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STAR
OF THE
WEST

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NOTICE—The Bahai Assembly of Washington is publishing a new edition of the pamphlet entitled "Peace" which is a sketch of the history and teachings of the Bahai Movement. These pamphlets can be had in quantities at the following rates, which includes postage or expressage: 1,000 copies, \$15.00; 500 copies, \$8.00; 100 copies, \$2.00; 50 copies, \$1.25; 25 copies, \$0.75. Apply to The Bahai Assembly of Washington, P. O. Box 192, Washington, D. C.

FRESH FROM THE PRESS—A large edition of leaflets dealing specially with Bible prophecies fulfilled during this half century—automobiles, electricity, flying machines, earthquakes, etc., high cost of living, locomotives, etc. Also contains Abdul-Baha's exhortation and "To live the life." To be no cause of grief to anyone, etc. It is hoped these will be particularly adapted to exciting interest of those into whose hands leaflet may chance to fall. Mailed postpaid at rate of 60 for 20c or \$1.00 for 300. Stamps or paper currency—the U. S. mails are safe.

ROY C. WILHELM, Englewood, New Jersey.

BAHAI WALL CALENDAR Price \$1.00

The selling price of this calendar is \$1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible.

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.

STAR OF THE WEST

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

Vol. III

Chicago (March 21, 1912) Baha'

No. 1

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TEACHINGS OF BAHÁ'O'LLAH

FROM DISCOURSES GIVEN BY ABDUL-BAHA IN LONDON AND PARIS.

"Shouldst thou make the mirror of the heart pure and clear from the dust of prejudice, thou wilt comprehend all the symbols in the sayings of the perfect Word of Divinity in every Manifestation and be informed of the mysteries of knowledge. But, unless thou destroyest with the fire of Severance the veils of learning which are conventional among the servants, thou wilt not attain to the brilliant morn of the Ideal Knowledge."—Book of Ighan.

THE FIRST PRINCIPLE OF THE TEACHING OF BAHÁ'O'LLAH IS:

The Search after Truth.

IN ORDER to search after the Truth, men must shut their eyes to all the traditional superstitions of the past.

The Jews have traditional superstitions, the Christians also; also the Zoroastrians, the Buddhists. All religions are bound by traditions and dogma, all consider they themselves are right and the rest are wrong. The Jews believe themselves to be the only possessors of the Truth and condemn all other religions; the Christians say their religion is the only true one and all others are false; likewise the Buddhists and Mohammedans, all limit themselves. If all condemn one another, where can we search for Truth? All contradict one another, all cannot be true. If each considers their Religion as the only true one, it is impossible for them to see the Truth in the others.

If a Jew is bound by the external practice of the Religion of Israel, he can never understand that Truth can exist in any other Religion but his own. We must, therefore, detach ourselves from forms and external practices of Religion if we wish to see the Truth and reality of others. We must abandon the prejudices of tradition.

If a Zoroastrian believes that the Sun is God, how can he be united to other religions?

The idolators believe in their idols, how can they understand the Unity of God?

It is clear then that in order to search after Truth we must detach ourselves from superstition. If all men would follow this principle, Truth would be found and they would have a clear vision.

If five people meet together to search for Truth, they must begin by putting aside their own special convictions and renounce their own prejudices. In order to find Truth we must give up our small ideas. The fact that we imagine ourselves to be right and every one else to be wrong, is the greatest obstacle in the path of Unity, and Unity is necessary if we desire to find Truth.

Therefore we must renounce our own particular prejudices and superstitions if we are in earnest in our search for Truth. Unless we make a distinct division between dogma, superstition, prejudice, on the one hand, and Truth on the other, we shall never succeed. When we wish to find a thing we search for it everywhere, therefore we must carry this principle out in our search for Truth.

Science must be accepted. Light is good in whatever lamp it is burning; a rose is beautiful in whatever garden it grows; a star has the same radiance from whatever point it rises.

Have no prejudices. You must love the Sun wherever it rises. If the Sun of Truth shines in Jesus, it has also shone in Moses and in

Buddha. That is what is meant by the Search for Truth.

It means also that we must put aside all we have learned before and recommence our education. We must not be attached to any one religion or personality, for fear of at last becoming bound by superstition. When we are

once detached we can seek the Truth and arrive at our goal. Then we shall see Truth in the reality of all religions, for Truth is in all.

The first discovery we make in our search for Truth will lead us to the Unity of Mankind.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Arabic Hidden Words.

THE SECOND PRINCIPLE.

The Unity of Mankind.

YESTERDAY I spoke to you of the First Principle of the Teaching of BAHÁ'O'LLAH, the Search after Truth. It is necessary for a man to put aside all he believed before in the nature of traditional superstition and regard all religions as equal. He must not love and cling to one, and detest another. He must search for Truth in all, and if his search be earnest he will succeed.

The Second Principle is the Unity of Mankind. All are servants of the One God, and God reigns over all and has pleasure in all alike. All men are of one family; the crown of humanity rests on the head of each man. In the eyes of the Creator, all are equal. He is kind to all, He does not favor this nation or that nation, all are His creatures. If this is so, why should we divide one race from another, creating superstitions, differences between one people and another?

The only difference between men is the difference in degree. Some are like children, who are ignorant and must be educated and reared to maturity; some are like the sick and must be treated with tenderness and care. None are bad or evil. We must not feel repelled by these poor children, we must be kind, we must teach the ignorant and tend the sick.

Consider: Unity is the cause of existence, love is the cause of life; and on the other hand separation is the cause of death. In the world of creation, for instance, all things owe their existence to Unity. The elements which compose wood, stone or minerals, are held to-

gether by the Law of Attraction; if the law ceases to hold these elements together, if they are separated, then the object will not exist. The law of attraction has brought together certain elements in the form of this flower, but as soon as the law of attraction is withdrawn from this centre, the flower will decompose.

So it is with humanity. The great Law of Attraction, Harmony and Unity forms this wonderful creation. When the law is no longer active on the body of a man, he dies. So it is evident that attraction, unity, harmony and love are the causes of life, whereas repulsion, disunion, inharmony and hatred cause death.

We have seen that whatever causes separation in the world of existence causes death. Therefore, it is the same in the world of the spirit.

All who are servants of the one God must be united in the law of attraction. They must, therefore, avoid all hatred, disagreement and discord.

We find, if we look at nature, that the gentler animals group together, the lambs, the deer—and also that the wild animals live apart from civilization in the forest, the tiger, the lion and the wolf. Two wolves can live together, but a thousand lambs can share the same fold and remain at peace. Two eagles can dwell in the same place, while a thousand doves can make their habitation together. Man should at least be numbered among the gentler animals—but when he becomes ferocious, Ah well!

The point is this: BAHÁ'O'LLAH has proclaimed the Unity of the World of Mankind.

All people are of one family, and all should feel to one another as father, mother, sister, daughter.

I hope you will spread this teaching of BAHÁ'O'LLAH.

BAHÁ'O'LLAH has said that if it were possible one should love one's enemy and act the same towards him as though he were a friend. If all followed this principle, the greatest Unity and understanding would be established in the hearts of men.

"Knowledge is like unto wings for the being of man, and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation."—Words of Paradise.

THE THIRD PRINCIPLE.

Unity of Religion and Science.

YESTERDAY I spoke to you of the Second Principle of the Teaching of BAHÁ'O'LLAH, the Unity of Mankind. The first, as I have said, is the Search after Truth. The third is the acceptance of the Relation between Religion and Science.

There is no contradiction existing between True Religion and Science. When a Religion is opposed to Science it becomes mere superstition. How can a man believe that which Science has proved impossible? If he believes in spite of his reason it is rather ignorant superstition than faith.

The origin of Science and Religion is identical. Religious principles have all been based on Science. The Unity of God is logical and can be understood through scientific study. All religions teach that we must do good. This is logical, the only way humanity can progress. We must be generous, sincere, faithful, law-abiding. All this is reasonable. All religious laws conform to reason and are logically suited to the people for whom they are made and for the time in which they are practiced.

Religion has two principal parts: (a) Practical and (b) Spiritual. The spiritual part never changes. All the manifestations of God and the Prophets have taught the same truths and have given the same spiritual law. The Sun of Truth has sent forth many rays to illumine the human intelligence, the light is always the same. They all teach the same code of morality. There is no division in the Truth.

The practical part of religion deals with outer forms and ceremonies. This is the material part of the law and guides the customs of the people.

In the time of Moses there were ten offences deserving capital punishment. When the Christ came the law was changed. The old law, an eye for an eye and a tooth for a tooth, was changed to one of mercy and forbearance. In the old days the punishment for theft was the cutting off of the right hand; in our days this law could not be applied. Nowadays he who curses his father is allowed to live; then he was put to death.

So we see that, whereas the spiritual law of religion never changes, the practical law treating with actions changes with the necessities of the time.

It is the spiritual and moral part of religious law that is the most important of the two. All questions of morality contained in the law of every religion are logically right. If religion is contrary to logic, then it is no longer a religion but merely a tradition. This is certain. Therefore, put all your beliefs in harmony with science. There must be no opposition. Religion and science are the two wings with which man's intelligence can soar into the heights. It is not possible to fly with one wing alone.

All religions of the present day have fallen into superstitious practices, which are out of harmony both with true principles of the teaching they represent and with the scientific discoveries of the time. This has the effect of making people think that science and religion must of necessity be opposed to one another.

If religion conformed to science, there would be a great unifying, cleansing force in the world which would sweep before it all wars and disagreement, all disunion and in-harmony, and men would be united in the power of the love of God.

WHY A NEW REVELATION?

BY ELLEN V. BEECHER.

THE followers of BAHÁ'O'LLAH, especially in America, are constantly confronted with the vital question: Is not Christianity complete in itself? And this query is quite worthy of consideration by all inquiring minds in the religious world. It is conceded by those who are alert to Truth, and interested in history; as well as the events of this present age, that through the influence of Christianity a large part of mankind has become more or less civilized, refined and educated; while its teachers and missionaries are still putting forth mighty efforts to spread its teaching far and wide.

Why then do we need another Revelation from God at this time?

Is Christianity complete in itself? The word Christianity covers much that Jesus the Christ would not recognize nor endorse. Under its head are man-made creeds upon creeds, with dogmas many, and philosophies untold. Very much is and has ever been taught about Christ, and what He intended to give humanity by His life, teaching and death, but His deep, vital, and far reaching work has not yet been fully grasped by the so-called Christian world, so that in a measure His ministry has been a seeming failure after these two thousand years, as far as the salvation or unity of mankind is concerned.

It was believed by Christ's followers that He was a perfected Being, inspired by God himself as a world Saviour, and He certainly was all of this. In and of Himself, and His message, was all that man required to enable him to unfold to his highest possibilities as man "in the Image of God" for all Eternity. But the failure has come about on man's part, for he has not grasped the inner or spiritual meaning of the Word, which was from the beginning, and which "was God." It has rather been Jesus the divine man which has been worshiped more than the Word.

From all time Infinite Mind has revealed Himself as the Living Word in the flesh, but it has been unheard or overlooked by the masses. The Word is One, and so simple that "A wayfaring man though a fool need not err therein." It is by the Word that man is regenerated, made whole wherever and whenever it is perceived by his Soul. And when

he has been "born again" in reality, he comes into at-one-ment with the One Living God. Then this world becomes to him a veritable rose garden as it were, and mankind one great soul in many bodies.

This has been the plan of the Almighty for man from all Eternity. Should we then question His Love and Mercy in sending revelation upon revelation to this earth? Has not His far reaching eye seen the utter failure on man's part to understand and appreciate the Christ teaching as It has appeared in the flesh again and again? and could He fail in making every effort to fulfill His promises in man? Consequently the same Holy Spirit has again revealed the Truth which must resuscitate, and enkindle anew the fire of His Love in hearts. Why should the so-called Christian world question the action of the Spirit, while branches of its own organization have been proclaiming for two thousand years that this same Christ would come again to prepare the world for the reign of Peace promised in the Garden of Eden?

Had the Christian religion brought about the fulfillment of these prophecies before the coming of BAHÁ'O'LLAH? What means this mighty tide working towards universal Peace and arbitration, of the world wide conferences and congresses to discuss the possibilities of disarmament? What has inspired the President of the United States to invite other great nations to unite in one common brotherhood, who shall have one purpose, that is to wipe out in due time all causes for war?

To those who have eyes to see or ears to hear the meanings of this movement are most clear and sure, for such souls have heard the voice of Him who has spoken all down the ages, and speaks today by His Word in BAHÁ'O'LLAH. What is the difference you ask between the teachings of Christ Jesus and BAHÁ'O'LLAH that such a change should come as is proclaimed by the followers of the later Prophet? All of the fundamental points set forth by the first of these great Manifestations is again presented by the latter. The difference is not in the teaching, but in man's conception of the Word whenever it may be proclaimed.

BAHÁ'O'LLAH is the fulfillment of the Word

as revealed in Jesus, in Moses, and in Abraham. Each Manifestation presents His message according to His own phraseology, perhaps best suited to the age of His advent, while each one was chosen to fill a certain station or office, through which He should minister to mankind.

Abraham, being absolutely obedient to the commands of God without question or hesitation, was proclaimed "the Father of all Nations." Moses was the great Law Giver, upon whose commands all common law has been based ever since. Jesus Christ came to sacrifice His life that the way for man back to God might be opened, or made clear; hence He was called the Saviour of man. While BAHÁ'OLLAH is to fulfill all prophecy, and bring the world into the promised "Day of Peace," by giving laws and commands which will eventually rule and unite all governments, and remove all vital differences among, and between nations. He has given searching admonitions which He said "*descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past,*" and that "*He hath taken Its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit.*"

The first of these Hidden Words is "*O Son of Spirit! The first Counsel is: Possess a good, pure and enlightened heart, that thou mayest possess a Kingdom Eternal, immortal, ancient, and without end.*" And again: "*O Son of Man! I loved thy creation, wherefore love Me, that I may acknowledge thee, and in the Spirit of life confirm thee.*"

In the "Book of Laws" written for all races and governments BAHÁ'OLLAH has settled all social, political, and economic questions of this day so clearly, justly and effectually that all men will wonder as they are given to the world. When He had revealed the message in full by writings many, He passed out of the body, leaving them to His Son Abdul-Baha, whom He proclaimed as the Center of God's Covenant with men, that he might interpret the meanings, and promote them as rapidly as possible.

Both Father and Son insist that progress shall be attained by natural growth, or un-

folding of all great events, rather than by revolution, hence Abdul-Baha is giving his life to the Cause, and the thousands of all nations and religions who have come to acknowledge the Oneness of God, and the brotherhood of man through his wonderful personality and teaching is a proof of his power and God-given commission.

BAHÁ'OLLAH has proven the existence of the Lord of Glory, and made so plain His plans that the infidel and agnostic cannot fail of an understanding, if he sees fit to investigate its truths with a desire to know, and these facts cannot fail to break down all barriers between the so-called great religions of the world.

This revelation is not a new Religion but the very essence of God's Word as taught by the Christ, but not perceived by Christianity at large.

If there is no difference between the teaching of Christ and BAHÁ'OLLAH, why then need we turn from the one to follow the other?

The same question has been asked at the appearing of every one of God's Prophets, and each one has been rejected by the former religions. Jesus said that if the Jews had understood the message of Moses they would have accepted Him, for His coming had been proclaimed for thousands of years. The personality of each Messenger becomes the stumbling stone over which the creatures of all ages have fallen, and in the fall have lost sight of the Creator, so in time darkness and materiality have covered the face of the earth, selfishness and greed have destroyed the Garden of God, until the few souls who are ever listening for His Voice and crying out for light and knowledge have prevailed. Then in due time when the world has evolved to such a condition as is needful for His all wise purposes, another Prophet is sent with the Word of Life.

Had the priesthood of the former religions that exist today been listening only for the Word they would gladly receive the message of BAHÁ'OLLAH for every condition which Christ and all other prophets proclaimed would prevail in "that Day," is now being fulfilled. Why question the horizon from which the Light proceeds? Search the Scriptures of all religions and behold the Glorious Sun of Truth that has arisen once more to deliver man from sin and self.

In this last triune* Manifestation is fulfilled every promise of the Infinite to man up to the date of the thousand year millennium, as termed in the Christian Bible. Beyond that period we know nothing, as far as man's ad-

*NOTE—(1) The Forerunner, THE BAB, *The Door*; (2) The Manifestation, BAHÁ'Ó'LLAH, *The Glory of God*; (3) The Centre of the Covenant, ABDÚL-BAHA, *The Servant of Baha'*.

LETTER FROM MONTREAL:

DEAR FRIENDS IN EL-BAHA:—As the great work of preparation for the coming of Abdul-Baha is going forward everywhere, it may be of interest to know of the progress in Montreal and of the widespread change which is taking place in Canada. This change has covered a period of several years, in which old, dead systems are giving way to new social and political groups; old, crystallized forms are dissolving in the radiance of the broad, generous ideas of the new age, and personal power and authority are giving place to principles of justice and truth, to a higher conception of human brotherhood.

The little group of followers of BAHÁ'Ó'LLAH in Montreal has witnessed many stirring changes in this city and their scope of influence has been extended by the affiliation of some of its members with other groups of active workers and thinkers. Early in January we received a visit from Mirza Ahmad Sohrab who announced the coming of Abdul-Baha to America and spoke of his visit to England and France. Among those who heard this address was the leader of the Socialist party of Montreal and other Socialists, the editor of the leading newspaper of Canada and several people connected with public work. Later this paper published a very good article on the Bahai Message and the coming visit of Abdul-Baha. A few weeks later another talk given by a Montreal Bahai, on the significance of Abdul-Baha's visit to the occident, which was shortly followed by an address by Mr. Honore Jaxon, of Chicago, who presented the Bahai Message from the standpoint of the working class movement. Mr. Jaxon had just returned from England where he had been doing a work of seed-sowing and preparation among the organized labor people and socialists, and in his very broad and comprehensive talk in Montreal he showed the vital connection between these world-wide movements and

vent on the earth is concerned. When we shall need further light to carry on the work of God's Kingdom here He will reveal His Spirit through the flesh, as He has continued to do all down the ages.

God Is Spirit, an Essence, unknowable, hence the creation of man through whom He may make known the knowledge of His Word.

the Teachings of BAHÁ'Ó'LLAH. Mr. Jaxon spoke to several bodies and societies in Montreal, Ottawa, Toronto and Quebec in such a spirit as to arouse interest and establish ties of good-will and fellowship, which will no doubt be the means of opening wide many doors for the reception of Abdul-Baha and the all-embracing Truth.

The friends in Montreal unite in sending sincere love and greetings to their fellow Bahais and to all those who are seeking the highest welfare of mankind and the enlightenment of the world.

I am your servant in the cause of El-Baha,

MAY MAXWELL.

CONTENTS OF PERSIAN SECTION:

(1) Announcement of Abdul-Baha's departure for America; (2) a word of thanks from the editors of the STAR OF THE WEST to the friends, as it enters upon its third year; (3) copy of Tablet for the STAR OF THE WEST; (4) announcement of the Second Annual Conference of the Orient-Occident Unity to be held in Washington, D. C., April 18th-20th; (5) announcement of the Fourth Annual Convention of the Bahais in the interest of the Mashrak-el-Azkar, to be held in Chicago, April 27th-May 2d; (6) photograph of a group of Chicago Bahais; (7) establishment of an Oriental library in connection with the Orient-Occident Unity; (8) activities during the past year of the Persian-American Commercial Company, and Tablet from Abdul-Baha in regard to it; (9) Bahai martyrdoms in Sari Mazanderan; (10) editorial on Martyrdom; (11) Tablet from Abdul-Baha to Mrs. Louise R. Waite, in regard to music; (12) letters from Eshkabad concerning the teachings of the Bahai Revelation; (13) Abdul-Baha's Tablet to Mr. Tudor-Pole concerning the effect of teaching the Truth; (14) Tablet from Abdul-Baha to the Orient-Occident Unity.

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (March 21, 1912) Baha'

No. 1

ANNOUNCEMENT:

On Wednesday evening, March 13th, the various committees from the Chicago Assembly met with the committee from the Executive Board of Bahai Temple Unity to perfect arrangements for the season of the Mashrak-el-Azkar convention. The committee in charge of the Rizwan Feast (April 27th) reported having secured a very desirable location in the down-town loop district, at 20 East Randolph Street, in the building east of the Masonic Temple, where the feast room is large and rest rooms are in connection with it.

