delightful weather and the fine location of the Temple site.

As to the Convention proper, which was called to order the following morning in Assembly Hall, Northwestern University Building, Lake and Dearborn

Streets, the same spirit was manifest. The reports of these sessions, as well as those held on Tuesday at the home of Mrs. Corinne True, 2405 Kenmore Avenue, are to be published in detail. Therefore, no mention will be made at this time.

We must mention, however, the excellent dinner provided for the delegates and friends, served at the Briggs House, Monday afternoon, prepared by Mr. Louis Keller, Chef, a member of the House of Spirituality. The hand of love and service was evident here as everywhere throughout the Convention.

Monday night the open meeting for the public, held in the same hall, was well attended and the programme thoroughly enjoyed, Mr. Thornton Chase conducting. Mrs. Corinne True read the Tablet from Abdul-Baha, revealed expressly for the Convention. Short addresses were made by Miss Annie T. Boylan, Mrs. Emma Erskine Hahn and Mrs. Howard MacNutt, of New York City; Mr. Bernard M. Jacobsen, of Kenosha; Mr. Charles Mason Remey, of Washington; Mr. John S. Crowley, of Boston, and Mr. William H. Hoar and Mr. Howard MacNutt, of New York City. The singers of the Chicago Assembly were again assisted by Miss Lena Moneak, a violinist of exceptional ability; Miss Bessie Diggett, who sang "Face to Face," and Mr. Albert R. Windust, who sang "Fear Ye Not, O Israel."

On Tuesday evening Mr. Howard Mac Nutt gave an intensely interesting and instructive interpretation of Wagner's "Parsifal" to tthe Young People's Society of the Chicago Assembly and their friends at Room 210, Masonic Temple. About two hundred were present.

Although this practically ended the Convention, the spirit of happiness, unity and good will was manifest up to the moment of departure of each of the visiting delegates, as in every instance a party of the friends was present to see them off and wish them God-speed at their respective railroad stations, expressing to them love, giving flowers and waving a farewell with the universal salutation, "Allah'o'ABHA!"

To the foregoing account of Miss Buikema may be added, that the work accomplished by the Convention was the creation of a permanent organization to be known as "The Bahia Temple Unity," with "power to purchase and acquire the site selected and the necessary additions thereto, raise funds therefor, determine plans for and proceed to the erection of the Temple."

The Convention nominated and recommended the following delegates to represent the various Assemblies named in "The Bahai Temple Unity," subject to confirmation or election of a substitute by each Assembly:

Mr. Howard MacNutt, New York, N. Y.; Mr. William H. Hoar, Jersey City and North Hudson, N. J.; Mr. L. A. Lehmann, Spokane, Wash.; Mrs. Mary Lesley O'Keefe, Walla Walla, Wash.; Mr. Thornton Chase, Clyde, Ill.; Dr. Pauline Barton Peeke, Cleveland, Ohio; Mrs. Helen Goodall, California and Honolulu; Mr. Charles Mason Remey, Washington, D. C.; Mr. Andrew J. Nelson, Racine, Wis.; Mrs. Cora W. Renner, Sandusky, Ohio; Mr. John Harrison Mills, Buffalo, N. Y.; Mr. D. R. Sutton, Portland, Ore.; Mr. A. M. Dahl, Philadelphia, Pa.; Mrs. Anna L. Parmerton, Cincinnati, Ohio; Mr. Andrew Campbell, St. Louis, Mo.; Mr. Edward D. Struven, Baltimore, Md.; Mr. D. D. Babcock, Seattle, Wash.; Mr. Charles Ioas, Lawrence and Bangor, Mich.; Mrs. Marie A. Watson, Sugar Grove, Pa.; Mr. Charles H. Greenleaf, New York Mills, Minn.; Mrs. Charles L. Lincoln, Brooklyn, N. Y.; Mr. Bernard M. Jacobsen, Kenosha, Wis.; Mrs. John Deremo, Fruitport, Mich.; Mr. C. S. Hargis, Genoa Junction, Wis.; Mr. John S. Crowley, Boston, Mass.; Mrs. Corinne True, Chicago, Ill.; Mrs. A. M. Bryant, Denver, Colo.; Mrs. Charlotte Morton, Milwaukee, Wis.; Mrs. Marie L. Hopper,

Dixon, Ill.; Mr. Albert H. Hall, Minneapolis, Minn.

On motion of Mr. Hall, of Minneapolis, the delegates from New York, Chicago and Washington, D. C., were requested each to name an additional representative. The New York delegation reported the name of Mr. Roy C. Wilhelm, the Washington delegation the name of Mr. E. C. Getsinger, and the Chicago delegation the name of Mr. Arthur S. Agnew.