The Reception Committee is prepared to meet the incoming friends at the depots and place them in charge of the Entertainment Committee which is thoroughly posted on hotel and room accommodations. Both committees will consider it a favor to thus serve the friends. To add to the comfort of the visiting friends, Mr. Carl Scheffler has offered his studio as a down-town headquarters where friends may come for information, receive their mail and meet friends by appointment, etc. Mr. Scheffler's studio is Room 806, Athenaeum Building, 59 East Van Buren Street. Telephone, Harrison 5941.

The Music Committee is actively at work; a chorus is rehearsing every Friday evening under the direction of Mr. Albert R. Windust. The music for this year's convention will be an inspiring feature and will aid in uplifting the hearts and making them more receptive to the outpouring of the Holy Spirit which we trust will be as a Pentecostal Baptism with Abdul-Baha in our midst. CORINNE TRUE.

OUTLINE OF THE BAHAI CALENDAR.

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

The first day of each Bahai month falls as follows:

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

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Nawroos—the Bahai New Year—March 21st.

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

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

The Anniversary of the Departure of BAHAI O'LLAH—May 28th. (1892).

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

The Anniversary of the Birth of BAHAI O'LLAH—November 12th. (Lorn in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 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 or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

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و خلعت ولادت روحانی در بر نمایند خدعه این تقدیم
 و تأخر هم از منقضات طبعی عالم وجود ذمی بر حکم معلوم
 حضرت موجود است که بعضی زودتر و بعضی دیرتر مستفیض
 از فیوض الهیه میگردد
 ای یارب با دشمنانم که اهل بی باعموم خلق جهان از صمیم
 قلب دوست و مهر باند و بموجب غایلم الهی خیر خله نوع
 انسان دهر فردی از ازاد بشه نظر بدو وارد در بلاد و جاه
 ناظرند لشون اخذ فیقه فیهیب و ضرب رادقی نیکو
 زیرا آنچه بر بعیت و تقدیر است زائل و فانی در قابل اعت
 بنوع نیست و هر چه حقیقی و متفرع بر کلمه آتمه است در این
 ظهور اعظم نقیب با شتاف شد و میشود چه که میعاد
 مروه آن از کسبای و بندگی باختر رسید و در آن حکم است
 آن منقضی گشت منقضات عالم و مناسبات آن
 تیز کرد و همان جهان دیگر شد لهذا مثال بهائیان که آگاه
 دهر و بصیرت را بنور محارف امروزه روشن نمودند
 و از هر چه معلوم الهی و زلال فنون ربانی نرسیده اند در
 دفع این اخذ فیات و ضرق این حجابات میگویند
 و دقیقاً خود را معذور و معاف میدانند زیرا انسان بی
 باطلیم ضامن ابصار نباشد و این کیفیت اختیار
 ادویت بلکه مجبور بر آن است و در این مقام نمی تواند
 خود را دری کند چنانچه ایوم سبانه بنمایم که چه بسا
 عزیز می در شرق و غرب عالم جهت حصول این مقصد
 از همه جزیر داشته و بجه تمام بر ابقاظ خلق و ابصار انام
 قیام فرموده اند عا مخصوص یاران امریکت که بارو
 آسمانی و انجذبان وجدانی معوث و با قوی روانی و خلق
 بر اعدای کلمه الهی قیام فرموده اند و امروز ذکر آنها در زبانها
 و ثبت آنها نیست چنانها

انوار هدایت قیام کند از جات محسوب است و آله
 نفع اوقات است دینی نجر در نهایت جات باری
 امروز جمع من علی الاقص هموی و هموس خویش مألوف
 هم شما که بنظر خدا مشغولید و در فکر نورانیت و روحانیت
 عالم انانی و آتش ر صلح عمومی و اعدن وحدت عالم
 انسان هستید عبد الهار انانیت اشتیاق بدیدار
 یاران است الحمد لله توفیر قهتاداری و آرزوی
 همان جمع یاران داری
 ای پر عزیزین اگر سرف باریک خولای ما دونی میاید
 که لب اعدو کلمه آتمه و آتش رفات روح القدس
 شوی چون بان اقلیم رسمی مانند شمع در محافل یاران
 بر افروزی و نور رحمت آتمه شمر کنی و نعه بزنی و بگوئی
 ای یاران صدبش رت نور حقیقت درخشید و چهار
 نورانی نمودند ای ملکوت رسید و گوشه های پاکت
 ملا اعلی اهنزلد آند ابواب ملکوت مفتوح گردید
 و جنود آسمانی فوج فوج رسید و تأیید اجای الهی
 بر نفسی از هموی و هموس پاک در این میدان
 باید دهر شخی که از دس اس شیطان مقدس منز
 و مانند روح لطیف آتمه مانند ستاره از افق حقیقت
 نباید
 پس ای یاران الهی تا تو ایند خود را از هر فکر
 از آذ کنید و از هر هموسی بزار تا از فیض فیوضات
 بهاء الله مانند جام از بان سرور برش رشوید و لب
 نورانیت آفاق کواید و علیک بهاء الا ب

لوح مبارک در باب انجمن ارتباط شرق و غرب
 ای بیندگان مغرب جمال مبارک مسئله ارتباط شرق
 و غرب اهمیت حاصل نموده است بعضی نفوس
 نهایت همت در این خصوص دارند و باید یک کمیته
 بجهت ارتباط شرق و غرب انتخاب شود مانند
 باین کار شوند
 ع ر ع

لوح مبارک بانجام مستر تو در پل از اجای نهدت
 همواره
 ای پرورد خانی نامش تو رسید و بر انجذاب قلوب اجای
 کلفتن اظفر حاصل گردید الحمد لله در عید مولود محفل شد
 و بناجات و در حق پر اخذت هردم که انسان بزر
 خدا مشغول گردد یا بخدمت کلمه آتمه بر دزد و یا بشهر

ای مرغ خوش امکان جلال الهی این دور بدیع حجاب
اودم را حرق نمود و تعبات امانی شرق را ذم و قبح
ز نمود در میان بعضی از مصل شرق نغمه و آهنگت مزموم
بود ولی در این دور بدیع نور زمین در العوج مقدر تصحیح
فرمود که آهنگت و آواز نازق روحانی قلبت را دلجو
فن موسیقی از فنون ممدوحه است و بسبب قرین قلب
نغمه پس ای شهنواز با آوازی جانفز آیات و کلمات
الهی را در جمیع و محافل با هنگلی بدیع بنواز تا قلوب ستمین
از قیود و غموم و هموم آزاد گردد و دل دجان ایجان آید
و بتسل و تفرغ بملکوت الهی کشد و علیکم السلام الهی رعاع

اسید داریم که خدا موقت فرماید جمع باران الهی ملا فرد فرد
تحت ابعاب الهی ابلاغ دارید و علیکم السلام الهی رعاع

داعیه شهادت اجامی الهی در شهر ساری

شب سیزدهم محرم ۱۳۳۰ در شهر ساری ما ز منیران بدست
پنج وفات ملکی و سیاسی در نیمه شب اثر ارضان و لیز بود
که چه بلا رفته بخانه میرزا محمد علی شیرا تجاری داخل میشوند
تمام مایملکت اورا غارت و تاراج کرده و اورا بر چهار از
بستر خواب برون کشید و بدون آنکه بگذارند
لباسهای خود را پاره شده کتفهایش را بلبسته از منزان کشیدند
بیرند و شبانه در بر درون شهر تیر بارانش نمایند و پیش
اورا ظهر ۱۳ محرم پیدا کرده بر سیدار بند و ایضا در همان
شب دو نفر دیگر از اجامی الهی را یکی میرزا محمود نام
است ساز خفته اش می کنند و دیگری جناب
محمد اسمعیل امین را هم از خانه برون برده تیر بارانش
نمایند و پس از این واقعه در شهر بار فرودش
ما ز منیران یک نفر دیگر از اجامی الهی که میرزا محمد علی یحیی
تجاری نامش بود شبانه در خانه او در نیمه لادو عیاش
مقتول میارند و مایملکت آنها را هم تاراج میارند
و تاراج میرند و بر صیغه دیگر این بیچارگان ذرّه رحمت
نمی کنند و اهل بیت این بیگانهان عموماً اسمعیل
در گردان دین نان در پیرشان بیاشند تا مقیلتی
چه تحقیق بگرد

کتاب از عشق آباد

شماره ای نجم باختر تا کنون ترتیب رسیده و قلوب مطالعه
کنندگان از مطابقت و مندرجات آن تان و محرم شهر
چرا که بر دین مرتین است بوقایع امریه و تعریف و نفوذ کلمه طاهر
الهیة و شدت تأثیر و صایا و تعالیم ربانیة و انشای تعالیم
جانبش ظهور الله و ظهور انوار موهبت کبری و توجیه ذرقت
محققه دنیا با فو اعلی و اهنر از نفوس بنیم جت الهی
اهل بی و ارباب عقل دینی را یقین قطع حاصل است
که فقریب روی زمین رشک جنت نغم خواهد شد
و شاه دلازی فیها موجودا و لا استاجلو با بصارت خواهد نمود
الهم اهل امریکت بسفت گرفتند و لطافت صورت
و ماته آنها چنین افتقا نمود که زودتر از امانی دیگر قطعات
اقتباس انوار فیوضات فرمایند پس خوش بجا است
و اقبال آنان که بچنین سوختی سرسند شدند و در بطل
الهی عزیز و دلچیز شدند ولی اقلیم ترکستان هنوز در خواب
در بین سدرات وجود الهی مانده و قاب گویند
از بی چنین است که بعضی چون شتر دلدن ماه چنین است
تاکی زمان ولادت برسد و از مشیره و فغنت و او علم بدو

نجم باختر

این دفاع محتره قلب انسان را موفون نماید زیرا گویا این
همه دستان ما با اسم دین برادران خود را بدست خود شهید
نمایند و از صاحب دین و خداوند مجدداً عجزی گشتند
ایکاش روزی می آید که تحقیق میرسانند که این اعمال شنیعه
بسب بدبختی آنهاست و انشای این اخبارات آنها
را در نظر دول تمدن عرب و حسی قلم میدهد و خود بخوار
و بریم مشهور می سازد

کمان تجارت شرقی

اولم حضرت عبدالهه در این باب

در این ایام که حالت سیاسی ایران مشغولش در فراق
کای روس و سوارهای انگلیس شمالاً و جنوباً آن مملکت
را از هر طرف احاطه نموده باز بهائیان در نهایت شخصی
در ترقی و تعالی آن دیار میکوشند و در اذیاد روابط
تجارت کوشش وسیعی بنمایند و از حیم قلب از پیشگاه
حضرت رب العزیزه مسئلت می کنند که امانی از خواب
غفلت بیدار شد بر آنچه کرب هدایت در وقت
قلب است پی برند یکی از مسائل مهمه حیات
همانا تجارت است و چندین ماه قبل کمان شرق
بواسطه چندین نفر از رجال محترمه یاران در تریز شکل
یافت و مادر صفیات این جریده است آن با آن
نمودم از آن زمان تا بحال الحمد لله این کمان
ترقیات کامله نمود و از مملکت امریکه مبالغه
اجناس خرید و امید است که یاران تریز در تریز
و تزیب آن کوشیدند و خواهند کوشید در زمانه
نویسنده این کلمات درباریس بخدمت مبارک حرف
گشت بسیار تشویق و تحسین از این جهت بیداران
فرمودند و لوص در این باب نازل کرد در این مقام سخن
الطبع اجتهاد الهی درج بنمایم :-

هوانه

ای یار روحانی بواسطه اجاب اقا میرزا احمد سهراب
شمارسید و از ضمنون نهایت خبر و سکون اجتهاد الهی
معلوم گردید زیرا باثارت این داشت که در چنین
اختلال و مشتت عدل و نزاع و جدال باز اجتهاد الهی
در نهایت اشتغال بودند و چنین نژاد که در آتش
خکی یابند و از دریا خشی جویند در یوم پلاسراج هر که
گردند در روز مشتت و زحمت راحت جان جویند
این خبر بسیار سر در پرورد بود

در خصوص شرکت کمانه از شما رسید و جواب ارسال

بخم با تریز

ایده جان است این شرکت شرکت باید
ایشان الله در مشیت ما شین زراعت اجتهاد الله باشد
بیت ملامتون و خواهند نمود و بعد از اینکه ما شین
درست بکار رود و نهایت اتقان در استعمال تجزیه
گردد و یقین نمایند که در اوقات تعطیل و تعویق نخواهد
انوقت زمین معلوم را بخرید و با یک نفر از جوانان با تریز
اجاب را که در مدارس اولیه اجمال علوم نمود در
مدرسه زراعت گذاریم تا محصل این فن بنماید بعد
تحصیل ممکن است که روانه آن صفیات بود این
تاسیسات شرکت بسیار سفید است ولی شرط
اتقان و استقامت و ثبات اما اسم شرکت
هر قسم بگذارد ضرر ندارد و اگر کاغذ پاکت گسه
شرکت با اسم آنجناب طبع شود و عنوان کارخانه با اسم
شما باشد ضرری ندارد و امید دارم که عوس

و غایت الهی برسد

عبداللهه مدنی است که در این صفیات کتب در روز
بشرایات بنیات مشغول ابدافیه فرصت
ندارد با وجود هجوم طالبان و مشغولیت بی پایان
و عدم اهلیت از نهایت محنتی که با جای تریز دارم
تحریر این نامه میدارم تا آنرا باعث تسلی خاطر گردد
و از زحمات و مشقانی که حاصل شده افزون و ملول گرداند
محدومه در نزد عموم مسلم و معلوم شد که اجاب حاجبه
از اجواب نزاع و جدال ندارند و خانه خراب
نمکدند بلکه بجموع محبت دارند و نهایت آزادی ایشان
ترقی ایران و ایرانیان ولی بدون حرب و جدال زیرا
جنگ و جدال بنیه ایران را ضعیف بنماید و چون
بنیه ضعیف گردد هر روز مرضی عارض میشود پس باید
کاری کرد که بنیه قوی شود و بنیه ایران تریز تجارت
و تزیید ضاعت و توسعه زراعت و تدریس
علوم نافع و صداقت و امانت و عدالت در امور
حاصل شود ما ترویج علوم عصره معینه و ترقی
جدید که نتج قوت بنیه است مشغولیم امید داریم

4



دسته از رجال محترم بهائیان شیخاغو که همیشه در خدمات امرای مهندسی هستند

کتابخانه شرقی در امریکه

از آنجا که این ارتباط شرقی و غربی در میان ما امریکه است
اهمیتی پیدا نمود و در انظار جلوه غریبی کردن و با یکدیگر
شدن عالم ادبیات ایران و ایرانیان نمودن
آنکه در آنروزه لغو و در سوختن آن بیشتر از پیش در امریکه
نوسعه باید انشاء و اعضاء آن مجموعه بسیار مستری
در یکی از فتنه‌ترین عمارات بنک که در مرکز شهر
و استنکتن واقع است بدست آوردن در نهایت
متانت و افتخار مشغول انجام خدمات مرحوم و تجاری
و تربیتی و غیره هستند و حال پس از شورت چنین
قرارداد اند که کتابخانه فارسی و عربی که مخصوص و متعلق
باشن باشد افتتاح نمایند تا قرآنت خانه برای
ایرانیان که باین مملکت آمده و می آیند موجود باشد
و اگر قارئین این جرید و هم سرداران این انجمن نمایند
که کتب علمی و دینی و تاریخی و درoman و جو را در مجتهد
فارسی و عربی برای این کتابخانه و قرآنت خانه بجانا
بفرستند در نهایت افتخار دست که قبول خواهد
شد و اسم آنها در دفتر انجمن ثبت شده

الی الدبید نام خیرشان در تمام این انجمن ذکر خواهد کرد
دقیق الحقیقه گذاردن اساس چنین کتابخانه شرقی در
امریکه علمی از بزرگترین مسائل مهمه این قرن است
محبوب خواهد گشت بهائیان که نمایند کتب خیر
را برای فردن آیه حفظ نمایند میبایست آنها را از دید
انجمن در ستان و اما نشاء در صندوق آئین محفوظ نگاهداری
نمودن هر وقت خواستند و بکس خواهند رو فرستند
نفسیکه مایل اند جلد های محدودی ارسال دارند
که بواسطه پوسته ارسال نمایند و اگر ان کتب نوشته
جات دینی نیست و نادر است سفارش می کنند و اگر
جلد های متعدد است پاکتی بفرستند اگر کس کمال
اداره از اینقرارات

The Orient-Occident Unity
Room 509 McLaughlin Bldg
10th and G sts N.W.
Washington D. C.
U.S. America
و آدرس تلگرافی از اینقرار
Paes. Washington.

هم بر مرامت و مرصحت خود خواهند افزود
 در سال گذشته عدد مستکنین شرق تقریباً به هزار رسیده
 رسیده و اگر چه در آئونه اغلب شهره هنوز باین ادا
 نرسیده ولی امید داریم که یاران نظر توجیهی باینست
 نمون و بواسطه وکیل عمومی طهران بفرستند این نکته
 شهره ای ایران است زیرا اسرار مملکت شرق بواسطه
 سهولت بیگت و ادا ان پوسته یک تر ارسال میدارند
 رشته مخبرات و مراسمات بنامین شرق و عربیست
 از پیش مستحکم گردیده و هدهده مکاتب از هر طرف رسیده
 لغو در سوخ امر را ظاهر و هویدایسازد و این نیست
 مگر از تایدات مملکت ابهی و توفیقات حضرت عبدها
 و حال دوران جدید بهائیان شرق را در این عید مسعود
 نیت و تبریکت قبلی میفرستند و از درگاه حضرت
 باری تعالی سئلت نمینیم که انوار علم حقیقی بدرخشد آثار
 مملکت ابهی در هیچ انالیم ظاهر گردد شمس اتحاد بشیر
 سر از زیر ابرای شمیم برود کند نسیم روح بخش
 انکار بدیعه و آثار عجیب نوردد و نوع انسان بر تمدت
 عمومی درین عمومی فائز و مغرور گردد و در این موقع لوح
 مقدسی که چندی قبل از حضور حضرت عبدهاها، بانفخار بنجم
 باقر نازل شده در این صفحات درج میکنیم :-
 هو الله
 ای بنجم باقر شاد باش و شاد باش که اگر شاد
 و دادم بهائیان اختر خادر نیز کردی و منتشرد هر که مشروری
 اول روزنامه بهائیان که در قطعه امریکت تانیس شد
 هر چند حال طالبان قلیل و دجمت صغیر و صوت ضعیف
 ولی اگر استقامت کنی و منظور نظر یاران کردی و مشمول
 همت بزرگواران ثابان بر پیمان در مستقل طالبان
 فوج فوج موج زنند و دجمت متزاید و میدانت و سع
 و صوت و هیئت مرتفع و جاهلگر گردد و عاقبت
 اول جریله عالم گردی ولی شرط استقامت
 استقامت است استقامت رع

بنجم باقر - دوم کهنفانس انجمن ارتباط شرق و غرب
 انجمن ارتباط شرق و غرب در ۱۸ و ۱۹ و ۲۰ آوریل که
 مطابق ۲۰ و ۲۱ و ۲۳ جمادی الاولی است کهنفانس قلمی در
 شهر واشنگتن تشکیل نماید و جلسه ای آن در تالار
 کتابخانه ملی افتتاح میشود مردمان بزرگ و رجال هم ایران
 و امریکت خطابه ادا خواهند نمود و حضرت عبدهاها
 هم آن مجالس را بحضور خود مبارک فرموده و نطق باقی
 در باب ارتباط شرق و غرب و علم دین و اتحاد عالم بشیر
 اسان مبارک نازل خواهد گردید و پس از این جلسه
 ضیافت باشکوهی که کمیته از حال در تهیه و تدارک
 بردگرم آن است بانفخار حضرت مولی الوری دان
 میشود که رجال و نسوان قهره امریکت را مخصوصاً دعوت
 گرفته تا بحضور مبارک شوند و از آنها سلام و حکمت
 لعنی بنوشند

چهارم محفل عمومی مشرق الاذکار

چهارم محفل عمومی مشرق الاذکار امریکت در ایام حضور
 در شیکاگو مفتوح میگردد و جلسه ای آن یکت هنوز طول
 خواهد کشید فعلاً محافل روحانی بهائیان امریکت مشمول
 انتخاب نماینده های رسمی خود هستند و بعد از آن کده
 گویا هزار نفر بهائیان از شرق و غرب و جنوب و شمال
 ایالات متحد در آن انجمن عظیم حاضر خواهند شد
 حضرت مولی الوری پس از آنکه کهنفانس بن اتملا
 انجمن ارتباط شرق و غرب را در واشنگتن بحضور خود
 مبارک فرمودند در ۲۰ و ۲۱ آوریل که مطابق ۹ جمادی
 الاولی است عازم شهر شیکاگو خواهند گشت
 تا در آن محفل کبری حاضر گردند و زمین مشرق
 الاذکار را بقدم خود مقدس فرمایند و باقی
 اگر حق جل جلاله تا یبیدی عطماناید شرح این مجالس
 و سایر محافل در شماره های بنجم باقر ملاحظه
 و در دیار ان شرق درج خواهیم نمود

صفحه اول
جلد سوم
شماره ۱
قسمت هشتم
۱۴۱۲ رجب

مجله

۱
Vol III
No 1
سالی دوازدهم قران
ماه بهی ۹

این جرید بر حسب تاریخ بهانی هر روز در روز چهارم و پنجم مسکود و در نهایت آزادی در مسائل گوناگونی بشود و حدت ادیان و ترقیات عمر و آنت در علوم و فنون و تربیت اطفال و شرفت از حضرت بهاء الله در اطراف جهان و توجیح حقایق این دین ثنوی خواهد نوشت و مقالات میفرد که موافق سبک ادله است قبول و نشر خواهد کردید

مژده عظمی
در این یوم عید نوروز که عالم طلیعت بر از بسته خواهد شد
بر داشته و در اثره بهار جان بخش داخل گشته است
حاضر بهایان عالم را شاد رت بدوم که حضرت عبدالباقی
بر حسب حکمت باغچه در ششم ماه رجب اثانی ۱۳۳۰ مطابق
۵۴۲۵ ۱۹۱۲ باگشتی سدریک متعلق بکلیه است
سفید از اسکندریه بکسیر عازم مملکت امریک شده
و در ۲۳ رجب اثانی موافق ۱۱ آوریل وارد بندرگاه نیویورک
خواهند گشت این مژده روحانی گوی روح جدید در این است
دیدم پارو افغان نظر این سعادت گمری در شهر می
جامع علمی و صفات هم بهیا گردید و کل حاضر گشته اند
که بقدر ریاضت و فراوری خود از این محرمت نبوشند
در سبب این شجوه سادی آرایش یابند از این مملکت
فستی برند سنا از جماعت قدس را بکوش جان بشوند
و از تعالیم سیاحتی بهر آذیندنی الحقیقه چون انسان
نظر باین حوادث همه عالم بنیاید تمجید و در چگونه نیست
روحانی و العلم سبحان در جمع اودان بر کل من علی الأرض غالب
بود و هر مورد مغلوبیت را تبدیل بر فتح و ظفر نمود و علم لغت
امر مبارک را بر اعدا قتل آفاق زند مدتی است که بهایان
امریکیت نظر این مژده عظمی بود و اگر چه در سال گذشته
حضرت مولی الهوی سفر خود را با قاف اروپا کرده و در
ولی اسال بافتوحات روحانی جدید بر ممالک امریک
می شناسند و مسلم است که بهر از این بر از نفوس این
موقع را لغت نمرد در مملکت ابهی داخل خواهد گشت

سال سوم
الحمد لله بهمت بهایان مشرق و غرب و از بر تیره
سختی دوستان امروز این جریده محقره قدس
در سال سوم میگذارد بحجت و ارادت بی نهایت مادران
و پدران این طفل عالم ادبیات و با این سن سینه
و از بدایت نشود طبع کن بر یک از یاران محترم
در نهایت خلوص نیت و ارادت بر تائید و توفیق
آن قیام نمود و این تخم پاک که در ارض طفت حضرت
ابهی گشته شده آب باری نمود اند و آنچه که تا بحال
ترقی پیشرفت نمود از بهمت و جانفشانی اجا
ابهی است این جریده خادم تحقیق بهایان عالم
و ناشر عالم ملکوت ابهی است سکری جز قیامت
یاران ندارد و از روزی جز وحدت بزرگان ندارد
بنی نوع انسان ننماید اگر چه در زمان گذشته بنویس
که باید بخدمت قیام نمود ولی اسید است بهایان
باک طینت بر صفات حیرت نگاه کنند چشم بر صفات
بپوشند و نظر بر مقصد نمایند ما را ای پیکان
که این جریده ابیدی گردد و این رشته دائمی باشد
خدمات بزرگ از آن بعالم انسانی ظاهر شود و آثار
روحانی برقع از رخ بر افکنند و مانند حور و غلمان
در تصور قلب واقفند منزل و مادی گیرند
از سبب است اولیه است که اگر تائید و توفیق
دستجو و تجویص یاران شرق و غرب نبود این
جزیه محقره تحقق نمی یافت و انشاء الله جان مجرب
گذشته بکلیج مسائل مملکت و تائید نمود اندر تائید

نجم بختار

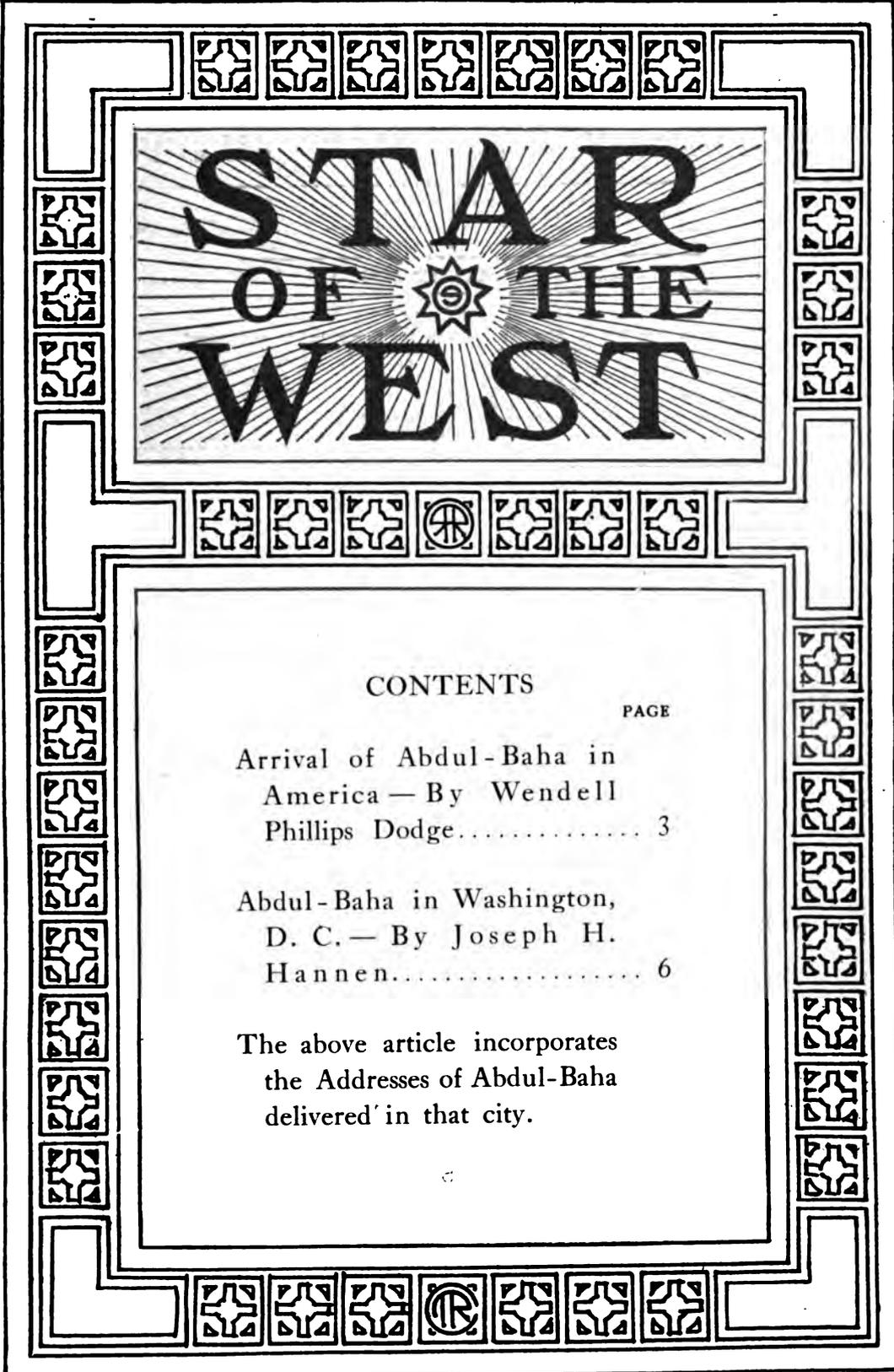
۱۳۰۲۹۰

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**STAR
OF THE
WEST**

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delivered in that city.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

OUTLINE OF THE BAHAI CALENDAR.

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

The first day of each Bahai month falls as follows:

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

(Month of fasting.)

The following days and seasons are observed by the Bahais:

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

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

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

The Anniversary of the Departure of BAHAI O'LLAH—May 28th. (1892).

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

The Anniversary of the Birth of BAHAI O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 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 or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

The limited number of pages of the STAR OF THE WEST is inadequate to present the wealth of spiritual teachings now being showered upon the friends by Abdul-Baha, to say nothing of the many incidents and photographs of interest surrounding his sojourn in America which should also be published. Gladly would we increase the number of pages, but we are compelled to consider the cost of sixteen more issues this year. We ask the friends to be content with what has been provided.

We wish to thank all who have so kindly sent us stenographic reports of Abdul-Baha's utterances, items of interest and photographs pertaining to his visit in their midst. Please continue in this good service. We hope to publish this excellent material in forthcoming issues.

In our next issue we plan to present the addresses of Abdul-Baha while at Chicago, together with an outline of the many gatherings in this city, including the Bahai Unity Convention; also several fine illustrations of the great event of the dedication of the site of the Mashrak-el-Azkar.

In the following issue, No. 5, we plan to present an extensive report of Abdul-Baha's visit in New York City and vicinity, also the official report of the Convention at Chicago.

The Editors.

STAR OF THE WEST

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

Vol. III

Chicago (April 28, 1912) Jamal

No. 3

ABDUL-BAHA'S ARRIVAL IN AMERICA.*

By WENDELL PHILLIPS DODGE.

ABDUL-BAHA, the eminent Persian philosopher and leader of the Bahai movement for the unification of religions and the establishment of universal peace, arrived April 11th on the steamship *Cedric* from Alexandria, Egypt. It is his first visit to America, and except for a brief visit to Paris and London last summer and fall, it is the first time in forty years that he has gone beyond the fortification of the "prison city" of Acre, Syria, to which place he and his father, BAHÁ'O'LLAH, the founder of the Bahai movement, were banished by the Turkish government a half century ago.

He comes on a mission of international peace, to attend and address the Peace Conference at Lake Mohonk the latter part of the month, and to address various peace meetings, educational societies, religious organizations, etc.

When the ship news reporters boarded the *Cedric* down the bay Abdul-Baha was found on the upper deck, standing where he could see the pilot, his long, flowing oriental robe flapping in the breeze. He was clothed in a long, black robe open at the front and disclosing another robe of light tan. Upon his head was a pure white turban, such as all eastern patriarchs wear.

His face was light itself as he scanned the harbor and greeted the reporters, who had been kept waiting at quarantine for three and a half hours before they could board the ship with the customs officers, owing to a case of smallpox and several cases of typhoid fever in the steerage, which had to be removed to Hoffman Island for isolation, and the ship then fumigated. He is a man of medium height, though at first sight he seemed to be

much taller. He is strongly and solidly built, and weighs probably one hundred and sixty-five pounds. As he paced the deck, talking with the reporters, he appeared alert and active in every movement, his head thrown back and splendidly poised upon his broad, square shoulders, most of the time. A profusion of iron grey hair bursting out at the sides of the turban and hanging long upon the neck; a large, massive head, full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, which were very wide apart, their orbits large and deep, looking out from under massive overhanging brows; strong Roman nose, generous ears, decisive yet kindly mouth and chin; a creamy white complexion, beard same color as his hair, worn full over the face and carefully trimmed at almost full length—this complete, an insufficient word picture of this "Wise Man Out of the East."

His first words were about the press, saying:

"The pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the editors of the newspaper to be sanctified from the prejudice of egotism and desire, and to be adorned with the ornament of equity and justice.

"There are good and bad newspapers. Those which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun: they light the world everywhere with truth and their work is imperishable. Those who play for their own little selfish ends give no true light to the world and perish of their own futility."

Dr. Ameen U. Fareed, a young American-

*NOTE—This story of Abdul-Baha's arrival in America was written by Wendell Phillips Dodge, a reporter for the New York City News Association, who boarded the *Cedric* at quarantine and interviewed Abdul-Baha coming up the bay. It was given to all of the New York newspapers, and, through the Associated Press, was sent, though boiled down considerably, to newspapers throughout the world.—EDITORS.

ized Persian physician and surgeon, who is a nephew of Abdul-Baha, and who acted as interpreter, then told of how Abdul-Baha spent most of his time on the way across standing beside the wireless operator, himself receiving numerous messages through the air from his followers in America.

Talking to the reporters in his stateroom aboard the *Cedric*, Abdul-Baha told of an incident which occurred in the Holy Land last winter, and it shows what a rare sense of humor this great world figure has. An enquirer, about to set off to Jerusalem, was one day discussing with Abdul-Baha the subject of pilgrimage:

"The proper spirit," said Abdul-Baha in his quaint way to the enquirer, "in which to visit places hallowed by remembrances of Christ, is one of constant communion with God. Love for God will be the telegraph wire, one end of which is in the Kingdom of the Spirit, and the other in your heart."

"I am afraid my telegraph wire is broken," the enquirer replied.

"Then you will have to use wireless telegraphy," I told him," said Abdul-Baha, laughing heartily.

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul-Baha held his arms wide apart in salutation, and said:

"There is the new world's symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release."

Then, waving adieu to the Statue of Liberty, he continued:

"In former ages it has been said, 'To love one's native land is faith.' But the tongue in this days says, 'Glory is not his who loves his native land; but glory is his who loves his kind—humanity.'"

"What is your attitude toward woman suffrage?" asked one of the reporters.

"The modern suffragette is fighting for what must be, and many of these are willing martyrs to imprisonment for their cause. One might not approve of the ways of some of the more militant suffragettes, but in the end it will adjust itself. If women were given the same advantages as men, their capacity being the same, the result would be the same. In fact, women have a superior disposition to

men; they are more receptive, more sensitive, and their intuition is more intense. The only reason of their present backwardness in some directions is because they have not had the same educational advantages as men.

"All children should be educated, but if parents cannot educate both the boys and the girls, then it would be better to educate the girls, for they will be the mothers of the coming generation. This is a radical idea for the East, where I come from, but it is already taking effect there, for the Bahai women of Persia are being educated along with the men.

"We have only to look about us in nature," Abdul-Baha continued, "to see the truth of this. Is it not a fact that the females of many species of animals are stronger and more powerful than the male? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded woman into the ideal of the weaker vessel.

"The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting—force is losing its weight and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendancy. Hence the new age will be an age less masculine, and more permeated with the feminine ideals—or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced."

"What is a Bahai?" asked one of the reporters.

"To be a Bahai simply means to love all the world, to love humanity and try to serve it; to work for Universal Peace, and the Universal Brotherhood," replied Abdul-Baha.

The ship now pointed its nose up the North River, and, gazing in a look of bewildered amazement at the rugged sky line of the lower city formed by the downtown skyscrapers, the "Wise Man out of the East," remarked, pointing at the towering buildings:

"These are the minarets of Western World commerce and industry, and seem to stretch these things heavenward in an endeavor to bring about this Universal Peace for which we are all working, for the good of the nations and mankind in general.

"The bricks make the house, and if the

bricks are bad the house will not stand, as these do. It is necessary for individuals to become as good bricks, to eradicate from themselves race and religious hatred, greed and a limited patriotism, so that, whether they find themselves guiding the government, or founding a home, the result of their efforts may be peace and prosperity, love and happiness."

The ship now reached its pier, where were anxiously waiting several hundred Bahais, as the followers of Abdul-Baha are called, who had been craning their necks down the river for a first sight of him since early morning. The ship docked shortly after noon, but, fearing that a demonstration in public would not be the best thing for the Cause, and not liking that sort of thing, the venerable Persian Divine did not leave the ship until the pier had been quietly cleared of his followers, who were told to meet him in the afternoon at the home of Mr. and Mrs. Kinney, where he greeted them a few hours later.

ABDUL-BAHA'S FIRST PUBLIC ADDRESS IN AMERICA.

ABDUL-BAHA ABBAS, the head of the Movement for the Unification of Religions and for the establishment of Universal Peace, made his first public address in America at the Church of the Ascension, Fifth avenue and Tenth street, Sunday morning, April 14th. The Rev. Dr. Percy Stickney Grant, rector of the church, had invited him to deliver the principal sermon of the day, at the 11 o'clock service, Dr. Grant conducting the service up to that point. The church was crowded even to the aisles and throughout the regular Episcopal service preceding the sermon Abdul-Baha and his interpreter, Dr. Ameen Ullah Fareed, sat back of the choir to one side of the altar. The keynote sounded by the venerable Persian philosopher and religious leader was that humanity, generally speaking, was emerged in a sea of materiality.

In introducing Abdul-Baha to the congregation, the Rev. Dr. Grant said:

"It is a personal gratification that I have the honor and pleasure to welcome to this place of worship a messenger from the East, freshly bearing a message of the gospel of peace, good will and love to all mankind. In him we see a master of the things of the spirit. He comes with a plan of construction and of reconstruction, and has brought to these

shores a touchstone of love and of peace. Modern life to him is only a fabric to be understood and exemplified. He believes in the fundamental unity of all religions; he believes that the great faiths of the world belong together. He believes that the spirituality of the Orient should shake hands with the materiality of the Occident. Let us shake hands together.

"This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity. He is a man with a spirit of understanding. But, some will ask, 'what has he done to prove his sincerity,' An exile from his native land from the age of nine; a prisoner for forty years, are the badges of Abdul-Baha's sincerity.

"We are going to listen in the fashion of the East and listen to a great student."

Abdul-Baha Abbas then came forward, wearing the costume of the East. On his head was a white turban, such as is worn only by the Patriarchs; and he was robed in the long flowing light tan tunic or cloak worn by Persian divines. His interpreter, Dr. Fareed, wore the conventional frock coat of American dress, but also wore the black Persian fez. Beginning in a low, though sonorous voice, Abdul-Baha said:

"I speak from a verse in Corinthians, the substance of which is that though we see now darkly as through a glass, the day shall come when we shall see face to face. In reality the light of the truth has been seen through variegated glasses, but now let us hope that we shall see the light of the truth through the purest possible medium. That is the spiritual revelation—divine morals—the morals of Jesus Christ."

"I have come hither to find that material civilization has progressed greatly. I find commerce and the crafts perfected; agriculture improved, sciences well established, but the spiritual civilization has been left behind. The material civilization is likened unto the glass in a lamp chimney. The spiritual civilization is the light in that chimney. The material civilization should go hand in hand with the spiritual civilization. Then we will have the light and the glass together. Material civilization may be likened unto a beautiful body, while the spiritual civilization is the spirit that enters the body and gives to it life. With the propelling spirit of spiritual civilization the result will be great.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of heaven, a spirit of oneness with God. He came to breathe the spirit in the body of the world. There must be a oneness in the world of humanity. When this takes place then will we have the 'Most Great Peace.'

"To-day the body-politic needs the oneness of the world and universal peace. But they require a certain propelling power to spread the feeling and to firmly plant it in the minds of men.

"It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this all other means are too weak to bring about universal peace.

"Man has two wings—his material development and power, and his spiritual understanding and achievements. With one wing alone

he cannot fly; two wings are necessary. Therefore, no matter how the material civilization advances, without the other great things cannot be accomplished. We must try with all the material power to help the spiritual power. Humanity, generally speaking, is immersed in a sea of materiality.

"BAHA'O'LLAH, in Persia, founded the spiritual civilization, and made a bond among various peoples of different races that voiced the doctrine of Universal Peace. Sixty years ago he sent epistles to the kings, the rulers of the world, to join him in peace. Now, I find a strong movement for universal peace emanating from America. It is my hope that here in the Occident the foundation of this new solidarity may be strengthened and that the Orient and the Occident will be cemented together; that there may be a real unity, so that this world may at last find peace. May the hearts of men become as brothers."

At the conclusion of the remainder of the regular service, following the sermon, Abdul-Baha offered a prayer in Persian, standing at the altar and facing the East.

ABDUL-BAHA IN WASHINGTON, D. C.