The following were nominated and recommended by the Convention to act as the Executive Board of The Bahai Temple Unity:

Mr. Arthur S. Agnew, Chicago; Mrs. Corinne True, Chicago; Mr. Bernard M. Jacobsen, Kenosha; Mr. Albert H. Hall, Minneapolis; Mrs. Anna L. Parmerton, Cincinnati; Mr. Mountfort Mills, New York; Mr. Charles Mason Remey, Washington; Mr. William H. Hoar, Jersey ity; Mrs. Helen S. Goodall, Oakland.

The New York Assembly, acting under the provision that the members of the Bahai Temple Unity were nominated by the Convention subject to confirmation or election of a substitute by the various Assemblies, held a meeting at which the name of Mr. Mountfort Mills was substituted for that of Mr. MacNutt as one of the New York members of the New Temple Organization.

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# A Letter from Sydney Sprague

TEHERAN,
c/o MIRZA AZIZOLLAH KHAN,
RUE ARBAB JEMSHIEL.
March 21, 1909.

To ———

I am writing you this letter at the close of a beautiful New Year's Day. The weather has been so warm that we have been able to sit out of doors. The fruit trees in our garden are all in blossom and there are many flowers out, hyacinths, violets and narcissus. I don't imagine you are enjoying such a spring day in Chicago. There has been a constant stream of visitors all day long, for it is the Persian custom to make calls on this day, as it is with us. Every one, too, must put on new clothes as we do at Easter. They have the nice custom, which we have not, of embracing when they meet and saying: "May your New Year be blessed."

I wonder what there is in store for the Persian Bahais this year? Certainly it has not begun very auspiciously, for the country is in a very bad state at present. Business is at a standstill, and so there is no money and much hardship and suffering. Every one is fearing that some terrible calamity will occur. Indeed, there is much danger to life and property at present. The believers are the only ones who have calm, untroubled minds, for their wonderful faith sustains them. They know that whatever happens is for the glory of God and His religion. And at such a time of difficulty they have done a very wonderful thing. At a time when money is so scarce and it is so difficult to make both ends meet, they have raised a large sum of money to send to Chicago for the Mashrek-el-Azkar; and if you knew how they have raised this money, you in America would indeed appreciate it. It has been often the widow's mite. Every one, no matter how poor, wants to give something—if only a few pennies. Those who have nothing try to sell some article they possess to get money. The women and even the children want to give. I think that no sum of money has ever been collected and given with such desire and love. And think of the wonderful significance of it! For years and years enormous sums of money have been collected in America to send to Persia and the Orient for the cause of religion,

but not a penny has gone from the East to the West. Now a miracle has taken place and the people of the East are making sacrifices to help their brothers in the West. Before the Blessed Manifestation appeared in the world could any one ever have imagined that Persia would one day stretch out her hands to help America build a Temple to God? Surely this glorious act of generosity and fraternity should spur on the Americans to raise funds and finish the Temple. I think all of America will be impressed when they know what the Persian Bahais have done.

Will you write and tell me about the progress of the Temple work? Have you any photograph of the site?

I was so pleased to receive the photos of you and your daughter Arna. Please thank her for me. I am sending one of mine taken in Persian costume. Many thanks for the books. I am sorry to be so long in acknowledging them, but really my work in the school takes up nearly all my time. We are having a week of holidays now for the Naurooz.

Will you tell me when Dr. Moody thinks of coming to Teheran? At present things are so unsettled here, but I suppose she will be guided entirely by the Master. Please tell her that I should like to hear from her some time. There may be things she would like to know that I could tell her.

Kindly wish all the friends in Chicago a happy New Year for me, and with best greetings to you and your family,

Yours faithfully in His service,

(Signed) SYDNEY SPRAGUE.

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# The Message

"For as the lightning cometh out of the East, and shineth unto the West; so shall also the coming of the Son of Man be."

By Charles Mason Remey.

In these latter days when knowledge is increased and many are running to and fro in quest of Truth, a Voice from the Holy Land is heard, calling men from all regions to Unity in belief, in faith, and in the love of God.

In the wisdom of the all-pervading Providence, there is never a need of mankind which is not provided for. At this present time the great universal need of mankind is for spiritual enlightenment. This need is not confined to any one or several conditions of men, but to all conditions of men in all countries. Together with this world-wide need has come The Light which man is seeking. It is the great Latter-day Revelation of Truth which has been foretold by all Prophets and Seers. That movement which is destined to unite all people in the one brotherhood of The Spirit under the Banner of the Lord. It is the coming of the Kingdom of God upon the earth.

Each of God's Messengers and Prophets brought peace and spiritual comfort to those souls who received their messages of Truth, but to the world in general they brought no peace. However, they all foretold the coming of a great teacher, the Lord of mankind, who, in the fulness of time, would come and establish among men the heavenly reign of universal love and righteousness.