By JOSEPH H. HANNEN.

THE hearts of the friends in Washington were gladdened and their souls refreshed by the presence of Abdul-Baha from Saturday, April 20th, to Sunday, April 28th, inclusive. Words are inadequate to describe the joy imparted by this visit, nor can one yet realize all it has meant to us. Time will tell, as the seed germinates and develops into the plant, reproducing itself in turn until from each tiny life-germ there shall come into existence a rose garden, which touching another, and that in turn still others, shall transform the world into the garden of Paradise!

Days of waiting were rewarded when, at 1:33 p. m. on Saturday, April 20th, Abdul-Baha reached Washington on the Pennsylvania Railroad. In accordance with his expressed desire, there was no notice given of the hour of his arrival, and no delegation to meet him. The arrival was as simple as the Guest, and yet as memorable to those who were privileged to witness it, as the majestic simplicity of Abdul-Baha! The train was just on time. Among the usual crowd of travellers there was a quaint note lent by the party of Orientals, in the midst of whom, cool, collected and ever

the Master of the situation, Abdul-Baha was seen. Quietly he passed through the gates, stopping at the threshold to greet the children of Mirza Ali Kuli Khan. The admonition of the guard to "pass along—don't block the passage," disturbed the Servant of God not at all—nor was it repeated, it might be added. Besides the Charge d'Affaires of Persia, his family and the Secretary of the Legation, there were present the President, the Treasurer and the Secretary of the Persian-American Educational Society, with a few of the friends who happened to be at the station at the time. After greeting the children most affectionately, Abdul-Baha walked with Mirza Ali Kuli Khan,—the other members of his party following—to the automobile section of the Union Station, where the car of Mrs. Barney-Hemmick was waiting. On the way, the first words spoken were to the effect that America is greater than Europe. Mirza Ali Kuli Khan, to whom these words were addressed, replied that America was only awaiting his coming.

Accompanied by Dr. Fareed, Abdul-Baha was driven at once to the home of Mr. and Mrs. A. J. Parsons, 18th and "R" Streets,

where he was entertained during his sojourn. The other members of the party, Seyad Assad Ullah, Mirza Mahmood and Dr. Getsinger, had accommodations near by.

The first public meeting was the third and final session of the Orient-Occident Unity, held in the spacious hall of the Public Library. This hall, which normally seats about 400, had been taxed to its utmost capacity, fully 600 persons having gained entrance and about 100 more standing in the hall outside. As Abdul-Baha entered the building, crowds lined on either side of the steps stood silently and most respectfully, with heads bared—and this was an unconscious and spontaneous tribute of an American Saturday night crowd! Upon his entrance into the hall, the audience rose at once and remained standing until he bade them be seated. His address, delivered at once, was received with close interest, and at its close the Conference was adjourned. Practically the entire audience remained to shake his hand.

The second public meeting was at Studio Hall, where friends were assembled at the usual hour for Sunday School, 11:15. The hall was beautifully decorated with plants and cut flowers. The children were in the front seats and received his special attention. At the close of this service he passed before each row, shaking the hand of every person present, some 200 or more. On this occasion he appeared most happy.

The third meeting was a vast gathering at Universalist Church, in pursuance of an appointment made some time previously. Here more than 1,000 persons were gathered. More than an hour before the time announced the entire lower floor of the church was filled. The Pastor of the Church, Rev. John Van Schaick, Jr., clad in the robes of his office, introduced Abdul-Baha with a most glowing tribute to his life and teachings. At the conclusion of a brief address, the formalities contemplated were dispensed with, and nearly everyone remained to meet the distinguished speaker.

Receptions were held at the home of Mrs. Parsons every afternoon at about 5:00 o'clock, from Monday to Friday, inclusive. The large parlor, seating 150, was crowded each afternoon, and the interest grew as the week advanced. Many persons prominent in social, official and diplomatic circles were present, beside numbers of well-known men and women of literary and scientific attainments.

On Tuesday, April 23rd, at noon, Abdul-Baha addressed the student-body of more than 1,000, the faculty and a large number of distinguished guests, at Howard University. This was a most notable occasion, and here, as everywhere when both white and colored people were present, Abdul-Baha seemed happiest. The address was received with breathless attention by the vast audience, and was followed by a positive ovation and a recall. That evening the Bethel Literary and Historical Society, the leading colored organization in Washington, was addressed, and again the audience taxed the capacity of the edifice in which the meeting was held.

On Wednesday afternoon one of the most beautiful functions of the week was successfully planned and carried out. At the Studio Hall more than 100 children, with as many adults, parents and friends, gathered. Abdul-Baha received and embraced each child, seeming most happy in their presence, and then delivered a wonderful address. Abdul-Baha presented each child, before he left, with a gift.

On Wednesday evening Abdul-Baha visited Mrs. Dyer's home, where the meetings are held regularly on that night. More than 100 persons were present and were made happy by his address.

Thursday morning a large delegation from the Theosophical Societies of Washington was received, calling to pay their respects officially.

Friday morning the ladies of the Unitarian Church—President Taft's church—were addressed, a large attendance crowding the room in which the talk was given.

Friday evening, the last public meeting was addressed at the Continental Hall of the Daughters of the American Revolution. This is one of the most spacious halls in Washington, and the very finest location possible. It had not been contemplated to have such a large meeting that evening, but the interest became so intense that it was deemed necessary.

Saturday evening a reception was given, under the auspices of the Persian-American Educational Society—Orient-Occident Unity—by Mrs. Parsons. This was the culmination of the visit, from the standpoint of meeting the representatives of social and diplomatic life, large numbers of whom had become interested, through Mrs. Parsons' afternoon receptions, as well as through an afternoon reception held at the Persian Legation on Tuesday.

Sunday the gentle guest, who is a Host in himself—the Servant of God, who is Master of the situation at every point—departed for Chicago. Therefore, with the fragrance of both gatherings dominant, this brief outline of historic events will be closed, while the incidents narrated will live forever!

ADDRESS OF ABDUL-BAHA AT ORIENT-OCCIDENT
UNITY CONFERENCE, PUBLIC LIBRARY HALL,
APRIL 20, 1912.*

TONIGHT I am most happy, for I have presented myself to an audience like unto this. I am an Oriental and I have come to meet the Westerners, those of the Occident here in this Assembly. Praise be to God! I see a group of people here assembled on whose faces I perceive the light of God. And this I consider as an evidence of the possibility of uniting the East and the West; of establishing a perfect bond between Persia and America. For it is an evident fact that for the Persians there is no better country as a contributory government than America; and for America there is no better mart than that of Persia, for there is a virgin soil for her commerce. For there in Persia all the mineral resources are still latent beneath the soil. And I hope that this American democracy may be instrumental in developing this hidden wealth, and the perfect amity and a bond of unity may be established between the American Republic and the Persian Government. Whether it be material bonds or spiritual bonds, may they both be well established. May the material civilization of America find a great efficacy and establishment in Persia and the spiritual civilization of Persia find currency in America.

The created beings of this world can some of them live solitary and alone. For example trees; each tree single and alone may live its life without the co-operation of the other trees. Likewise the animal. It can live solitary and alone. But man—it is impossible for him to live solitary and without co-operation. Man is verily in need of co-operation and solidarity. He is in need of association and meeting. Thus through co-operation we find the happiness of life. To present an instance of this co-operative basis: If two villages were to be united on a co-operative basis, if they should observe intercourse and co-operation, surely their advancement will be assured. Likewise if, then, two cities establish co-opera-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

tion, surely the two will progress. And if between two countries intercourse should be firmly established and co-operation should be well rooted, surely the two will receive mutual benefits and will find great development. And now this radiant assemblage is the link between the East and the West. It is a cause of bringing into action the co-operation between the various countries. Therefore it becomes evident and manifest that the results forthcoming from this co-operative basis are unlimited, are numerous. Surely there shall be great harvests of good results for the two governments in question. In the country of Persia there shall be established material civilization and advancement, and the doors for American commerce will be opened wide. But above and beyond all this, there shall be a great love and a fountain of affection established between these two peoples. For His Holiness, BAHÁ'O'LLAH, proclaimed to the world the solidarity and oneness of the world of humanity. He has addressed humanity saying, "Ye are all leaves of one tree and the drops of one sea." The world of humanity may be expressed as one family, and all mankind represents one human unit—one family. It is therefore hoped that the American nation, this revered nation of America, may be united and cemented well with Persia. May they become one race. May they have the same susceptibilities. May the bonds of amity, unity and accord be firmly established. For His Holiness, BAHÁ'O'LLAH, passed forty years of his time in the prison in order that He might hoist the Banner of the Oneness of the world of man. He bore all these ordeals and difficulties; He was under the imprisonment of Abdul Hamid; I likewise was in the prison of Abdul Hamid, until the Committee of Union and Progress hoisted the banner of Liberty and exhibited great kindness and love to me, and those fetters were removed—I was made free. Therefore, thereby I was enabled to come to this country. Were it not for this Committee of Union and Progress I should not have been able to hasten hither. Therefore you must all ask assistance and confirmation in behalf of that Committee of Union and Progress, for it was that committee which proclaimed the liberty of Turkey. In short, I have traversed this long distance and crossed the Atlantic Ocean until I have reached this continent, and it is my utmost hope and desire that the utmost amity and greatest bond of unity may be established between America and Persia; and it is self-evi-

dent that you will co-operate with me, and I know this is your hope also. We shall, therefore, offer supplication to the Threshold of God, so that perchance a great love may take possession of the hearts of men and unite the nations of the world. That the standard of international praise may be hoisted, and that the oneness of the world of humanity may be promulgated. And all this is made possible and feasible through your efforts, until this American democracy may be the first nation to hoist the banner of international peace. May it be the first nation to promulgate the universality of mankind. May it be the first nation to upraise the banner of the Most Great Peace until these philanthropic institutions and these philanthropic intentions through this democracy, this nation, may be spread broadcast throughout the world. Truly, this is a great nation. Liberty has reached its utmost degree. It is a revered nation. The intentions are all good; they are indeed worthy of being the people to raise the tabernacle of this great peace and to hoist the standard of the oneness of humanity. I supplicate to God and I will ask aid and confirmation in your behalf!

Benediction.

ADDRESS OF ABDUL-BAHA AT STUDIO HALL, 1219
CONNECTICUT AVENUE, SUNDAY MORNING,
APRIL 21, 1912.*

I HAVE come here to visit you. I have come with the greatest longing to see you. Realizing that it was only with a great deal of trouble that you could come to see me, and only a few could make the trip, I said to myself I shall go, so that all of them without any trouble may have the pleasure of a visit. Praise be to God! I have come, and I am looking into your faces; faces most radiant; hearts attracted to the Kingdom of ABHA; spirits exhilarated through the glad-tidings of God. Therefore I have obtained the greatest possible pleasure. And surely it must be mutual, for the hearts are connected with each other and are opposite each other. The flame and the light are reflected in all. The spiritual susceptibilities and feelings of love are common. At every moment, if we offer a hundred thousand thanks to the Threshold of God for this love which has obtained between the Orient and the Occident, we shall fail to sufficiently express our gratitude. If all the pow-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

ers of the world were desirous of bringing about this love and unity between the East and the West, they would prove incapable. If they wished to establish this unity it would have proven an impossibility. But His Holiness, BAHÁ'O'LLAH, has accomplished this through the Holy Spirit, and this unity is indissoluble. It shall stand to time everlasting, and day by day shall it increase. Ere long, it shall take hold of the world, and eventually the hearts of all the nations of the world will be brought together thereby. The world of humanity shall become the manifestation of the Lights of God, and the Bestowals of God shall surround all. From the standpoint of material civilization, and from that of spiritual civilization, extraordinary progress shall be accomplished. In this cycle there shall be such progress along the lines of civilization as to be unparalleled in the history of the world. For the world of humanity has heretofore been in the state or stage of infancy. Now it is beginning, or it is in the process of attaining maturity. Just as the human organism attaining the period of maturity, attains a great development,—the intellectual faculties ripen to the fullest extent, in one year of this period there is accomplished a tremendous, unprecedented development, likewise the world of humanity, having reached the period of maturity, will accomplish a tremendous upward progress, and that power, which is the depository of God in the human realities, that Universal power like unto the intellectual faculty of man, will reveal tremendous development. Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the Bestowals of God are appearing from all directions, the Doors of the Kingdom have been opened unto you and the summons of God are being raised, and the virtues of the human world are in the process of promulgation. The day has come when all darkness is to be dispelled, and the Sun of Truth is to shine forth radiantly. This century may be likened unto the equinoctial in the annual cycle. For verily, this is the spring season of God. It is therefore that in the Holy Books a promise is given concerning a time when the spring-time of God shall make itself manifest, and the Jerusalem, the Holy City, shall descend from Heaven, and that Zion shall leap forth and dance, and that the Holy Land shall be submerged in the sea of the Holy Lights. Just as you observe a tremendous motion in the time of spring in the material

world, how the vegetable kingdom receives a new life—a new animus—how the animal kingdom and the human kingdom are resuscitated and moved forward, what a circulation takes place in the blood! How the gentle zephyrs are set in motion; how flowers are in bloom; what delightful and temperate air is enjoyed; how pleasant and delightful become the mountains, the fields and meadows; likewise this Bounty of God will endow the world of humanity with a new motion, new movement. All the virtues which have been deposited in the human verities and realities, like unto these flowers will be revealed from that reality. It is a day of joy. It is a time of happiness. It is a period of spiritual progress. I beg of God that this Divine Spiritual Civilization may have a tremendous impression and effect on you. May it make you growing plants. May your trees bring forth leaves, variegated blossoms; may they bear the ideal fruits appearing therefrom in order that the world of humanity, akin to the growth and development of material civilization; may it likewise develop spiritually along the lines of idealism. Just as the intellects have revealed mysteries of matter and have brought forth from the invisible nature her mysteries, may the minds and spirits likewise come in touch with the verities of God and the realities of the Kingdom may be made manifest. Then the world will be the Paradise of ABHA, and the standard of the Most Great Peace will be upraised, and the Oneness of the world of humanity, in all its beauty, glory and usefulness, become apparent. Therefore, I wish to pray in your behalf, in your presence. (While he is praying he wishes your hearts to be attentive and directed to the Kingdom of ABHA, so that your hearts may sense the Benediction of his Amen.)

Prayer in Persian.

It is my hope that the supplication which I have offered to the Kingdom of ABHA in your behalf may soon be answered for you, and that its results or effects may be manifest in your hearts and lives.

REPORT OF MEETING AT UNIVERSALIST CHURCH,
4 P. M., SUNDAY, APRIL 21, 1912.

Introduction by Dr. John Van Schaick, Jr.

IN behalf of the officers and members of this Church, I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. The Faith of

this Church is summed up in two great doctrines: Belief in the Universal Fatherhood of God and in the Universal Brotherhood of Man. Because we believe that God is our father and that we are all His children, we believe also in the immortality of the soul. We believe that Revelation is progressive. We hold with Jesus that when the Spirit of Truth is come He will guide us into all Truth. We look for more Truth in each age and every country. What you have done as a great Leader, as a Servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood, calls forth our deepest gratitude. After arrangements for this meeting had been made, I received a letter warning me that I should be false to my belief if I held it. That letter quoted Jesus as saying, "All that ever came before Me are thieves and robbers." I do not believe that Jesus ever said it. It is not consistent with what we know of the breadth of His nature. But some of His followers say that all other Leaders are thieves and robbers. Against such narrowness this Church has always stood. We stand today humbly seeking the Spirit of Truth, and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but seek only to serve God.*

Address by Abdul-Baha.

The creed so well presented by the Minister of this Church, and the institutes so well delineated, are truly praiseworthy and deserving of sanctification and glorification. For these precepts are against the well-rooted prejudices of the day. The prejudices of imitation have hindered the progress of humanity for six thousand years. How many wars have taken place; how many battles have occurred; how much division and discord have been caused by this prejudice! Inasmuch as this century is a century of the Revelation of Reality, praise be to God! the thoughts of men are directed to the welfare of humanity. The mirage of imitations is daily passing away and the Ocean of Truth is daily surging more tumultuously. All the nations now existing have had a Divine Foundation originally, and that foundation is the Truth or Reality. That Reality was meant to be conducive to the unity and accord of mankind, but subsequently that Light of Reality gradually was beclouded. The darkness of superstitions and imitations came and took its

*This Introduction was translated orally into Persian, by Dr. Ameen U. Fareed, after which Abdul-Baha arose and spoke as follows.

place. The world of humanity became fettered, as it were, in that darkness. Day by day enmity was waxing great, until it reached such a pitch that each nation rose against the other in arms. And at one critical moment, were it not for political reasons and political interests, the nations would have fought against each other, doing away with one another. Now it is enough! We must investigate the Truth. We must pass by these superstitions. It is a self-evident truth that all humanity is the creation of God. All are His servants and under His protection. All are the recipients of His Bestowals. God is kind to all His servants. At most it is this, that some are ignorant. They must be educated in order that they may become intelligent. Some are as immature children. They must be helped and aided in order that they may become mature. Some are ill and sick. They must be treated. But the ill—the patient—must not be tested. The child must not be wronged. The ignorant must not be criticized. We must look to some remedy. All the Prophets of God, including Jesus Christ, came for the education of humanity, in order that the immature souls may become mature. In order that the ignorant members of mankind may become the knowing. So that through this education love and amity might be established among mankind. The Prophets have not come to this world to cause discord or enmity. For God has wished well for all His servants, and he who wishes the servants of God ill is against God. He has not emulated the example of God. He has followed the Satanic footprints. The Quality of God is Mercy, and that of Satan is hate. Therefore every man who is merciful and kind to his fellowmen is following God's attribute, and every man who is hating or inimical toward his fellowmen is Satanic. For God is absolute love, even as His Holiness Jesus Christ has declared, and Satan is utter hatred. Therefore wherever you see love, know that there is a manifestation of God's Mercy, and wherever you see hatred or enmity, know that these are the manifestations or the doings of Satan. The Prophets have come to this world with this mission, that human souls may become the expressions of the Merciful. That they might be educated; that they might attain to love and unity and accomplish peace and accord. For in the world of existence the animal is a captive of nature. It acts according to the exigencies of nature. It has

no consideration of good or evil. Whatever be the animal's natural inclination, that it pursues. But the Prophets of God have come in order to teach man goodness, so that humanity may not follow its natural instincts but that it may act reasonably according to their judgment. That which is accounted praiseworthy by his reason or intellect, that should he act, though that should be against natural proclivity. And whatever his intellect shall find contrary to the praiseworthy standard, that shall he refuse to act, though it be contrary to his natural trend. Therefore man must follow the Merciful attribute of God. The imperfect members of society, the weak souls in humanity, are following their natural trend. Their lives and doings are in accordance with the natural propensities. They are the captives of physical susceptibilities. They are not in touch or in tune with the Spiritual Bounties. Man is possessed of two aspects. He has a physical side or aspect which is subject to nature, and he has the Merciful aspect or Divine aspect, which is connected with God. That consists of the angelic qualities. And in man if the animal side or the natural side should overcome or subdue the Heavenly and Merciful side, then he is the most degraded of animal beings, and if the Divine side should overcome the animal, then he is verily an angel. The Prophets have come in order that humanity might be educated so that the animal side of man should pass away, and that is the captivity of nature, and the Divine aspect, the Divine side of his nature, may overcome the other. The Divine aspect or the spiritual side consists of the Breaths of the Holy Spirit—of the spiritual aspect. The Second Birth of which Jesus Christ has spoken refers to this Heavenly or Divine side. His Divine side is expressed in the Baptism by the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of Mercy to mankind. Then he is most kind to all humanity. He shall entertain no enmity to any people, and he shall shun no nation. He will be kind to all humanity. For the foundations of the Religions of God are one. If we refer to the foundations of the Religions we shall find that we have much ground for agreement. And if we refer to the imitations we will find points of disagreement or division, for imitations differ, but the foundations of Divine Religions are agreed. The foundations of the Religions of

God are conducive to unity. Imitations are conducive to dismemberment. Whosoever is inimical to humanity or hates any part of it or disagrees with any member or part, he is following imitations. His Holiness Jesus Christ declares that the sun shines upon the just and the unjust, upon all humanity, and His Holiness Christ was a Mercy to all mankind, for He was the medium of the Bounty of God, and the Bounty of God is transcendental. Just as the revered minister quoted from the words of the Gospel: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

And now that century has come when the Spirit of all Truth can reveal these verities to mankind and can proclaim that very Word to man, and can establish the real foundations of Christianity, and save all the peoples and nations from these imitations, and that the basis of discord and the basis of prejudice and animosity may be removed; the foundation of love and amity may be established. All of you must endeavor with heart and life in order that this enmity may disappear entirely from the midst of humanity, and this hate and strife may pass away absolutely. You must listen to the admonition of this Spirit of Truth. You must follow the example or the foot-prints of Jesus Christ. Read the Gospels. His Holiness Jesus Christ was Mercy itself; was Love itself. For He even prayed in behalf of His executioners,—for those who crucified Him. He said, "O Lord, they know not what they do, therefore they do what they do." If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was. That even on the cross He prayed for His oppressors, and we must likewise follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves and give up all these imitations, which are the source of darkness in the world. I am going to ask you a question: Did God create us for love or for enmity? Did He create us for peace or for disquietude? Surely He has created us for love, therefore we must act in accordance therewith. Do not listen to anything which is prejudiced. For self-interest prompts men to be thus prejudiced. They are thoughtful of only their own self-interests. They are moving and marching on in darkness. Con-

sider when His Holiness Christ appeared, how many divergent creeds and nations existed! How many religions were extant! How much enmity and strife existed among them. There were the Romans. There were the Greeks; the Assyrian nation; the Egyptian nation. And these were most inimical towards each other. His Holiness, through the Breaths of the Holy Spirit, united them all; established fellowship among them all, so that there remained no trace of strife among them. They were united under His Standard and lived in peace through His Teaching. Now, which is more commendable? Which is preferable: To follow the example of Jesus Christ, or to emulate the Satanic instinct? Therefore let us strive with all our powers so as to unite the East and the West, so that all the nations of the world might be advanced thereby. So that all may follow the Foundations of the Religions of God. All the essentials of the Religions of God are one reality, and that reality is indivisible and is not multiple. It is one. And when we investigate that one reality, find it to be one, then we have a basis for the oneness of the world of mankind. I will pray for you, asking confirmation and aid in your behalf.