In the appearance of Baha'Ollah, with His Forerunner, The Bab, and His Branch, Abdul-Baha, all of the prophecies relative to the coming of the Lord in the latter days have been fulfilled. Baha'Ollah is He Who was to come bringing God's reign of Joy and Peace to all mankind.

In Persia, in 1844, the *Bab appeared proclaiming the coming of "He Whom God would Manifest"—One endowed with the Divine Spirit, Who with manifest power was soon to arise and establish The Kingdom in the souls of men. The mission of The Bab covered a period of six years, ending in His martyrdom by the hand of the Mussulman Clergy.

Not long after The Bab was martyred, The One whose coming He foretold arose in the person of Baha'Ollah. Under great persecution, He and the band of His followers were sent in exile from Persia to Irak, to Turkey, and finally to the prison city of Acre on the Mediterranean in Syria. Here he remained until His earthly mission was ended in 1892. During His ministry, He gave His Divine Teachings to the world, yet His Cause was not then universally established. In His Writings He designated His eldest son, Abbas Effendi, as The One Chosen to establish in the world this great Cause of Unity.

Abbas Effendi calls himself Abdul-Baha Abbas, which means "Abbas, the servant of God," and by this name He is known to His followers, the Bahais. By His life of service, He is exemplifying and establishing The Cause of Baha'-Ollah, bringing Spiritual Joy and Peace to all who know Him.

By His life, He is opening the door of bounty to all men, and through Him it is possible for the world to come into the knowledge of The Kingdom. He is One with God and One with man. He is the Chosen Channel through which God is now reaching and redeeming His people.

Abdul-Baha stands before the world pre-eminent as a Bahai. He attributes all to the Grace and Munificence of The Father. Outwardly He bears the Name and inwardly the Spirit of Baha'Ollah. Abdul-Baha appeals to each soul in the light in which that soul needs Him and is seeking Him. He is as a Light, giving light to all in the measure and degree in which each individual is able to receive, each receiving according to his own capacity. When the door of the soul is closed, He knocks thereat, making an impression which the seeker may only realize years afterwards, when the Spirit enters into his heart. On the other hand, when a seeker goes to Abdul-Baha with his heart open and his soul unfettered by human imaginations, he returns filled to overflowing with the Joy, the Love and the Peace of The Kingdom which is proceeding from Him, The Centre of the Covenant. Those who seek this Divine Guidance, receive that for which they seek, for in this great day Abdul-Baha is the unique source of the Divine Light of Unity of which mankind is so sorely in need.

The blessing of personally visiting Abdul-Baha is great, yet this visit is not at all necessary n order to see Him spiritually. The Spirit of Abdul-Baha is the Spirit of the Blessed Perfection, Baha'-Ollah, and this Spirit encompasses all conditions. It penetrates and enlightens the uttermost parts of the universe, bringing with it the composure and assurance of The Kingdom. Those who are awake to this Light have, in spirit, met with Abdul-Baha, whether or not they have seen Him in the flesh. This is the greatest of all blessings—to be spiritually awake and hear the Lord's call to His people to Unity, in Spirit and in Truth, and to respond thereto, and arise, as He has commanded, to serve in establishing The Kingdom.

One principle in Abdul-Baha's life impresses one much—it is His great love for all people and His fearless and frank way of manifesting it by word and by deed. In this and in all other matters we must follow Him, if we desire to become His disciples. This is the keynote of His power and is the only means through which His followers can become the spiritual conquerors of the world. We are to love all humanity, and fear-

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

lessly manifest this love through fellowship and service, in order that the people may be attracted thereby, and brought to see the power and realize the blessing of the Bahai Faith.

It is a spiritual principle, that that which is not manifested tends to remain dormant and finally to become extinct; while, on the other hand, that which finds expression, receives thereby new vigor, and tends to become more and more powerful. We should therefore suppress all sentiments other than those of love for mankind, and not allow them to manifest through us, for they are the powers of darkness from which we must be freed. On the contrary, every atom of love and good-fellowship which we feel toward mankind should find its fullest expression in our words and deeds, for by so doing, this force within us will be augmented, and will radiate from us, carrying with it conviction, faith and the love of God to all with whom we come in contact; thus we will be accomplishing that whereunto we are called and commanded.

Often we fear the criticism and animosity of those who oppose us, and we shrink from contact with them. Even sometimes we anticipate their attack and guard ourselves against the same. We should always be armed and guarded, but not according to the wisdom of this world. Love is our fortress, and through it we will conquer all mankind. Fear and love cannot go together, so we must cease fearing the darts of the enemy. We must receive all censure and slander with an untroubled spirit and with a heart full of love. We will suffer by so doing, but the fruits thereof will appear, and will outweigh our sacrifice. When not one trace of fear or rancor remains to be awakened in our hearts, then, then we will have a power over men, a God-given power which is of The Kingdom.