Prayer in Persian.

Dr. Van Schaick: "Tell Abdul-Baha that we are all stronger and better and richer for his words of wisdom and for his spirit of love."

Abdul-Baha replies that he is greatly pleased with the occasion, with this audience, and especially with the Minister. For he sees evidently that your intentions are good and that your aim is the good pleasure of the Lord. You have all gathered together to pray to the one God, that you may turn to Him in order that you may obtain His favor. Such an audience as this is a source of great happiness to him. Therefore he shall pray for you, heart and soul, asking blessings in your behalf.

TABLE TALKS AT THE HOME OF MR. AND MRS. PARSONS, MONDAY, APRIL 22, 1912.*

SEE how good BAHÁ'ÓLLAH is to us—how great the power of His Word. See from what parts of the world He has brought

*NOTE—*Supper:* Nine at table; Abdul-Baha served. *The party:* Abdul-Baha Abbas, Dr. Ameen U. Fareed, Mirza Ali Kuli Khan, Mirza Ali Akbar Khan, Seyad Assad Ullah, Mirza Mahmood, Mirza Ahmad Sohrab, Dr. E. C. Getsinger, Charles Mason Remy, Joseph H. Hannen. Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

us together, and to what a heavenly table He has caused us to reach, and into whose house He has brought us to live. Who through such love prepares such a table and such a feast, and asks Abdul-Baha to let this entertainment be in His Name! See what a union it has established and the Confirmation of BAHÁ'O'LLAH between the East and West. How His Bounty has embraced all! And how His favors have been perfected for all! When the Mohammedans came and conquered Persia, the Chief of the Zoroastrian High Priests went to drink wine. Wine is unlawful according to the Mohammedan Religion. Whosoever drinks wine is, according to the Mohammedan Law, to be punished by 81 strokes of the whip. As the Chief of the Zoroastrian High Priests did drink wine, the Moslems arrested him, tied, struck and whipped him. The Arabs were looked upon as very low by the Persians, and as His Holiness Mohammed was an Arab, the Persians shunned him very much, that is, the Persians would not even count the Arabs as human beings. But when the High Priest saw such a power coming forth from the Arabs, whom they had always looked upon as being not even human beings, he began to cry out, saying, "O, thou Arabian Mohammed, what hast thou done?" "What hast thou done which has made thy people arrest the Chief, the High Priest of the Zoroastrians because he has committed something that is unlawful in thy Religion?" Thus was the cause overcome which had caused the Zoroastrian High Priest to shun the Mohammedan Religion. For he said, "What a great influence Mohammed is exercising!" Now let us come into the West today, and see how through the Power of the Love of God, BAHÁ'O'LLAH has exercised such wonderful influence throughout the world! From the remotest parts of Persia, from the remotest parts of the East, the Power of BAHÁ'O'LLAH has caused men to come to the West, and has brought about such union between the East and the West, that with the utmost love and affection and union and harmony they have been brought to this table in the house of Mr. and Mrs. Parsons! See how the power of BAHÁ'O'LLAH has brought the East and West together! And Abdul-Baha is standing and waiting upon you! There is neither rod, nor whip, nor blow, nor a sword nor a cannon, but the Power of the Love of God!

(Here Abdul-Baha called in English—"Rice! Rice! Bring rice! Persian Rice!")

This is to be a lesson to the effect that in this world we judge of Movements by nature of their developments. These are certain movements which appear in the world and make a start but then discontinue their growth, and nothing is heard of them. There are other Movements which have a little time of growth, they go ahead for a little time more than the ones first mentioned, but before realizing any mature development they digress and are lost in oblivion. One notes that these two kinds of Causes or Movements are not of any progressive or permanent nature. Yet on the other hand there is another kind of Movement or Cause which starts from a very small beginning, but it progresses with a steady pace. It goes along slowly but steadily, and although its beginning is small, because of the steady nature of its development, that Movement gradually assumes broad dimensions. This kind may be illustrated by calling attention to the Bahai Movement. For instance, when BAHÁ'O'LLAH was leaving Persia as an exile, with his family, Abdul-Baha and his Father, going from Teheran to Bagdad, did not find a believer on the way, although it was a long distance which they had to cover from Teheran to Bagdad, and there are many towns and villages, but they did not come in contact with any of the Bahais. Very little was known about the Cause in the world then. Then when they reached Bagdad, even in Bagdad there were no believers. There was just one Persian believer who had been taught by BAHÁ'O'LLAH himself in Persia. Then later on one or two others came along. So you see at the beginning of the Cause of BAHÁ'O'LLAH it was almost unknown, but it grew because it was a Divine Movement, and developed with the Spiritual Power, until in this day there is no place or town or city, for instance, from the countries of Persia to the countries of America through which one travels without coming into contact with numerous Bahais—without finding Bahai Assemblies and Bahai Spiritual institutions. This shows that a Cause, which although small, has a steady growth, may assume a wonderful development, and become the cause of the progress of the world, and those who attach themselves to it and work for it are working under the auspices of a Cause which would enable them to spread the blessings of progress and

excellence throughout the world, whereas, those who work for movements which are of only temporary progress and development, or of no development at all, will realize that they are working for a dead cause, which will not be conducive to their blessedness or to their development.

ADDRESS OF ABDUL-BAHA AT HOWARD
UNIVERSITY, APRIL 23, 1912.*

TODAY I am most happy, for I see here a gathering of the servants of God. I see the white and the colored people together. In the estimation of God there is no distinction of color. All are unicolored. There is one color, and that is the color of Service—servitude to God. Color is not important. The heart is all-important. If the heart be pure, if it be white, no matter what color be the exterior it will have no effect. God does not look at colors and differences of hue, but He looks at the hearts. He whose morals are good and praiseworthy, he is to be preferred. He who is more devoted to the Kingdom is more to be loved. In the realm of genesis the question of color is of the lowest importance. We find in the mineral kingdom variegated objects, and there we find no strife among them. In the vegetable kingdom we find also distinct hues. We find the variegated flowers, but they do not have any strife among them. Nay, rather, the very fact that there is a difference in the colors of the vegetable kingdom lends a charm to the garden. Were all to be of one color, it would be exceedingly unpleasant. But when you enter into a rose garden and you find various flowers of different hues, you indeed have before you a spectacle of charm. And the world of humanity is akin to that garden, and humanity, the various races, are the various flowers of that garden. These various colors are the very means of adornment and decoration for that garden. Likewise, when we observe in the animal kingdom we find there the various colors. Just watch a flock of doves, and see how varied in color they are. But they are in perfect peace, and they dearly love one another. They never look at the difference of color nor do they have a basis of discord therefor. They look at the kind. They know that the kind is one. Very often it happens that a white dove soars together with a black one. Likewise all the

animals. They live in the utmost state of peace and accord. They are not separated because of color. Their gaze is extended to the unity of the race and the oneness of the kind. And this is so in the animal kingdom, where we do not expect intelligence or reason. There we do not find this difference or distinction of color. How is it permissible—how is it allowable that in the human kingdom there shall be any consideration of color or any distinction whatever with regard to it? There, in the human kingdom, where there is reason, it is not at all allowable. Especially when we recall that the white and colored have come from the same source. They belong to the same household. In origin they have been one. They have been one in quality. For Adam was one and was not of two colors, and his help-mate, Eve, did not have two colors, and all humanity as far as our sacred history is concerned is traceable to that family. Therefore the origin is one. These distinctions of color have crept in afterward. Therefore today I am exceedingly glad to see some of the white and to see the colored people here gathered together, and I hope the day will come when there shall be no distinction; when they shall live together in the utmost peace and accord and unity and fellowship. But I wish to say one thing, and that is of importance, so that the colored people may also appreciate the white people, and that the whites may be duly kind to the colored, and that is this, that you, the colored population of the United States of America, are not probably fully informed of your brethren in Asia and Africa. Were you to recall the conditions in Africa, you would see that you are most fortunate, for, praise be to God! you are not in a state or position to have any difference between you. There is not much difference in the attainments. But the colored population of Africa still, owing to the lack of opportunity of education, is not worthy even of being your own servants. And let us recall the fact that the great proclamation of liberty, of freedom from slavery, was accomplished in this continent. They went into war for the sake of the colored. They were forfeiting possessions and sacrificing lives therefore in order that the colored might be free from the bondage of the whites, and this has had its tremendous effects upon the sociology of other parts. The colored people of Africa were in a most terrible state of bondage and the European Powers, emulating the American

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

altruism, accomplished a proclamation of universal liberty. So you were the means here of liberating your fellowbeings elsewhere, and this effort on the part of the white people in America should never be lost sight of, and therefore you must be very grateful and must be very kind to the whites here. And the white people in this country should be most happy and pleased and grateful to you, so that both may develop in the degrees of altruism and of humanitarianism. May you be further drawn together with the whites, in order that extraordinary development may be accomplished by you and in order that fellowship may become a reality, a true fact, among you. In short, you must be grateful to the whites, for they were liberators of your people not only in this country, on the continent of America, but elsewhere, in Africa. Were it not for your freedom here, one can see that freedom elsewhere would not have been accomplished, and up to the present day bondage would have been present. But now, praise be to God! the bondage has passed away and the whites and colored are both free from it, and I pray in your behalf that you may develop and advance in the degrees of ethics and morality. That you may achieve such a superlative degree of it that there shall be no name other than one human kind. Just as we apply the term "flock of doves." We do not say the colored doves and the white doves. We say doves. We apply the name horse, for example, to the horse species, so to speak. We do not say colored horses and white horses. No such distinction of color is realizable. We do not have any distinction among the deer or gazelles. There is no such name as white or colored deer. And my hope is this, that we may advance to such a degree, and this can be accomplished through love and fellowship.

Therefore, strive yourselves and also put forth efforts toward the accomplishment of this fellowship, so that the greatest bond may be achieved, and this cannot be done without effort on your part, namely, expressions of gratefulness and expressions of kindness and altruism on the part of the other. Each one should endeavor to develop and assist the other. They must endeavor to help you in your advancement. They must assist in your development. And this is feasible only from your joining heartily and being inclined toward this advancement. This will be conducive to love and unity and you will be the means of

bringing about real unity among mankind. For the colored and the whites should accomplish this unity, then the world's peace and accord will be assured. Then racial prejudice, national prejudice, patriotism of the limited sort and religious bias will remain no longer. I am very pleased to see you at this gathering, white and dark, and I praise God that I have had the pleasure of being here where the two are gathered together and where they are loving each other. And this I can see is the means of the glory of humanity. This is the means of the good pleasure of God. This is the means of the eternal bliss in the Kingdom of God. Therefore I pray in your behalf that you may attain to the fullest degree of love, and that the day may come when all differences shall cease.

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR. AND MRS. PARSONS, 5 P. M., APRIL 23, 1912.*

TODAY from morning until this moment, I have been speaking. From dawn even until now. Yet because of loving fellowship and a desire to be kind, I am here to speak again. I will speak here very briefly. In these last few days a terrible event took place in the world. An event sad in nature indeed, saddening every heart. All the spirits are affected by it sadly. I refer to the *Titanic* disaster. For a number of our fellow human beings were drowned. A number of beautiful souls there were submerged. Therefore it is indeed regrettable. But let us realize that everything which occurs in life is due to some wisdom. Nothing happens without some reason. There is a mystery connected with it. But whatever that be, it was a very sad occurrence, for it brought tears to many eyes, and it caused a sad tumult in many souls. I was greatly affected by the disaster. There were some who were on the *Cedric* with us as far as Naples, and who left and transferred to the other ship, and whenever I think of them I am very sad indeed. But when I consider another aspect of it, that the worlds of God are numerous, just as His Holiness Christ has stated, that "In my Father's House are many mansions," though they were deprived of this existence, of this life, they have opportunities in other mansions. They were deprived of the temporary life, and they were transferred to the eternal. Though they had to leave this material, yet

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they were ushered into the spiritual life. Though they had to forego the so-called comfort of this life, they were to enjoy a comfort far more real. For they hastened to the Kingdom of God. And it is our duty to think of them in our prayers and supplications, that they may draw nearer and nearer to the Source. For the Mercy of God is infinite. This world may be likened to the matrix of the mother, whereas the Realm of the Kingdom may be likened to the spacious outer world. When the infant is born into this world from the matrix, it finds it very difficult at first. It cries and does not wish to separate from the limited place. It imagines that life is confined to that limited space. Therefore it leaves that place reluctantly. But nature forces it into this world. But having come into this world, it finds that it has left a dark space behind and has been ushered into a world of radiance. From the gloomy and dingy place it has been transferred to a most spacious and delightful place. Its nutriment was first that of blood, but here it finds delicious food to enjoy. It finds here a delightful place to live, the beautiful mountains, the delightful meadows, the green prairies, the pleasant fountains and springs, the wonderful stars and delightful atmosphere in which to dwell, and then it praises God for having been rescued from the matrix realm and for entering into this spacious place. Now, this analogy may be carried out in relation to this world and the life hereafter, that this in comparison with the other is similar to the matrix and this life. At first it is very difficult to welcome death. But when man is transferred to the other state, then he is very grateful. For he has been released from the limited and is to enjoy the liberties of the unlimited. He is liberated from a world of sorrow, grief and trials, and he is to enjoy a world of bliss and joy. The phenomenal world he leaves behind in order that he may have the opportunities of the ideal and spiritual. And those souls, although they have left this span of life, this world, yet they have hastened to a world superior to this. They have soared away from the world of darkness and are now in the realm of light. And these considerations are the only ones which can comfort souls here. Furthermore, there are some deeper reasons for events. There are certain incidents in life which are to teach men certain lessons. We are living in a day when so many people rely wholly or solely on

matter. They imagine that the size of a great ship, that the thoroughness of the machinery or the skill of a captain will ensure the safety of a vessel. These things take place sometimes that men may know that there is a Protector, and that is God. If God protects man, if it be His will, a little ship sometimes escapes death, but if he shall rely solely on a ship, though it be the greatest, biggest ship, though it may be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God, and that they may know that He is the real Keeper. These events do sometimes occur for such reasons as those stated. They take place in order that man's faith may increase. Therefore, though we must feel sad and disheartened, yet we must supplicate God to turn our hearts to the Kingdom of God and ask for them in His infinite Mercy. So that now although they have been deprived of this life, they may enjoy the Supreme Mansions of the Kingdom.

But let no one imagine that these words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well. Build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but with all that let him rely upon God. Let him consider God as the one Keeper. If God shall protect, nothing can affect man's safety, and if it be not His will, then no matter how many shall be supplied, it will be of no avail. Therefore I shall conclude with these few remarks, which I hope you will remember. Tomorrow afternoon I hope to do better for you. I am very tired today, therefore please excuse me for this afternoon. I am quite fatigued.

ADDRESS OF ABDUL-BAHA BEFORE THE BETHEL LITERARY SOCIETY, APRIL 23, 1912.*

AS I stand here tonight and look at this audience, I am reminded curiously of a bunch of violets, variegated in hues, dark

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and light, all bunched together in a fragrant and beautiful bouquet. This is an indication of the fact that the United States Government is a just government. For I see the colored and the white seated together in one audience, with perfect amity. The hearts are united. It is this just government which makes such a meeting as this possible. You must thank God for enjoying such a government, a just government, thinking of the development and security of all of you, which deals with equity towards all, dealing from the standpoint of a father; and in the human world there is no greater blessing. This evening I wish to speak of scientific subjects, because this is a literary or scientific society.

The virtues of humanity are numerous, but science is the most noble of all these virtues. All the distinctions which man enjoys above and beyond the animal status is due to science. Science is a bestowal of God. It is not material; it is Divine. Science is an effulgence of the Sun of Reality. Science is the cause of man's discovering the verities of things. Science is the means of man's finding a pathway to God. All the faculties of man, the powers of man, are human in origin, are the results of the products of nature, except the human intellect, which is supernatural. Science and the intellect or intelligence are the discoverers of all things. Science is capable of making past ages the present ones, or uniting them all. The events of past nations and by-gone days science can present to you or expose before your gaze today. All the discoveries of by-gone days science can confer, that is to say, the results or inferences science can confer upon man today. It is the discovery of the discoveries of the ancient days. The scientific power is a power which can discover the mysteries of the future. Through the intellectual rules or logical inferences it can deduct things which will happen in the future. Science is the first emanation from God towards man. All the created beings comprehend material perfections. But the virtue of science, scientific acquisition, is a speciality of man. All other existing beings or forms of life are deprived of this attainment. This love of reality God has deposited or created within man. Every nation amongst the nations, when they develop in the various degrees of science duly, so will the happiness of such nations increase. Day by day they will become more distinguished. Day by day they will be the means of producing greater means

for the comfort or convenience of the people. All blessings are Divine in origin, but they cannot be compared with science, for science is an eternal bliss. Man is ever tasting its delicious bliss. But every other blessing is temporary. Science is a blessing which man does not have to give up, but if he should exercise sovereignty, perchance a day may come when he has to forego sovereignty. But science is a blessing, an attainment that no man can usurp or take away from the possessor. In short, it is verily an eternal blessing bestowed upon man. Therefore, you must put forward the greatest and most earnest effort towards the acquisition of sciences and arts. The more you obtain scientific information, the more you attain to the development of arts, the greater will be your standard. The scientific man is perceiving, whereas he who is ignorant or the opposite of scientific, is blind. The scientific man is attentive. The man who is unscientific is deaf. A scientific man may be the representative of all humanity. For through scientific attainments, through the inductive method of investigation, he can know all that exists or all that pertains to humanity. Through the same inductive reasoning, he can find out all that occurs and happens to humanity. He can obtain the information in regard to the consequences of the human body-politic. In brief, science may be likened to a mirror, wherein the infinite forms and images of things can be revealed or reflected. Therefore, endeavor in the field of science so that day by day you may advance. Science is the very foundation of all development. No nation has developed or can develop without a scientific basis. All the progress that you observe in human society, is verily due to science. We stated before that science is a blessing supernatural. All the other blessings of God are within the boundary of nature. But science is beyond that boundary, and this is the proof: All the existent beings which we observe all around us are captives of nature. All the stars and all the infinite planets which are swinging through unlimited space above, are captives of nature. All the earthly forms of life, such as the mineral, the vegetable and the animal, are captives or subjects of nature, except man. Man through science is a breaker of nature. Man according to the natural exigencies and natural properties is an earthly form of life. He is not an animate form of life in

the air. He is not a bird. He is not avian, but through science he soars in the air in the aeroplane. Science thus enables him to break natural law. Through the power of science he sails over the sea. Hence there is an explosion of natural law. Man is not a fish of the sea, yet he goes sub-marine. He breaks a natural law. All the products of sciences and arts that we see were once mysteries of nature. Even electricity, which is before us. But man, breaking the natural laws and rules, takes out of the plane of the mysterious that instrument of nature, and reveals them on the plane of the visible. There are many examples, but brevity is to be observed, that man is capable of breaking natural laws. Man, as it were, takes the sword from nature's hand, and with the same scepter does he go for nature itself. Nature is devoid of the crown of human faculties and verities. Man is possessed of conscious intelligence, whereof nature is minus. This is an established fact among the philosophers. Man has volition, whereas nature is minus volition. Man has memory. Nature has no memory. Man can discover the mysteries latent in nature, whereas nature itself cannot be conscious of the mysteries within itself. Man is progressive. Nature is not. It is stationary. It has neither the power of being progressive nor retrogressive. Man is possessed of certain ideal virtues, for example, science, volition,—among them faith; among them confession or acknowledgment of God; among them volitional acts of philosophy, while nature is devoid of these. Therefore, the ideal faculties of man, namely, those mentioned, and, for example, the scientific capacity of acquisition, are beyond the natural ken. This is the power whereby man is made distinguished and differentiated from all other forms of life. This is the bestowal of the Divine Idealism, which is a crown adorning human heads. With such a Divine bestowal which God has bestowed upon man, namely, a power which is beyond nature,—alas! It is most amazing to state that materialists consider themselves within the natural bound and captives of nature, whereas God has bestowed upon man certain virtues and certain faculties whereby he is most distinguished. He has given him the ideal power. Nature is dispossessed of it. Therefore we must all thank God for having endowed us with such a bestowal. Such a power as He gave us! Such a crown as he placed upon our heads!

And we should expend these bestowals, these bounties, in our efforts towards the unification of the human race. Let us expend this power in the oneness of the world of humanity. Let us confer these virtues upon efforts directed to the unification of the white and the colored. Let us devote this science to the unification and the establishment of amity among all the parts and parcels of humanity, so! If all the trees were to bear the same red, under the protection or providence of God, may hold each other's hands and become as one nation, as one kind, as one ocean, and, as it were, that we may be to that ocean as the waves are to the sea. Although the shapes and forms of these waves differ, yet they are waves of the same sea. Although these flowers are variegated, yet they are flowers of the one garden. Although they are different trees, yet they are the trees of the same orchard. All are nurtured and brought up by the same bounty, by the same rain. All are trained by the heat and light of the same sun. All these trees are refreshed or exhilarated by the same breezes, that they may bear various fruits. It is better that it should be so. If all the trees were to bear the same fruit, it would not be delicious. When we have variegated and different fruits, it is most enjoyable, and it is a means of man's enjoyment and not his monotony. And now as I look into your faces, I am reminded of trees of various colors and various shapes, bearing different luscious fruits. All are delicious, and the fragrance of all is delightful. The complexion of all is beautiful. The delight and spirituality of all are most desirable, and this is not but through the favor of God, and it is a source of thankfulness. Now, praise be to God! you are living on one of the greatest continents of the world, and enjoying the perfect liberty, enjoying perfect security and peace. There is no cause of sorrow left. Every means of enjoyment is at hand. For in the human world there is no greater blessing than liberty. You do not know. I, who have been for forty years a prisoner, do know. I do know the value of liberty. For you have been and are in liberty and freedom and you have no fear of anybody. Is there any greater blessing than this? Freedom or liberty and security! These are the great bestowals of God. Therefore, praise ye God!

I am going to pray in your behalf.

ADDRESS OF ABDUL-BAHA AT THE CHILDREN'S
RECEPTION, STUDIO HALL, WEDNESDAY,
APRIL 24, 1912.*

WHAT a wonderful meeting this is!
What a wonderful meeting this is!
These are the children of the Kingdom.

(After a song by Miss McFall, accompanied
by Mr. Mayo:)

Truly I say this song was very delightful. Also this lady sang very beautifully; the accompanist played the song very effectively. Both of them demonstrated the most efficient art. Whether in melody or in words, the song was very beautiful.

The art of music is Divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially it has a wonderful sway and effect over the hearts of children. For their souls are pure—as their hearts are very pure the music will display in their hearts great effect. Music will become the cause of the expression of the latent talents endowed in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music. For unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly. So that their souls and hearts may become vivified and exhilarated. Today illumined and spiritual children are gathered in this meeting. There are children of the Kingdom. The Kingdom of God is for these souls. For they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls! The hearts of all the children are pure. Of the utmost purity! It has no dust. But this is on account of weakness, not on account of any strength. As it is in the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy, nor

stragem. This is on account of the weakness. But the man becomes pure through the power of strength. Through the power of intelligence and understanding, he becomes simple—through the great power of reason. He becomes sincere through the great power of intelligence, not through the power of weakness. When man attains to the great state of perfection, he will receive these qualities; his heart becomes pure, his spirit becomes enlightened, his soul becomes tender, and this through the great strength. This is the difference between the perfect man and the child. Both have the great, simple underlying qualities. But the child through the power of weakness and the man through the power of strength. I pray in behalf of these children and beg confirmation and assistance in their behalf from the Kingdom of ABHA, so that each of these children may be trained under the shadow of the Protection of God; each one may become like an ignited candle in the world of humanity; each one may become like a tender and green plant in the rose garden of ABHA; that these children may be so trained and so educated that they give life to the world of humanity; that they may receive insight; that they may bestow hearing to the people of the world; that they may plant the life eternal, and that they may be accepted in the Threshold of God; that they may become so characterized, with such virtues and such perfections and such qualities, that their mothers will be proud; that their fathers become well pleased; that their relatives may become hopeful. This is my hope. I give you my advice, and it is this: You must train these children—you must give them Divine Exhortations. From their childhood you must put in their hearts the Love of God, so that they may become the manifestors of the fear of God; so they may have the fear of the Divine, and that they may become hopeful in the bestowals of God; so that day by day they may become free from the imperfections of humanity and acquire the perfections of the world of man. The life of man is useful if he acquires the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life. Non-existence is better than existence. Therefore make ye an effort so that these children may be trained and educated and that each of them may become perfect in the world of humanity.

Now there is another meeting, so that I

*Translated by Mirza Ali Kuli Khan and taken stenographically by Joseph H. Hannen.

must go. I am very much pleased with these children. These are all my children. Know ye the value of these children, for they are my children!

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR.
AND MRS. PARSONS, 5 P. M., WEDNESDAY,
APRIL 24, 1912.*

YOU are most welcome this afternoon—very welcome. I am ever happy to see you. I ask God that meeting me may be productive of results; that it may not be like ordinary meetings. For everyone who is interested in public affairs, who meets people in groups, has some interest; but, praise be to God! I have no personal interests. I have an interest of the Kingdom. I have a sincere intention. I have perfect love for you. Therefore I have traveled this long distance. I hope that these associations and gatherings may be productive of great results, and there is no greater result than the love of God. There is no greater result than the bonds of the Kingdom. There is no greater result than the attainment of the good pleasure of the Lord. Therefore I hope that your hearts may be directed to the Kingdom of God; that your intentions may be sincere; that your undertakings may be directed towards general philanthropy; that you may not consider your own; that you may not be thoughtful of your own welfare. Nay, that all your intents and purposes be the welfare of humanity. That you may sacrifice yourselves in the path of the world of humanity. Just as His Holiness Jesus Christ forfeited His life for humanity, may you likewise sacrifice yourselves for the world of humanity. Just as His Holiness BAHÁ'O'LLAH bore the great ordeals and difficulties for fifty years for you, may you also for the love of the general stock bear all difficulties, and withstand the greatest catastrophes. But that you may bear these catastrophes in the path of humanity most willingly and joyously. For every night is followed by a day, and every day has a night. Every spring has an autumn and every autumn has its spring. The days of the Manifestations of God may be likened to the spring season. For example, the appearance of His Holiness Christ was a divine Spring-time. Therefore it caused a great commotion or movement in the world of humanity. The Sun of Reality dawned; the Cloud of Mercy poured down its rain; the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

Zephyrs of Providence moved; the world became a new world; the world of humanity obtained an extraordinary radiance; the souls were educated; the minds were developed; the intelligences became acute, and, as it were, the world of humanity, like unto the spring season, attained a new freshness of the spirit. But gradually, little by little, that spring was followed by the autumn. The teachings of His Holiness Christ were forgotten. The Christ-bounties ceased. The Divine Morals were forgotten. That day ended in a night. The people became negligent. The minds became weakened, until it reached such condition that material science gained the upper hand. The knowledges or sciences of the Kingdom were forgotten, the Mysteries of God became quite latent, and of the Bounties of His Holiness Christ no trace remained. All people were enmeshed in superstition and imitation. Of the World of Reality no sign was left behind. Hence strife and discord became rampant, and that culminated in war and bloodshed. The hearts were disunited. Various denominations came into being, or various sects and various creeds came into the arenas, and the world of humanity, as it were, was engulfed in darkness. Strife and warfare took such a turn that the very constitution of humanity trembled. At such a time as this, His Holiness, BAHÁ'O'LLAH dawned from Persia and he reformed or caused to reappear the same fundamentals and very realities of the Christ Teachings. He endured the greatest difficulties. He saw the severest ordeals. Praise be to God! that the teachings of God, the Light of Reality dawned once again, and it is daily developing. The lights are daily shining more gloriously. The Cloud of Mercy is causing a downpour. The Sun of Reality is ever shining. Therefore, we are once more made hopeful that the same Spring may pitch its tent hither; that these endless bestowals may appear once more; and that is made feasible through your efforts, through your sincerity. If you, with a Divine Power, Heavenly Bounty, sincerity of the Kingdom, merciful heart and a decisive intention, stand up, it is certain that the world of humanity will become entirely illumined; the morals of humanity will become merciful; the foundations of the Most Great Peace will be laid; the oneness of the realm of man will become a reality. This is the great bestowal I wish for you, and I pray and supplicate the Threshold of God, imploring in your behalf:

Prayer.

O Thou Merciful God! O Thou Mighty and Powerful! O Thou Most Kind Father! These servants have gathered together to turn to Thee; are supplicating to Thy Threshold, desiring Thy Endless Bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity. O, God, make this assemblage radiant! Make the hearts merciful. Confer the Bounties of the Holy Spirit. Endow them with a power from Heaven. Bless them with minds heavenly. Give them a great might. So that with all sincerity and all humility may they turn to Thy Kingdom and become occupied with the service of the world of humanity. May each one become a radiant candle. May each one become a bright star. May each one become beautiful in color and fragrant in the Kingdom of God. O, Kind Father, confer Thy Blessings! Consider not our shortcomings. Shelter us under Thy Protection. Consider not our sins. Treat us with Thy Mercy. We are weak; thou art mighty. We are poor; Thou art rich. We are sick; Thou art the physician. We are indigent; Thou art most lenient, O God! Endow us with Thy Providence. Thou art the Powerful. Thou art the Giver and Thou art the Beneficent!

ADDRESS OF ABDUL-BAHA AT THE HOME OF
MRS. DYER, APRIL 24, 1912, 9 P. M.*

THIS evening is very good. This evening is in reality very good. When a man looks at a meeting like this, he is reminded of the gathering together of pearls and rubies, diamonds and sapphires put together. How beautiful! How delightful! It is most beautiful. It is a source of joy. Whatsoever is conducive to the unity of the world of men, is most acceptable and most praiseworthy. And whatsoever is the cause of discord in the world of humanity is saddening. Consider what unity and accord mean.

I wish to speak of a subject to you. A subject of philosophic type. Hence I invite your closest attention for its consideration. You have heard of existence and non-existence, life and death. Existence is an expression of composition and combination. Non-existence is an expression of division. Observe any of the expressions of genesis. You will find

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out that all created beings are the result of composition. These elements have appeared in endless shapes and infinite forms. Every compound has become a being. Every form of affinity has become an object. For example, we have in the human organism simply an aggregation of cellular elements. We have in the tree an aggregate of plant cells. We find in the animal organism simply an aggregation of animal elements or cells. Hence it is proved that existence or the expression of being is naught else but an aggregate presentation of cellular elements, and death or non-existence signifies simply decomposition or division and disintegration. When elements have come together in a composite state we have as a result the human organism. When these elements separate, man is dead. Consequently it is a self-evident statement that life is simply a composition and that death is naught but decomposition. Let me repeat: Certain cellular elements came together, a unity was the result and out of that unity we have the tree formation. Life was conferred thereby. When these elements separate decomposition takes place, they disintegrate, then we have what?—the spectacle of death. Therefore it is proved that fellowship, which is an expression of composition, is conducive to life, whereas discord, which is an expression of decomposition, is indicative of death or non-existence. Therefore the body politic, the more it shall be cohesive, the greater will be the life element. The greater discord the more quickly will decomposition set in. Ferocious animals have no fellowship. They live solitary. Even vultures or vulturous birds are solitary; there is no fellowship in their kind. But domestic animals live in the state of utmost accord and fellowship. Look at a flock of sheep. How sociable they are. Black and white, they live together without any discord. The blessed birds of various hues soar together. There is not a trace of enmity and discord among them, though the colors may be different. Therefore we must endeavor in order that the world of humanity may unite all the individual members thereof. May the colored people be like sapphires and rubies, and the white be as diamonds and pearls; and their mixture, their unity will lend a charm to the composite. How delightful a spectacle it would be if there would be a real unity among them! How conducive to rest! How conducive to confidence! How conducive to happiness, if these were

united in fellowship and accord. All the Prophets were sent on this mission, that fellowship may be created among mankind; that these separated sheep may again flock together. For when the sheep separate and are in discord, they are exposed to danger, but when they are in a flock and are under the protection of the real shepherd, they are protected from all dangers. The wolf will have no way there. The ferocious animals will not attack, but if the sheep be separated, scattered, then they are exposed to danger. Every ferocious animal can attack them.

And now the American nation, be it colored or white, if they unite and be in accord, the Lights of the Oneness of Humanity will shine. Eternal glory and bliss will dawn. Divine Spirituality will encompass. The Divine Favors will descend. And under the leadership or training of the Real Shepherd, who is God, all these sheep will be preserved and protected. And in the pasturage of happiness will they graze and will attain to that which is the goal of life. This is the benefit of unity. This is the result of love. This is the sign of the Most Great Peace. This is the Star of the Oneness of Humanity. Consider how blessed it is.

I pray for you and ask God's Confirmation and aid in your behalf.

ADDRESS BY ABDUL-BAHA TO THE THEOSOPHICAL SOCIETY, AT THE HOME OF MR. AND MRS. PARSONS, 10:30 A. M., APRIL 25, 1912.*

THE greatest human power in the realm of existence is the spirit. The spirit is the Divine Breath which resuscitates, animates objects. The spirit, however, is of different kinds. There is the vegetable animus or spirit. That is the spirit augmentative to be found in the plants, in the trees, and all the properties of the vegetable kingdom whereby things grow and develop. But this spirit is unconscious of the higher kingdom, namely the animal kingdom. Secondly there is the animal spirit, and its distinctive virtue is sensation, the five senses. It sees, hears, tastes, smells and feels. But of the human kingdom it is unaware. It is not in touch with the realm of the intellect. It is not in touch nor is it informed of the ideal powers of man. From the visibilities it cannot draw conclusions of the invisibilities. For example, the human mind, from the visible or known premises,

draws conclusions of the invisible or unknown; for instance, the remarkable episode of Columbus, who from the visible and known premises drew conclusions of the unknown, so to speak, as America was an unknown country—continent. That the animal cannot do. In other words, the animal cannot draw invisible conclusions, or conclusions of the invisible, from the visible premises. This is a distinctive attribute of the human soul or spirit. The animal spirit cannot discover the mysteries of things. It is a captive of the sensibilities. For example, it cannot grasp the fact that the sun is stationary and that the earth revolves around it. Likewise, the human spirit cannot grasp the fact that there is a power supernatural beyond the human nature. For it is a captive of the tangible forces of life. It cannot look beyond that boundary.

There is, however, another spirit which may be named as the Divine Spirit. That is the Spirit to which Jesus Christ refers, that man must be born thereof, must be baptized thereby. The other souls who are deprived of that Spirit are accounted as dead, though they are possessed of the human spirit, but His Holiness Jesus Christ has pronounced them dead, for they have no portion of the Divine Spirit. He says: "Let the dead bury their dead." Then He declares in another instance: "He who is born of the Spirit is Spirit, he who is born of the flesh is flesh." That is to say, these souls are alive with the ordinary animus, but they are deprived of this particular Spirit. They have not taken a portion of the Divine Spirit. He who is a partner in that Divine Spirit is verily living! In short: This human spirit from the Sun of Truth, from the Reality of Divinity, has a spontaneous emanation and not simply a revelation or a manifestation. It is like the ray of the sun. From the sun it has emanated. It does not mean that the sun has become divisible—a part of the sun has come out. This plant here has had a manifest rising, so to speak, an unfoldment from the seed. The seed, you can see, has unfolded a manifestation, and the result is this plant. Every leaf of this plant is a part of that seed. But the Reality of Divinity is indivisible, and each individual of the human kind is not a part of it. Nay, rather, the realities of men are emanations of that reality. Just as the flame or the heat and the light of the sun are the effulgence of the sun. Therefore existence has emanated from the Reality of Divinity

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

and has become manifest in the human entities or realities with effulgences. This ray and this heat are permanent. There is no cessation. It is eternal. As long as the sun exists, the heat and light will exist. As long as eternity is a property of Divinity, this emanation is everlasting. There is no cessation thereof. The more the world of humanity develops, the effulgences or emanations of divinity will become more revealed. Just as when the stone becomes crystallized, polished and crystalline, like a mirror, for instance, it can reveal the glory of the sun more clearly and gloriously. The purpose, the mission of the Prophets and the descent of the Books and the Manifestation of the Divine Teachers and the Divine Philosophy are intended that the human realities may become trained, may become more clear, so that they may become like a mirror in order that the Sun of Reality with its light and heat be reflected. This is the purpose. Therefore I hope that you, whether in the East or in the West, may strive with heart and soul in order that the world of humanity, day by day, may become glorified, day by day may become more spiritual, and day by day may become more sanctified. That it may be like the mirror wherein the lights of the Sun of Reality may gloriously be revealed. This is worthy of the world of humanity! This is the great progress for humanity! This is the great Bestowal! Otherwise, simply developing along material lines, man does not become perfect. At most it is this, that the material aspect of man, his natural or material conditions become more orderly, but he is still deprived of the Spiritual or Divine Bestowal. He is then like a body without an animus or spirit. He is like a lamp without the light. He is like the eye without seeing. He is like the ear without hearing. He is like the mind without perceiving. He is like the intellect without reasonableness. Man has two powers; has two aspects. One is connected with the material world. That can develop and advance along material lines. He has also a spiritual side, which can only advance through spiritual means. These to man are like two wings, and these two wings or forces must be developed, for the bird can fly with two wings. With one wing a bird cannot soar. Now, praise be to God! material advancement has been considerable. But there is need of spiritual advancement. We must strive, be

restless, teach, promulgate such forces and be restless until they take possession of man, making of him a noble and advanced creature. For the human body is accidental. It is of no importance. The day will come when that shall die. But the human spirit is essential and therefore eternal. It is a Divine Bounty. It is the Effulgence of the Sun of Reality. This must be given due importance more than the bodily matter. And I pray for you and am very pleased at having met you. You have come here to see me. You have come to visit me, and I am most grateful for this visit. I shall ask confirmation and aid for you from God, that you may be aided in serving well the world of humanity.

MESSAGE OF ABDUL-BAHA TO THE ESPERANTISTS APRIL 25, 1912.*

MY message is this: That today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings among nations, and that can be brought about through the unity of language. Unless the unity of languages is realized, the most great peace and the unity of the human world, in a binding manner, cannot be organized and established; because the function of language is to portray the mysteries and secrets of the human hearts. The heart is like a box and the language is like the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language has the utmost importance. We can be trained and educated internationally through this language. We can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine Teachings can only be brought about through a language. As long as the diversity of languages and the lack of human comprehension of the languages of each other's nationalities continue, these glorious aims cannot be realized. Therefore, the very first service to the world of man is to establish this auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts among the nations of the world. It will be the means of the progress and development of all the races. Therefore we must with all

*Translated by Mirza Ahmad Sohrab and dictated to Joseph H. Hannen.

our powers make an effort so that we may establish this international auxiliary language among the nations and races of the world. I hope from the Bounties of God that this language may become perfected and that from

among various nations of the world intelligent men may be selected and organize an International Congress, and that that Congress may make its chief aim to promote this international language.