The frank expression in daily life of our love for mankind dispels all fear on our part, and enables our love to reach and to penetrate the heart of every seeking soul. Nothing opens the door of friendship more widely than frankness, and nothing closes it more securely than the fear of being misunderstood.

Let us all follow Abdul-Baha's example of frankly showing the people that we love them and wish to serve them, remaining fearless of being misunderstood, and assured that we are following in the footsteps of Him Whose mission it is to guide us, and knowing that only by following His example will we be able to accomplish the work of service which God, in His great mercy, has called us to perform.

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"Reproach not thine own soul, but know thyself;
Nor hate another's crime, nor loathe thine own.
It is the dark idolatry of self
Which, when our thoughts and actions once are gone,
Demands that man should weep and bleed and groan;
Oh, vacant expiation! Be at rest:
The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers, where peace might build her nest."

—Shelley.

# A Letter from the Bahai Assembly of Iskhabad, Russia, to the Bahai Assembly of Washington, D. C.

"Happy are the souls who, in these days of God are endowed with seeing eyes and understanding hearts, have attained to the fruits and results of their creation and are living in accord, one with the Divine Commands. It is hoped that through their praiseworthy endeavore and pure intentions, the thick and impenetrable clouds of ignorance may be dispelled and the world-wide darkness be removed, so that the effulgences of the Lights of Truth may illumine the world of spirits and minds, the Breezes of Celestial Life be wafted over the dead bodies and smouldering bones, and the world and the nations be adorned with the garment of a New Creation.

"According to what one sees in these days and hears of the news of progression, arriving from all parts of the world, a natural desire for advancement and development is marked in the people of every country and an involuntary impulse for the well being of humanity is noticed in all the circles of broad-minded individuals.

"Therefore the Friends of God, who through the Infinite mercy and bounty of the Almighty are the victorious leaders, the skillful physicians, the compassionate nurses and the sympathetic advisers of the people of the world, must undoubtedly heal the sick body of humanity and administer an antidote for the poison which infects the members of the children of men."

As the discussion has reached the point of true idealism, it is better for us to insert here one of the divine tablets, which is revealed by Abdul-Baha, the Possessor of the Visible and Invisible, to the "Afnan" Haji Mirza Mahmoud:

"Upon Him Baha Ollah.

*He is God.*

O thou who hast clung to the pure hem of the Branch of the Blessed Tree—Behold thou the world and the inhabitants thereof with a seeing eye. It is the greatest theatre in which humanity plays its part. Thou seest hosts of people, running in the Arena of profit and loss and the waves of the Sea of madness are visible and apparent in many parts. Uproarious voices are raised, and clamor, revolution and intense tumult reaches the ears of the discerning ones. Bitter quarrels and strife are waged between capital and labor, and with swords and arrows, spears and daggers, battles are fought between the lowly and the high. Everywhere the regiments of the Armies are drawn in battle array and the infernal and destructive artilleries are mounted on every side. The gleaming brightness of the swords of enmity is seen from afar and the intense brilliancy of the spears of hatred is illuminating the black darkness of the night and dazzling the eyes. By the above statement is meant that the implements of warfare, struggle, battle and slaughter are prepared and ready in utmost completeness. On the other hand thou hearest the voice of music and harmony, the melody of lutes, harps, organs and songs, and seest the signs of joy and happiness, mirth and cheerfulness. Here thou observest the spectacle of the attachment of the people to gold and silver, and the display of decorations, tinsels, earthy pageants, pomps, worldly ambitions and covetousness are the conditions of the ephemeral world. And there thou hearest the moans of helplessness and lamentation, the groan-

ings of pain and sufferings and the cries of terror and impotence. The wailing of the weeping ones, the deprecations of the afflicted ones, the grief of the distressed ones and the despair of those drowning in the Sea of Tests are ascending toward Heaven, fervently begging help and succor. Hither thou beholdest the burning pangs of separation, the enkindlement of the Fire of longing and the scorching flames of yearning, and yonder thou seest the agitation and raging of Kings and heedless ministers, the contention and rivalry of thoughts and ideas of senseless leaders and the consultations, tactics, strategies, devices, constructions and destructions, fame and notoriety of the Counsellors of Kingdoms and Empires. To sum up, when thou ponderest upon the results, ends, promises and conclusions of all these spectacles, thou shalt realize assuredly that all these are as fleeting mirages and its sweetness followed by bitter poison, and few days shall pass before all these conditions will become nonexistent. But when thou closest thine eyes to this darkened world and openest them to the Realm on High thou seest only Lights, and everything imperishable, eternal, everlasting and immortal. There the reality of mysteries is unveiled to thee. Therefore happy is the soul who has not attached his heart to the allurements, seductions and ease of this mortal world. Nay, rather, with purity, freedom and excellence is dependent upon the Eternal World.

Upon thee be Baha.

(Sig.) Abdul Baha Abbas."