ANNOUNCEMENT

THE BAHAI PUBLISHING SOCIETY
has just issued a handsome new edition of the

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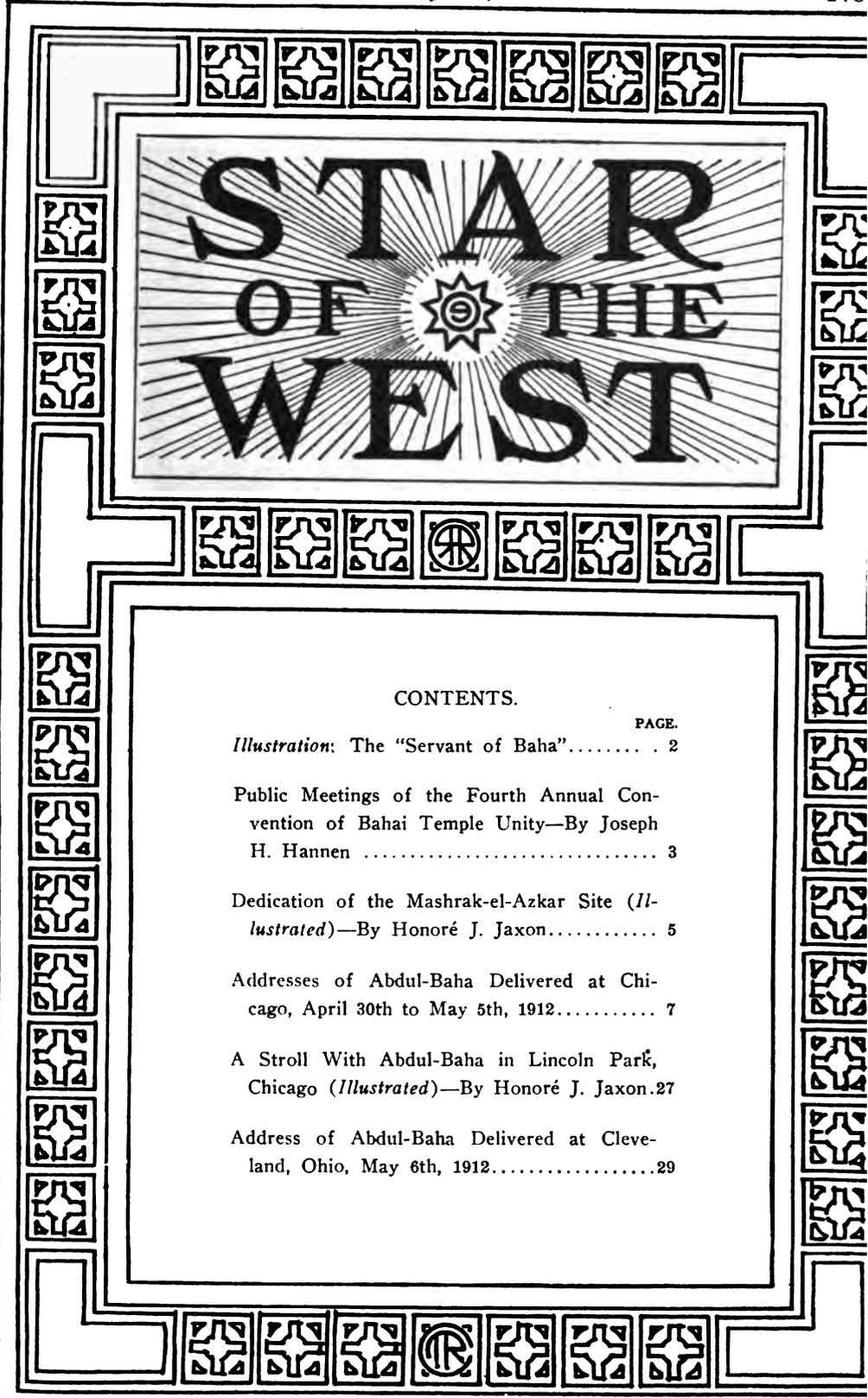
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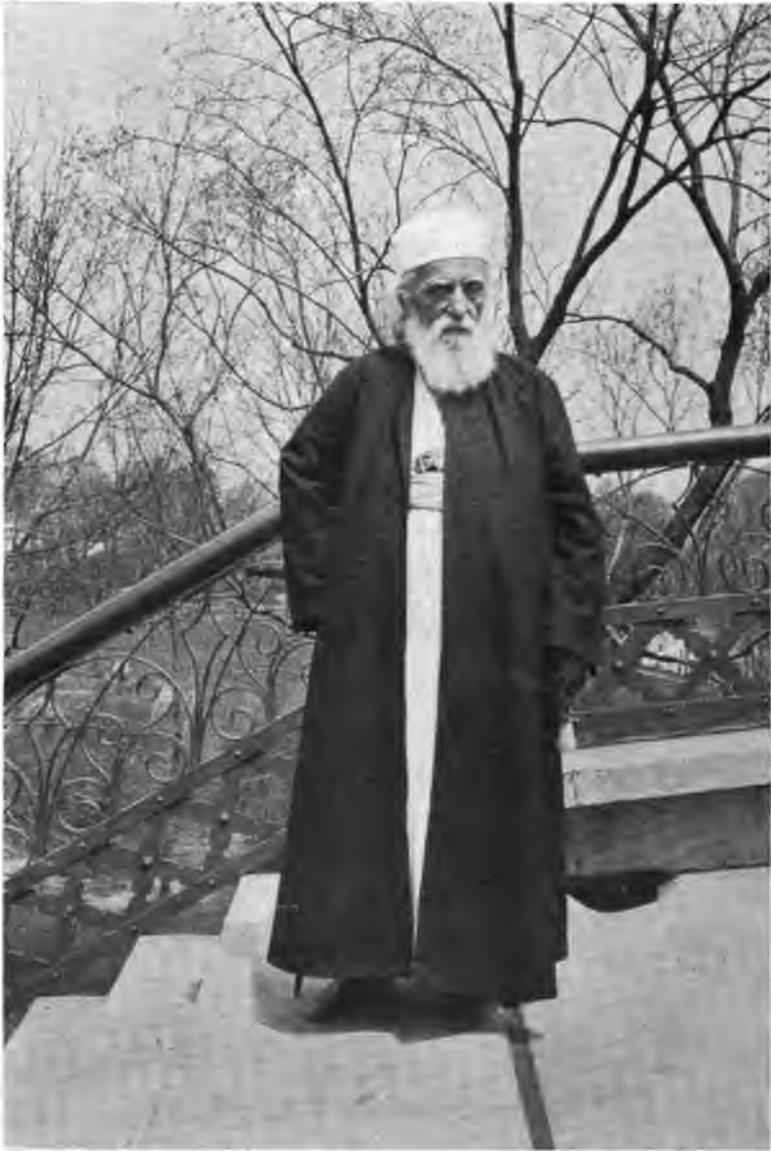
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STAR OF THE WEST

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THE "SERVANT OF BAHÁ'Í"

[See article: "A Stroll With Abdul-Baha"]

STAR OF THE WEST

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

Vol. III

Chicago (May 17, 1912) Azamat

No. 4

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.*

CHICAGO, APRIL 27th—MAY 2d, 1912.

By JOSEPH H. HANNEN.

IT BEGAN with the "Feast of Rizwan," Saturday evening, April 27th. The Chicago friends had invited the delegates and friends to join them in the celebration, and truly it was *The Rizwan*—the Garden of Paradise! The beautiful symbology of the Teachings was exemplified in reality, as in the perennial spring-time of the Bahai world—this gathering of the friends from far and near in the hospitable realm of Chicago—those who entered with "nothing but leaves" or in the budding of spirituality, blossomed forth beneath the congenial rays of the Sun of Truth, and in an incredibly short time the assemblage of more than 350 persons, seated about many tables, was a flower-garden, with many a rose, hyacinth, violet, anemone and all the sacred blossoms personified by as many sometime human beings; here and there a tall sunflower stood guard! Again some lofty tree wooed the sweet singing birds of the celestial realm. In quiet nooks clustered the blossoms of early spring, with surpassing fragrance, and there was none to measure or compare, the whole forming a divine picture of harmony. The hum of voices, softly modulated, arose like the song of the bees and the humming-birds, and the breezes of heavenly love wafted to and fro! And as one would expect in such a garden, there was no lack of the divine melody of the nightingale. Various birds, from every part of the world, contributed their songs, some tremulously vibrant, some triumphantly attuned. Let him doubt who will; those who were there know of the beauty of the garden; and as in the oriental tale so often told, the ones who enjoyed the rose-garden have returned, bearing with them armfuls of the flowers that all

might know where they have been; and now comes the scribe with a few treasures pressed within the volume of recollection, and yet breathing a soft incense, mayhap, as they are disclosed.

To particularize: It is an easy transition from the picture of the garden to record that Mr. Charles H. Greenleaf presided. The harmony was first given audible expression when Mr. Mountfort Mills sang the "The Comforter Has Come," composed for the Convention of 1911 by Mrs. Emma C. Holmes. It was announced that a number of the friends from other cities would be called upon for five-minute talks, the limited time making it impossible to hear from all, and the subsequent meetings affording further opportunities.

To the writer was given the opportunity of telling a few incidents of Abdul-Baha's visit to Washington, and of repeating a message which he gave to Mrs. Goodall and Mrs. Cooper just before they left for Chicago: "My greetings and love, and say to the friends that I shall arrive in Chicago about the middle of the Convention."

The following were then called upon: Mr. McCormack, of Everett, Washington; Mrs. Clark, of Denver, Colo.; Dr. Clement Woolson, of St. Paul, Minn.

At this juncture a song, entitled, "The New Jerusalem," composed by Mrs. Louise R. Waite, was given its first presentation by Mme. Ragna Linne. We are privileged to give the words of this song, which was subsequently accepted and approved by Abdul-Baha:

THE NEW JERUSALEM.

"Rejoice and be glad all ye nations, for the day of your salvation draweth nigh, and God's Kingdom shall be established here on earth as

*NOTE—The official report of the business sessions of the Convention will appear in our next issue.—Editors.



Abdul-Baha and the friends gathered in prayer and consultation on the spot which will some day be crowned by the dome of the Mashrak-el-Azkar.

it is in Heaven. Therefore rejoice and praise ye the Lord."

O! come thou new Jerusalem,
Thou city of the blest;
Wherein the Light of Baha shines,
And weary hearts find rest.
Where Heaven and earth are found anew,
And passed away the old:
Where Love Divine rules over all,
As Shepherd of one fold.

Thy gates shall ever open be,
Thy Temple doors thrown wide,
Where every tear is wiped away,
Each longing satisfied.
God's Promises shall be fulfilled,
His Kingdom come on earth.
'Tis thou, O fair Jerusalem,
The city of new birth.

Not in celestial realms alone,
But here within each heart,
Shall be the new Jerusalem,
Whose joys shall ne'er depart.
And every voice shall sing His praise,
And glad Hosannas ring.
O, come thou fair Jerusalem,
Thou city of our King!

Shahnaz Khanum.

The addresses continued in about the following order: Mr. Albert H. Hall, Minneapolis, Minn.; Mrs. Anna L. Parmerton, Cincinnati, O.; Mr. J. W. Latimer, Portland, Oregon; Miss Ella M. Bailey, San Francisco, Cal.; Dr. F. W. d'Evelyn, San Francisco; Miss

Elizabeth Muther, Honolulu, H. I.; Mr. Louis G. Gregory, Washington, D. C.; Dr. Pauline Barton-Peeke, Cleveland, O.

A song by Miss Lee was a delightful intermission, and this was followed by greetings presented by Mrs. Fraser, Fruitport, Mich.; Mr. Roy C. Wilhelm, New York City; Mrs. Pauline Knobloch-Hannen, of Washington, who read an address of Abdul-Baha delivered in Washington; Mrs. Helen S. Goodall, of Oakland, Cal.; Mrs. Claudia S. Coles, of Washington, D. C.

A vocal solo by Mr. Paton was much enjoyed. Mr. Mountfort Mills delivered greetings and told incidents of Abdul-Baha's visit to New York City; Mr. Willard F. Ashton, who with Mrs. Ashton accompanied Abdul-Baha from Egypt, shared a few experiences, and then it was ruefully agreed that the hour for parting had arrived; this most difficult feature of Bahai gatherings, which causes us to long for the joys of the world to come because "There'll be no partings there!"

The closing number was the hymn "Softly His Voice Is Calling Now," in which all joined.

The "Lunch Club" of Mrs. Knox, at 20 East Randolph Street, next to the Masonic Temple, proved admirably suited to the occasion, lending dignity and picturesqueness to the scene, and the latter feature was enhanced by an abundance of flowers at the tables, roses in profusion and dainty bunches of arbutus, the delicately fragrant harbinger of spring. While mentioning locations, another thoughtful provision for the comfort of the delegates should be specified. Mr. Carl Scheffler opened his

studio, conveniently located down town, and many were the joyful meetings there during the first days.

Sunday morning, April 28th, a large public meeting was held in Corinthian Hall, on the 17th floor of the Masonic Temple. The hall was filled to overflowing. Mr. Albert H. Hall was the presiding officer, and on either side were Mrs. Finch of Seattle, Wash., and Mr. Gregory of Washington, D. C., completing a triumvirate whose spirituality was as eloquent in silence as in speech.

After a few moments' silence, musical numbers were contributed by a large and efficient chorus, under the direction of Mr. Albert R. Windust, with Mrs. Holmes at the organ and Miss James at the piano, assisted by a violinist, harpist and cornetist.

The Chairman read an address delivered by Abdul-Baha in Europe. This impressive contribution was followed by a song by the chorus.

Mrs. Hannen read an address of Abdul-Baha in Washington, giving some of the principles of the Bahai teachings. Short addresses

(Continued on page thirty-two)

DEDICATION OF THE MASHRAK-EL-AZKAR SITE.

BY HONORE J. JAXON.

FITTINGLY on May 1st, a day dedicated the world over to the spirit of international brotherhood, the friends from near and far gathered on the Mashrak-el-Azkar grounds in Wilmette to await the visitation by Abdul-Baha. A committee on program had held various sessions in hope of serving by making suggestion of particular things that might be done; but in the event itself it was joyfully realized by the committee, with strong confirmation of the greatness of this cause, that Abdul-Baha needed no guidance other than that of the Holy Spirit. A Marquee tent, capable of holding about 500 persons, had been erected on the plateau which occupies the southeastern portion of the grounds; and a special entry way for Abdul-Baha's carriage

had been prepared about the middle of the eastern side of the tract. Abdul-Baha made his entrance, however, from the northern side and the majesty and simplicity of his mien as he briskly advanced on foot toward the tent—a far spread line of the friends forming an escort just behind him—constituted a scene which will be remembered by those who witnessed it as one of the most impressive experiences of their lives. The very atmosphere seemed to thrill with the significance of this entry by the Servant of Baha upon the first American "Dawning-Place of the Mentionings of the Most High."

Inside the tent seats for about 300 had been arranged in three concentric circles, with a broad open space in the center across which



Breaking the ground—each race and nation in turn taking hold of axe and shovel.



Ready to commence the planting of the first stone contributed.

the friends could read the love in each other's eyes; while around the outside circle ran a broad perambulatory in which standing room was found by those for whom the seating accommodation did not provide. The inner space was reached by nine equi-distant aisles or entrances, separating the seats, and through one of these, on the southeast side of this simply arranged Mashrak-el-Azkar, Abdul-Baha advanced to the inner circle and there delivered to the friends the address printed on page 8 of this issue.

At the conclusion of the address, the scene of the historic occasion was transferred from the tent to the open, where in the great amphitheatre afforded by the panorama of woods, fields and the expanse of water, ground was broken for the greatest of edifices, whose rising walls shall dispel the confusion of Babel and proclaim the day of the Most Great Peace and the solidarity of humanity!

For the doing of the first work a golden trowel was presented, by permission, by Miss Irene C. Holmes, of New York. Restoring the precious emblem to its leather case, Abdul-Baha next called for the implements necessitated by the gravelly nature of the soil, and

in response there was brought to him first an axe and then a shovel. With these tools of the every-day life of the workers of the world Abdul-Baha and friends from every race present, excavated a resting place for a stone which had been brought to the spot as a loving contribution of material and labor by earnest Bahais from both east and west. It was truly a symbolic seed sowing for countless thousands of similar loving contributions—even as in the now glorified precedent of the volunteer building of the Mashrak-el-Azkar at Eskabad in Russia. No programme made in advance was followed, but under the immediate inspiration this initial labor was thus made typical of united and harmonious volunteer service by every nation and kindred and tongue, the name of each being announced by Dr. Fareed as some native son or daughter in turn took hold of axe

or shovel. Persia, Syria, Egypt, India, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, the North American Indians were among the races and countries thus successively represented, and finally Abdul-Baha did the



A souvenir gift of some of the soil from the excavation.



The closing scene—at set of sun on a now historic May-day.

closing work and consigned the stone to its excavation, on behalf of *all* the people of the world.

After Abdul-Baha had left for the city, the friends still lingered on, holding converse and counsel from the encircling seats within the

great tent, or wandering in groups throughout the lovely grounds just breaking into the first leafage of spring. At the close a group picture was taken with the now historic Marquee tent in the background.

ADDRESSES OF ABDUL-BAHA DELIVERED AT CHICAGO

APRIL 30th—MAY 5th, 1912.

PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.*

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou are the Rock, and upon this Rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity, in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHÁ'ÓLLAH has commanded that a place be

built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other. Each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have one Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and Heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the Protection and Providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the Oneness-of the Human World and Love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the

spirits are exhilarated through Thy Glad-Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION
OF THE MASHRAK-EL-AZKAR GROUNDS,
CHICAGO, HIGH NOON, MAY 1, 1912.*

TO-DAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the Power which has gathered you here is truly a colossal Power. It is the extraordinary Power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHÁ'U'LLAH which gathered you together. Therefore we praise God that this Power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars, which mean the Dawning-Points of Praise for all religionists, will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago there shall be numerous ones established. In Asia there shall be many. In Europe there shall be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some have been houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it is the first Mashrak-el-Azkar, hence it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward

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the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to you here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded centrally by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine ponds and nine fountains, and see how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for the Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so. Therefore endeavor to have the ground circular in shape. If possible even exchange certain parts in order to have a circular piece; not to have a triangle. The Mashrak-el-Azkar could not be triangular in shape. It must be circular.

ADDRESS OF ABDUL-BAHA AT HULL HOUSE,
CHICAGO, APRIL 30, 1912.*

I WISH to discuss for you a philosophic subject—a subject of Divine Philosophy, which is abstruse in its nature, and I want your closest attention for its consideration.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the Point of Contact,

or common to all. But as regards the distinction of kind, the mineral is distinct. The vegetable is distinct from the animal and as regards the peculiar kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

Now, the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. Their points of contact are numerous, for the colored and the white are both human or body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four; both are material, human; both, the same as the vegetable, have that property augmentative; both, as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? From the standpoint of the body, you have that in common. The property augmentative you have in common. All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is in color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference should there be any separation or difference? Indeed, not! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the

*Translated by Dr. Ameen U. Farced and taken stenographically by Joseph H. Hannen.

world can withstand, and which may overcome all other powers, and that great power is the Love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness BAHÁ'U'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. Hence this difference in the human kingdom is similar to that. If you were to be ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore he has said that the various colors of human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore all must associate with one another, even as flowers consort harmoniously together in a given garden.

ADDRESS OF ABDUL-BAHÁ AT THE FOURTH ANNUAL CONFERENCE. THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, HANDEL HALL, CHICAGO, APRIL 30, 1912.*

GOD has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created beings, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another prop-

erty, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just

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because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

ADDRESS OF ABDUL-BAHA, PLAZA HOTEL, CHICAGO, MAY 2, 1912.*

IN this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercationed, by worthless or useless altercationations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it hap-

pened that while I was there two of them got up and had a fight. I said, this is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is more entertaining than the theatre. Call it a play and not the Parliament.' The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good. But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man, a sagacious man, is better, but if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinion expressed. Even the majority of opinion, because though the consensus of opinion, that is to say, the quorum, may decide upon a thing, that may be incorrect. A thousand people may give an opinion and may be mistaken, and one sagacious person may give an opinion and be right. That is possible, too. Hence consultation must be that of love. It must be spiritual, in the utmost of love must it be. The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. That is the foundation. In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They

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got together on the summit of the mount; they said: "His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?" And they held council. One of them said, "We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this." Everybody said: "That is so." Another among them said: "Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the Wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart." They said: "That is right." And there was no disagreement or dissenting voices. All agreed. The third said: "To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty. Everybody said: "That is right." The fifth said: "O, this has another aspect! For Jesus' sake we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us read this lesson from now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That is right!" And after this Council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French Parliamentarians and fight each other!