O ye spiritual friends * * * In this Blessed Tablet, Abdul-Baha tells of the uninterrupted waves of the Sea of Nature and the increased conditions of the Night of Darkness, which have enveloped every section and community of the world, drawing them toward the Valley of Destruction, the Wilderness of Nonexistence and the Desert of Ruin. Therefore it is possible that some of the souls, who see that the people are engulfed in the Worlds of Negligence and Heedlessness and are drowned in the Seas of Passion of Lust, may unthinkingly draw the conclusion that, with these opposing forces, it will be impossible for the River of the Cause of God to flow, the Light of the Command of God to appear and the Heaven of Religion to be cleared. On the contrary, those who have drunk from the Wine of Assurance, see with the eye of Reality and true Insight that the all-conquering torrent of the Cause of God shall ere long sweep away all barriers and flood-gates of difficulties, and remove entirely, in its onward flow, every resisting force.

You have written that the friends in America long to visit Oriental Believers. We too share this longing in a greater degree and with all our hearts and souls ask from the True One the realization of this desire. But as material impediments bar the way of physical meeting we thank God that the Doors of Spiritual Communion are opened by the means of affectionate letters.

Man can reflect his thoughts, love and affinity in all their grades of perfection in written words, and through them be the cause of joy to expectant hearts to such an extent that the readers can see the Reality of the writer. Although his body may be invisible and the people of material sight deny his existence, yet his spirit is in these words, for the soul inhabits the world of spirit, not matter, and is not bounded by the restrictions of time and space. Therefore at all times and under all circumstances, this kind of meeting is possible everywhere and depends upon the unity, affinity, friendship and sympathy of souls and realities.

Praise be to God, that through the Mercy of our Lord the El Abha and the teachings and instructions of His Highness Abdul-Baha this unity is realized among the friends, this gift and present is bestowed upon all and this Heavenly

Food is granted to every one. That is, every one is quickened through the same spirit, enlivened through the same fragrance, stirred into cheerfulness by the same Breeze, advancing toward the same Horizon, present at the same Gathering place, singing the same Song and drinking of the same water. Consequently, O ye friends of God! Ye who are freely soaring in the Heaven of Sanctity; ye who are the confidants of the Shekinah of the People of Insight; ye who are the sympathizers of the Sorrows of Humanity, endeavor ye, so that the evils be removed from the eyes; unlocking the hearts with the Key of the Most Great Name; opening the way of Salvation and Success to every one; leading the people toward the Goal of their Longing and making them to sit around the Table of Spiritual Peace and Heavenly Beatitude.

The believers of Iskhabad are indeed rejoiced and made happy by the kindness of the American friends; and from the depths of their hearts send spiritual greetings of Allaho Abha to every individual, especially to the one who has arisen to spread the fragrance of love, Mr. Charles Mason Remey, and to the beloved of the hearts of the servants, Mirza Ahmad.

We request of these two, to spread the copy of the translation of this letter to other states of America and deliver the wonderful Abha greeting of the friends of this City to all the Bahais in that Land. ISKHABAD ASSEMBLY,

(per) Sheik Mahmud Ali of Ghain.

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# Letter from Roy C. Wilhelm

ENGLEWOOD, N. J., May 17, '09.

To the BULLETIN:

I have just returned from a business trip during which it has been my great privilege to meet the friends in many of the Western Assemblies. I find everywhere that indescribable something which marks the followers of GOD in this Great Day and makes them stand out clearly from among the peoples of the earth. I wonder if this is the "white mark' which His people were to wear "in their foreheads"?

I stopped a few hours in St. Louis, where I had the pleasure of meeting the friends on Sunday afternoon. Arriving in Kansas City the following morning, I found a letter from Mrs. Ford, whom we met in Paris on her way to Acca as we were returning, asking me to come to her home that afternoon to meet a few friends and inquirers. As my schedule gave me but one day there, I had to cut business short to accept her invitation. I met some thirty at her home, a number of them Bahais—her spiritual children—and it was altogether a spiritual feast.

I did not know of friends in Texas and Arizona cities, so did not again meet the friends until reaching Los Angeles a few days later. To my great surprise I found some of the Los Angeles friends awaiting me at the station (I did not suppose they even knew the train upon which I would arrive); strange, but we seemed to know one another at once—the same experience we had among the friends in the Orient and with which you are also doubtless familiar. That evening there were some thirty-five gathered together, and the following evening in Pasadena I met some twenty, who came notwithstanding a regular deluge of rain.

Continuing along the Coast, I met the friends in Oakland, Portland, Seattle and Spokane, and as I worked eastward I had the same pleasure in Minneapolis, St. Paul, Milwaukee, Kenosha, Chicago, Washington and Baltimore. In some of the other cities, Winnipeg, Fargo, Pitts-

burg, etc., I met inquirers. To me it seems that the Cause has made more real progress during the past year than during the previous years I have known of it. Upon all sides one sees a quiet earnestness and determination that is doing things.

I continually hear ringing in my ears His words, "Tell the people what you have" and "Spread the Message," and almost daily I had the opportunity of telling the News to some soul. In one or two instances it almost seemed that people regularly came to me asking what it was I held. The subject was never forced—rather, the way seemed to naturally open, and my "suspects" ranged all the way from a missionary returning to Japan to the colored porter on a sleeper, this latter a soul ripe for the Word. He told me he studied the Bible with his wife, who had been educated for a missionary, but added that he had "upset her plans."

I do not believe that the most skeptical could make this round without becoming impressed with the Power of this Revelation and its wonderful accomplishment even in this material time and country. Blessed are those who know.

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# Outline for the Bahai Calendar

Furnished by MRS. CORINNE TRUE.

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:

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| January 19th | July 13th |
| February 7th | August 1st |
| March 2nd | August 20th |
| March 21st | September 8th |
| April 9th | September 27th |
| April 28th | October 16th |
| May 17th | November 4th |
| June 5th | November 23rd |
| June 24th | December 12th |

December 31st

The following Days and Seasons are observed by the Bahais:

"The Feast of Narooz"—The Bahai New Year—March 21st.

"The Feast of Rizwan" (Paradise—commemorating the declaration of the Blessed Perfection in the Garden of El Rizwan, in Baghdad, April 22nd, 1863. This season of feasting lasts twelve days —April 22nd to May 3rd, inclusive. The first, ninth and twelfth days (April 22nd, April 30th and May 3rd) are specially celebrated.

"The Anniversary of the Declaration of the Bab," May 23rd (1844).

"The Anniversary of the Departure of Baha'o'llah," May 28th (1892).

"The Anniversary of the Martyrdom of the Bab," July 9th (1850).

"The Anniversary of the Birth of Baha'o'llah," November 12th (Born in Nur, Persia, 1817).

"The Feast of thte Appointment of the Center of the Covenant," November 26th.

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

"The Month of the Fast"—March 2nd to 20th, inclusive—during which no manner of food nor drink is to be taken between sunrise and sunset. The nights are to be passed awake. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and those who give suck are free from this obligation.

The deliberations of the Assembly were conducted in the utmost spirit of harmony and unity, not a single dissenting voice being raised nor a minority vote cast. The brothers selected to serve on the Board have all been proven in their energy and fidelity in the Cause, and supported as they are by an absolute spirit of Oneness, must be a source of great advancement, and will certainly receive the confirmation of the Spirit.

The new Board held its first meeting April 7th and organized by the election of the following officers: Chairman, F. B. Hawkins; Vice-Chairman, Chester L. Hall; Treasurer, Howard MacNutt; Secretary, F. E. Osborne; Librarian, Thos. MacMechan. Mrs. Charles L. Lincoln was selected Treasurer of the Temple Fund.

Secretary's address, 575 Dean Street, Brooklyn, N. Y.

Brother William H. Hoar, between whom and the Brooklyn Assembly exist inseparable ties of Love and Unity, was unanimously chosen an Honorary Member of the Board of Consultation.

At the conclusion of the meeting of the Board the members thereof joined with the Maid Servants, who had been assembled in another room, in the reading of tablets and a brief study of the Word. This program will be followed at all the meetings of the Board of Consultation and the Auxiliary Board, which will be held on the first and third Wednesdays of each month.

The Sunday evening meetings at Lockwood Academy, 138 South Oxford Street, have been a decided success, showing a steady growth in attendance and in interest, many inquirers having received the Teachings and been brought to a realization of the Glory of the Blessed Perfection. When this meeting place was secured, last November, it was thought sufficiently commodious for the needs of the Assembly, but with the steadily increasing attendance it seems probable that by the time of the expiration of the lease on June 1st a larger hall will have to be secured.

Mrs. C. L. Lincoln and Mrs. Howard McNutt, delegates to the Temple Convention in Chicago, addressed the meeting on April 3rd, and the hearts of the beloved in this city were filled with reciprocity of the love that was manifested toward the Eastern delegates by our brothers and sisters of the West. The speakers were overcome with emotion when they attempted to relate their experiences. "Wonderful! Wonderful!" was their description of the Love and devotion of these Western Bahais to the Cause and to each other. One look at the shining faces of these returning delegates is assuredly a convincing proof of the power of the Bahai Spirit. Truly it is in competent hands that God has placed the building of the Mashrak-el-Azcar in America.

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## Baltimore

By Edward D. Struven.

Any report from the Baltimore Assembly at this time should be considered in proportion to our number, which does not exceed at the limit for the present more than 19 members.

Due to this lack of numbers and the many duties and family cares and ties of our brothers and sisters, our regular Tuesday meetings average between 6 & 9 in attendance. Then because of our proximity to Washington and principally for the reason that none of us have arisen to the actual work of teaching our progress has been very slow.

The 19 day Unity feasts are usually well attended. All of the friends however have in one degree or another been quietly sowing some seed and in due season we expect to see the increase.

The Tuesday Evening meetings are held at the home of our sister Miss E. Lowndes, 629 W. North Ave., at 8 o'clock, and the Unity feasts meet at the homes of those friends who may have

the room and held in rotation as much as possible and practicable.

The writer was given the great privilege of serving this assembly by representing them as their delegate at Chicago for the first National Temple Convention. Our firm belief is that from henceforth the Cause of God in this land will make great strides and growth because that spirit of unity which was manifest at Chicago during the spiritual meetings and feast of Nayrooz, as well as in the deliberations themselves, was the cementing of the various assemblies into a National Unity; and each delegate will return to his home assembly inspired through the love of God to greater activity and endeavor in the Cause of God. As one of the friends there so aptly put it—the real Mashrak-el-Askar or temple is being built in the hearts of the Bahais.

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# Racine Assembly—History of

By Andrew J. Nelson.

Nine years ago on November 8th, 1899, a few families met at the home of Mr. and Mrs. Peter Peterson, 1019 Grand Ave., for the purpose of organizing a Branch or Assembly of the Bahai Faith. Mr. B. S. Lane of Kenosha, who had given us the Message some time previous, was invited to come and form a Branch here; this being done in the usual manner. Mr. Fred Peterson being chosen temporarily as Chairman. Andrew J. Nelson was then elected as Secretary; John Peterson, Treasurer and Mrs. Fred Peterson, Custodian of Books and Tablets.

Headquarters were established at the home of Mr. Fred Peterson, 705 Thirteenth Street, and from that time regular meetings have been held twice a week. Services were conducted by the different believers, each taking turn, reading the Tablets and passages from the Bible, opening and closing the meeting by reading a Prayer. Messrs. Fred. and Peter Peterson taught and gave the Message in private classes, now and then assisted by Mr. and Mrs. Lane of Kenosha, who were always ready and willing in a true Bahai Spirit to give their time and spend their money for the Cause, and many a time they were summoned on very short notice, as at that time in the early days much interest was aroused, and we experienced a great deal of bitter antagonism, for we were classed as heretics and Mohamedans, and many of the Churches preached against us, some in anger because they lost some of their members, who realized a clearer or stronger proof in the Bahai Teaching. They came to us from the Lutheran, the Baptist, the Methodist Churches, also some from the other denominations of the Christian Faith. Several Ministers wished to debate the questions with us, and we accepted their challenges, leaving the subject with them to choose, but these arguments never bore any fruit; they never will and after all what is there to argue about? Are we not all teaching the same God, only seen through different manifestations? The newspapers would also print contradictory stories of our belief and ridicule us. Still with opposition all around us we gained many converts. Many took the teachings out of idle curiosity; some because we were more liberal, allowing them to ask questions concerning the teachings, and not to accept what we told them, but we urged them to use the Talents which God had given them and to use their reason. Our method of teaching was so different from that of the old Orthodox Belief. Of course success is followed by failure. Every good thing must stand its trial and test and it is through these that we get strong

or else break off and die; so in the course of a year or so we began to be tested from within, which is worse than being attacked on the outside. The old words in the parable about the Sower proved itself. We had sowed the seeds of a Faith; some fell in one kind of soil and some in another. It was like a lull in a battle, and when we counted the survivors the ranks were thinned very much. Of course some have moved away to other cities and places and have been the means of spreading the Message and establishing the Banner of Faith in those places.

Our meeting place changed many times. At one time however we had a permanent home, a public place; it being the old Store Building we rented for about three years. This was located at 729 Washington Ave., a central point, but as it was not a good paying property to the owner, he sold it and the building was torn down. Since that time we have not had a permanent meeting place, but we have met in the homes of some of the believers. We usually change every two months, thereby shifting the burden. Although the place of meeting changes often, the meetings are held as regular as if we had a permanent Temple. So also is our Sunday School which was established about a year and a half ago and is attended very regularly by about twenty to thirty children, ranging in ages from five to fourteen years.

Having now given a brief outline or history of our Assembly since established, I wish to mention the names of a few who have done so much for us; who have assisted and encouraged during our struggles for existence as a body of believers.

First the Pioneers in these parts, Mr. and Mrs. Byron S. Lane, of Kenosha, now resident of Bangor, Mich. They were the first teachers to deliver the Message of this great Revelation which they did at public meetings and in private to individuals and classes.

Then our dearly loved spiritual sister, Mrs. Isabella D. Brittingham of Johnstown, New York, made us several extended visits. She came, not so much to make new converts, but to build up the weaker ones — to confirm and strengthen. The last time she visited Racine was to establish the Nineteen Day or Unity Feast.

Mr. Arthur S. Agnew of Chicago, is almost considered one of our members, so regularly did he visit us and teach us every second or third Sunday for a year or two. We depended on him as if he were an elder brother—which he really was, in the Spirit. His heart to heart talks were so full of the Bahai Spirit, as was likewise that grand old teacher who taught us not so much by word of mouth as by the life he lived, Mirza Assad Ullah; he made his home with us several times for short periods, and it was not until he left us that we really realized his spritiual greatness, as a teacher. We have also had the pleasure of the visits of his loving son, Mirza Ameen, later better known as Dr. Ameen Fareed Ullah. There have been other Oriental brothers here, but none who have left us so pleasant a memory as the two I have mentioned.

Then there is a long list of names of dear friends who have favored us with their pleasant visits and words of cheer—I can not name them all, but shall mention a few who have left impressions in the hearts of the Believers here.

Mr. Thorton Chase, Mr. Chas. Scheffler, Mr. Albert R. Windust, Mr. Geo. Lesch, of Chicago, have been here teaching and have sent us tablets; may the blessing of God be showered upon them abundantly. Then there is the spiritual maid-servant, Mrs. Corrine True and also Mrs. Geo. Lesch, Dr. Moody and Eva Webster Russell. Yes, there are many more, I do not wish to omit the mentioning of any, but what good is it for me to write their names—their deeds are the Flowers in our Heavenly Garden.

I must mention Mrs. Geo. Olson of Chicago, better known among the Believers as "Mother Olson." She is the Mother of our Sunday School. When in Racine during the summer of 1907, she wished to serve in the Vineyard of the Lord, so she gathered the children about her, teaching them the Communes, Tablets and Commands of the Master "Glory be to Him." This, however, was not her only work; she taught us older ones; she wrote and translated some of the tablets, Hidden Words and other Teachings into the Danish Language and had them published in book form and part published in one of the leading Danish weekly papers "Den Danske Pioneer" of America. She planted a seed that God will make grow.

For the last couple of years, we have been assisted considerably by Friends nearer to us in miles; by Mr. and Mrs. B. M. Jacobsen, and Mr. and Mrs. H. L. Goeddale of Kenosha, Wis.

We always go to Mr. Jacobsen when we wish to give a public meeting as he has been favored by God with the power of discernment and expression. Last, but not least, among our benefactors in this Cause in Racine, and I dare say in America—though especially do we realize his services, and although his visit here was not more than an hour, and then he only met three or four of the Believers, nevertheless there is not a single Believer or child of the Believers but knows our generous Brother, Charles Mason Remey, of Washington, D. C. This is the reason, kind friends.

I call him generous and so he has been with letters, tablets, phamplets and printed matter pertaining to the Cause. He has supplied us so abundantly—may the Blessing of God be with him and his work. Now with us this means much, for we are not learned and have none yet in our little Assembly who can preach, and therefore our services consist chiefly in the reading of the Tablets and the Words of our Lord and Master—his teachings and talks, which are Heavenly Good. So if we are devoid of oratory, we can read, and learn the words as they come direct from the Pen.

There are others whom I should like to mention and to extend our heartfelt thanks to, who have helped our little Assembly, who have been the means of giving us nourishment for the soul by sharing with us from the heavenly Tables spread for them.

The Racine Believers desire to express their love to all the Believers throughout the whole world and send their greeting, and hope that they may be permitted to do so through the columns of the Bahai Bulletin, which we consider to be a source through which much good and great blessing will come.

Dear Reader, please overlook my mistakes in these lines, excuse me for having taken so much of your time and given you nothing in return, but I can not help, at this time taking the opportunity to record the names of these dear brothers and sisters for what they have done for the Cause of El Abha, in these parts, in keeping the Fire kindled, so that we still exist as a body of Believers. We can not thank them enough, but humbly pray, that He, Who is the Great Giver of all things, will confer upon them glory and honor, and may we all be strengthened and enkindled with the Fire of His Love, that we may become united in His Spirit and be as one Great Family united in peace and harmony singing praises in His Name, Allah 'O' Abha.

Sincerely Your Co-Worker in the Cause of El Abha,

Racine Assembly of Bahai,

By Andrew J. Nelson.

Address all correspondence for the Racine Believers to A. J. Nelson, 2041—Carmel Ave., Racine, Wis. U. S. A.

# Announcement of Meetings

### NEW YORK.

Regular meetings every Sunday at 11 o'clock, A. M., at Geneological Hall, No. 226 West 58th Street.

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

### BROOKLYN.

Regular meetings every Sunday evening at 8 o'clock at Lockwood Academy, 138 South Oxford Street (near Fulton Street).

### BUFFALO, N. Y.

Regular meetings Sunday and Thursday of each week, 8:30 P. M., at 494 Elmwood Avenue.