ADDRESS OF ABDUL-BAHA TO THE FEDERATION
OF WOMEN'S CLUBS, LA SALLE HOTEL, CHI-
CAGO, MAY 2, 1912.*

THE function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun is re-

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vealed or unfolded. That which is hidden within the tree through that luminary is brought forth and exposed to view. So that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed itself towards all humanity. One of the great things which was hidden in the realm of existence was the potential capability or capacity of womankind. Through the light of the Sun of Reality in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa and in Australia. In these three continents women were most greatly oppressed. So much so that in certain parts of Asia women were not considered as members or parts of the human kind. They considered womankind as an inferior people, or race, or kind. There is a certain people, known as the Nosyrians, who held to this belief for a long period, namely, that woman was the manifestation of the evil spirit or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this very subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practiced, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds. Some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works, which are masterpieces of poetry. To the latter class belongs Kurrat-el-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting when she entered the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first. And her courage was unparalleled, to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot who through

his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—*forfeited it*. Consider what mysteries have been revealed! All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifested. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this: That woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go on the battlefield and kill, is that a shortcoming? Supposing she has not used a gun, nor worked the cannon. If we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? At most we can say such is a compliment or praise to her, that in the hardness of the heart she is inferior to man! If we say to womankind, *Come along and kill people*, they will say—I cannot do it. Now that is not a shortcoming! But be it known that if womankind had been trained according to military tactics, I believe that they could kill as many too. But God forbid womankind to learn military tactics! May they never make up their minds to take up the gun. Because that is not a glory. Home-making and joy-creating and comfort-making are truly glories of man! Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than the human kingdom, we discover that the male and the female are not the distinction of gender peculiar to men. Nay, rather, in all created beings there is this distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life or the vegetable kingdom we find likewise the masculine and feminine, but there is no difference whatsoever between the male and the female. And if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male, because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig tree

is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms among the existing things, in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of the animals does not glory in its being male and in its being superior to all to the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the animals enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all the rights they consider themselves equal. How is it possible that man, the most reasonable and the most noble, should consider himself superior? Whereas, as a matter of fact, they are all the Servants of one God and all are considered in His estimation as human; and when we find that the word "man" is used as a generic name it applies to all creatures, especially human-kind; for example, in the Bible the statement is made that "man is created after our own image and likeness,"—that does not mean that the female was not created. That applies to her as well as to man. "We have created man after our own image and likeness." You may be interested to know that in Persian and Arabic there are two words distinct, which in English are translated "man"; in Persian and Arabic there is this distinction, when the word "man" is used in one sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We use the word "man" as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We use the word "man" in English as applicable to both. In the Hebrew it is the same.

That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this: that womankind must be more highly educated. They must have equal opportunities with men. There must be no difference whatsoever between their education. And until this reality, namely, the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Supposing womankind is inferior to man in a certain degree, even if that be the case that

is not to be considered, because this very distinction is going to create discord and trouble. They will say, well, if womankind is inferior, therefore she is not to be qualified with all the qualities man has. In brief, man thinks himself superior. And their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary: We must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition so the susceptibilities for progress may increase. He should not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying—You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope is that in the five continents, where this is not fully established, it may be established and the banner of equality may be raised. And let it be known once more that until womankind and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One part or member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized. And the happiness of humankind will not be a reality. God willing, this is to be so.

ADDRESS OF ABDUL-BAHA AT THE BAHAI WOMEN'S RECEPTION, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

WHEN we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily

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retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom, the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is not other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America: What a vast difference is observable! How the people have become civilized! here, and there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers.

But Praise be to God! Your teacher, your instructor is BAHÁ'ÓLLÁH! He is the teacher of the Orient and the Occident. He is the very teacher of the world of divinity. He is the teacher of spirituality. He is the very Sun of Truth. The lights of His education are radiating even as the glorious sun radiates. See what it has done! How it is educating all humanity, that I, a Persian, have come here to a meeting of yours—revered souls on the American Continent—and am standing here before you with the greatest love, expounding to you. This is not other than through the love of the training of BAHÁ'ÓLLÁH, which has united and can unite the hearts in this fashion. Even so has it enlightened the world! Even so has it breathed the Spirit of God into men! Even so has it resuscitated the hearts of men! Therefore, Praise ye God!

that you have been ushered beneath the education of this One, who is the very Sun of Reality, and who is shining so resplendently upon all humankind, endowing all with the life everlasting. Praise be to God! a thousand times!!

THE PLAZA, CHICAGO, THURSDAY MORNING,
MAY 2, 1912.*

I FIND this morning that the city is enveloped by a fog and mist. It is a good city, but it is befogged. When I find a city with sunshine then it is beautiful. Just as fog and mist conceal the sun, likewise the human susceptibilities, in their imaginations, conceal the Sun of Truth. Consider the radiant sun, how beautiful the sight, and how its glory pleases the eye, but this mist and haze causes man to be deprived of the Sun of Truth by being obscured through his imaginations. These mists are as so many imitations, the clouds concealing the sun. But the sun rises and disperses these mists from its different dawning points, at one time rising from the northeast, then from the east, then from the southeast, until we have a clear vision of its glory, from the zenith. In the same manner each nation is directed to the dawning points, each to a particular rising place and each dawning point of religious light is made manifest, but after a time the dawning point is being worshipped instead of the sun itself, which is ever one and forever stationary in the heavens. Differences have arisen on this account and caused clouds and mists to again overshadow the glorious Sun of Reality. When again all this haze of imitations be dispersed, then all will see the Sun aright and see it as one by all nations. Thus all nations will finally become as one.

These clouds hinder the sun, therefore we must endeavor to the utmost to dispel these clouds and mists of superstitions. May all unite thereon and be enlightened, for the sun is one and the radiance and bounty is one. All inhabitants of the earth are the recipients of the Bounty of one Sun and none are favorites; all are beneath its shadow, but strife and battle make a complex cause out of a simple one, and then, alas! the clouds will obscure the Light of Reality and disunion will result. Make use of intelligence and reason, so that you may disperse the dense clouds from the horizon, and all hold to the Reality of all of the prophets. It is most certain that if human

souls should reasonably consider and use respective intelligence on the matters of God, then the power of God will dispel all these clouds, and realities will appear as one Light, one Truth, one God, one Love, and one universal Peace.

PLAZA HOTEL, CHICAGO, THURSDAY NIGHT,
MAY 2, 1912.*

OBSERVE the kingdom of genesis and examine carefully all created objects, and we discover the order of creation. Take the ferocious animals, which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we find all are subject to a universal law, a law which is most complete, most perfect, which cannot be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no greater or more perfect system in the realm of genesis than that which already exists." The materialists or atheists state that this symmetry, this perfect order, which exists in nature is due to nature. They say that this order, this composition, this decomposition, this existence, this non-existence are all the exigencies of nature. It is nature which governs and rules over all created beings, and all existing objects or phenomenal objects are captives of this nature; even man is an exigency of nature. When we carefully study we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground, and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore the plant life is subject to nature; it is a sign of nature. The fire has as its natural property the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning.

In response to these statements we say, according to these premises, the conclusion ar-

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rived at is, that nature is the ruler, nature is the governor, for all virtues or perfections are the exigencies of this nature; as nature, of necessity, must be the ruling force in all things, therefore man, who is a part of this nature, who is an exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues, of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced, it cannot do otherwise; it has to radiate light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form; it cannot give light, it cannot force its light; it has no volition of its own. An exigency or property of water is humidity. Water cannot be conceived without humidity; it is not volitional. Likewise, all the properties of nature are inherent and natural, not volitional, hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialists. We state the same.

Now the thing which presents food for thought is this: How is it that man, who is part of this plan, is possessed of certain qualities whereof nature is dispossessed? Is it conceivable that a drop should be imbued with qualities of which the ocean is dispossessed? The drop is a part, the ocean is the whole. Is it possible for this form of phenomena of illumination to be possessed of certain properties of which the great luminary, the sun, should be dispossessed? Is it possible for a stone to be possessed of certain properties of which the mineral kingdom in the aggregate is minus? Is it possible, for example, for the human nail, which is a part of the anatomy, to be possessed of certain cellular properties of which the human brain should be dispossessed? Now, man we find to be intelligent; generally, consciously intelligent, whereas nature is not. Man is possessed of memory; nature is not. Man is the revealer of the mysteries of nature, but nature is not conscious of those mysteries of herself. Therefore it becomes evident that in man there are two sides; there is the animal side that is subject to nature; there is also the spiritual side that surpasses nature. This overcomes because it is the nobler, being possessed of certain virtues of which nature is not possessed, therefore it is more powerful. These ideal virtues of man surpass or surround nature; comprehending nature with these powers, man can take the very mysteries of nature and

bring them forth into the visible. All the arts which are now visible were once the mysteries of nature. All the sciences existing were once the mysteries of nature. All these, man commanding nature, took out of the invisible plane and ushered them in on the plane of visibility, whereas according to the exigencies of nature these secrets of nature should have remained latent and hidden. For example: take the electrical force. According to the exigencies of nature, electricity should be a hidden mystery, but the penetrating power of man has discovered this and taken it out of the invisible and ushered it onto the visible. It is also evident that the human body is captive of nature and nature rules it, just as man, for instance, cannot do without sleep, an exigency of nature, a requirement of nature is that man should sleep. As he cannot abstain from food, from drink, from water, he is therefore a captive of nature; but from the vantage of spirit he is the ruler of nature. The intelligence wherewith man is endowed, rules nature—that is self-evident as the sun at midday. Notwithstanding that man is the ruler over nature, it is most strange to notice the contrary opinions, that man in his entirety is a captive of nature. It is the same as saying that the comparative degree is greater than the superlative degree; it is the same as saying that the imperfect is, after all, the comprehensive thing, which comprehends the perfect; it will be parallel to saying that the pupil surpasses the teacher. Is that possible? When we discover that the intelligence of man, that the constructiveness of man, that his discovering mind, are greater than that which we see in nature, how can we say that man is a captive of nature?—that, a child cannot accept. It would indicate that man is deprived of the bounties of God; that he is retrograding to the degree of the animal, whence his keen intelligence does not operate, and that he sees himself as an animal, having no distinction between himself and degree of the animal.

I was once conversing with a famous philosopher of the materialistic type in Alexandria, and he was opinionated on this point, that man and all that pertains to this point belong to nature, that after all, man is only a social animal; and in some respects he was quite an animal, and when he was discomfited in the argument, he suddenly and quickly said: "I do not see any difference between myself and the donkey; I cannot see any distinction between myself and the donkey; therefore I cannot accept these distinctions." But Abdul-Baha

said: "No, I consider you quite distinct, I call you a man and the donkey only an animal. I know that you are intelligent, whereas the donkey is not. I know that you are well versed in philosophy and I know that the donkey is entirely deprived of it, hence I shall not accept this statement of yours." (Abdul-Baha laughed heartily.) Let us consider and take, for example, this lady who is writing in this little book, assuming it is a very trifling matter; but intellect declares that this thing which is being written has a writer. As this writing of itself is not written, and the letters do not come together without a composer, it is evident there must be a writer.

Consider this endless universe—is it possible that this has no creator, or that the creator of this great world should be a minus Intelligence? Is it possible for us to hold the idea that the Creator has no comprehension of what is manifested in creation? Man, who is the creature, has volition, has certain virtues. Is it possible that the Creator is deprived of these? Is that possible? The child cannot accept that. It is a perfectly evident fact that man did not create himself because man cannot do so. How can he of his own weakness create such a mighty being? Hence the Creator who has created him must be more perfect. If He who has created man be simply on the same level with man, then man should be able to create, but we know very well that we cannot create even our own likeness, therefore our Creator must have the superlative degree far greater than ours. In all points He must have that superlative degree. We are weak, He is mighty, because, were He not mighty, He could not have created us. We are ignorant, He is wise. Were He not wise, He could not have created us. We are poor, He is rich. Were He not rich, He could not have created this being. Among the proofs advanced in favor of Divinity are these, that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. Were it not for ignorance, knowledge would not be a reality. Both are necessary in order that both may have realities. Night there must be, and day there must be, in order that both may be distinguished. Night in itself is an indication of the day which follows, and the day itself indicates the night which must follow. Were it not for the night there could not be the day. Were it not for death there could be no life. Things are known by their opposites. Our

weakness is an indication that there is might; our ignorance is an evidence of knowledge; our need is an indication of supply and wealth. Were it not for wealth there would not be this need; were it not for ignorance there could not be knowledge; were it not for wealth there would be no poverty. In other words, demand and supply is the law, and no doubt those virtues have a center, and that center is God, wherefrom all these bounties emanate.

THE PLAZA, CHICAGO, FRIDAY MORNING, MAY
3, 1912.*

I WAS in the Orient and from the Orient to this part of the world is a long distance.

To travel it is not easy. It was especially difficult for me on account of my infirmities of body, increased by the forty years in prison. My physical powers are weak; it is the will power that moves me. Realize from this how great has been my exertion and purpose in accomplishing this journey through the Will of God, and may it be the cause of great illumination in the Occident.

In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the banner of In-

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ternational Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli. Think of their cutting one another into pieces. From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it? Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences! How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects; those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the Great Peace in this country, in this nation and government, and through them spread it to the world.

THE PLAZA, CHICAGO, FRIDAY NIGHT, MAY
3, 1912.*

THE difference, in humankind, from the highest to the lowest, the philosophers declare, is due to education or lack of education. The proofs advanced with regard to this are these: The inhabitants of Africa are human, the inhabitants of America are also human, the inhabitants of Europe are human. What is the cause of the difference which exists between the inhabitants of Africa and those of America or Europe? The inhabitants of America are civilized, generally speaking; the inhabitants of Africa, generally speaking, are pronounced to be savage, with few exceptions. What causes this difference? There is no doubt that the inhabitants of America are civilized because of education, whereas the people of Africa have been deprived of education. Education renders the ignorant wise; education renders the tyrant just; education renders him who is sad, glad; education strengthens the weak-minded or weak-willed to be strong-willed; education renders the fruitless trees fruitful. Therefore the difference apparent in humankind—in the world of

humanity, namely that some occupy lofty degrees, others occupy the abyss of despair, is mainly due to education or its absence. Every individual member of the human race can attain to the loftiest degrees. He can even reach the prophetic degree. This is the statement of the philosophers.

The prophets of God also state that education is most effective; that it *does* give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interests in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same, one teacher, the same climate, the same school, the same lessons. From all standpoints there has been an equality, but some advance extraordinarily, some occupy the middle school, some only the lowest degrees, hence it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated. The prophets of God are the first educators, they educate the human race generally, they give them universal education, they cause them to leave the lowest degrees or grades of savagery and attain to the highest pinnacle of civilization. The philosophers likewise strive along educational lines for humanity, but at most they have been able to educate themselves, to improve their own morals, to civilize themselves, and they have been able to educate a limited number who have been about them, but they have been incapable of universal education. They have failed to cause an advancement for any given nation so that it might leave the lowest grades of savagery and attain to the highest pitch of civilization, but His Holiness, Jesus, conferred this education. His teachings were universal in aspect, His bestowal is universal in character. Through the power of the Holy Spirit did He educate, not through human agency, for the human power is limited, whereas the Divine power is unlimited, and no doubt the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzleh Moss.

limited power in life has not capacity to cope with the unlimited power or power infinite.

Galen, the Greek physician, has a certain treatise devoted to the discussion of the factors in the civilization of nations. Galen was not a Christian, but he has borne testimony saying that religious beliefs exercise an extraordinary effect on the problem of civilization. In substance he states: There are certain ones among us, people contemporaneous with us, who follow the Nazarene known as Jesus, the man who was killed in Jerusalem. This people are truly imbued with morals which are the envy of the philosophers. This people believe in God and fear God. They have hopes in his favors, therefore they shun all uncommendable actions and deeds. They are inclined to all praiseworthy morals and ethics. They strive day and night that their deeds may be of the praiseworthy type, that they might contribute to the welfare of humanity, therefore each one of them virtually is a philosopher, for that which is the purport and purpose of philosophy, these people have attained unto. Such people have praiseworthy morals, though they may be illiterate, not being capable of reading or writing.

The purpose is this, that the holy manifestations of God, the prophets, are the first teachers of the human race. They are universal educators, and their institutes, the foundations which they have laid down, are the causes or factors of the advancement of nations. Imitations which creep in afterwards are not conducive to that progress. Nay, rather, the imitations which later crept in, were the very destroyers of the human foundations. They are as clouds which cloud the Sun of Reality. Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the reality of Christ. For example, His Holiness, Jesus Christ, stated, "you must put the sword in its sheath." That means warfare is forbidden, it is abrogated, but see what the Christians did later, think of the wars which took place afterward! This great persecution spared not even the learned; he who discovered the revolution of the earth was imprisoned for its sake; he who discovered the new astronomical system was likewise incarcerated. In short, those who were scholastic in type were subjected to the mo-

lestation of these people. How many were killed! What comparison or relation is there between the teaching of Jesus Christ and those actions, for Christ declared, "he who persecutes you, you must love him and praise him; he who deals harshly with you, you must deal kindly with." "You must emulate the example of the Heavenly Father, whose sun shines upon the just and upon the unjust." What relation is there between these two? Therefore there is need of turning back to the original foundation. The fundamentals of the prophets are correct. The imitations which subsequently have crept in have nothing to do with the original institutes. His Holiness BAHÁ'O'LLAH has reiterated or re-established the quintessence of all the teachings of all the prophets. He has thrown out all the accessories; the quintessence thereof He has renewed. His Holiness BAHÁ'O'LLAH has written a certain treatise which is known as the Hidden Words. The preface thereto is, that this is in brevity the quintessence of the teachings of the prophets, which God has revealed to the prophets, and herein is recorded in brevity their purposes and other questions concerning spiritual and ethical life. You may all read it and find out what it contains. See what the foundations of the prophets are, observe and consider the teachings of the prophets, see the inspiration of the prophets of God. You will see that it is light on light. We must not look at the actions of the nations; we must investigate the truth and summon *all* to this truth or reality in order that all may be united.

THEOSOPHICAL SOCIETY; NORTHWESTERN UNIVERSITY HALL, CHICAGO, SATURDAY NIGHT, MAY 4, 1912.*

I HAVE great joy this evening in being present at this meeting. Praise be to God!

I see before me faces of souls who have capacity, all of whom have for their greatest desire the investigation of truth, which is conducive to the greatest joy.

According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. People imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—

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some imagining that man's death means his annihilation. This is a mistake. Total annihilation is an impossibility. At most, composition is subject ever to decomposition or disintegration; that is to say, existence means that certain elements have become composite and from that composite a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life—; and non-existence simply means the opposite or decomposition of these forms. For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can *never* become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, everliving, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into the formation of the mineral in becoming petrified, as the rock; once it becomes vegetative in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in the phenomenal existence, but to non-existence, never.

Non-existence, therefore, is an expression applied to change of form. People consider that this transference or apparent change is death or annihilation, whereas it is never so. You may consider this very point which I presented, namely, the grain of sand which in the mineral kingdom at first existed; later on it was transferred from that lowest form of life to the vegetable, later to the animal, and at last to the human kingdom, showing that it is only a transformation and not an annihilation, for the elements are ever present, and elements only change forms, hence there is no death, it is life everlasting. For example, you can see that when clay dies in the mineral kingdom, it becomes a tree; but it does not die, it has been transformed only. It has been transferred from the mineral kingdom to the vegetable kingdom. This vegetable is used or

consumed by the animal, and there, when utilized, you can say it dies, but in reality it has become transformed and transferred to the animal kingdom. The animal is utilized by man. It dies in that animal form or kingdom, but it is transmuted or transformed to the human kingdom, consequently it becomes evident that there is no annihilation. Death, therefore, is applicable to a change or transference from one degree to another. In the mineral kingdom there was a spirit, the mineral spirit; in the vegetable kingdom it became transformed and reappeared as a vegetative spirit; in the animal kingdom it attained the animal spirit, and in the human kingdom it aspired to the human spirit, hence it is only degrees or transfereces, and there never is for man annihilation. Man is everlasting, everliving. And if we think of death it is only an imaginary term implying change.

The reality is this, that it is only a transference from one degree to another, from one form of composition or genesis to another, and transfereces should never be called death. We will take, for example, this light, and supposing we say that this light, having reappeared in another incandescent lamp, has died in the one and reappeared in another. This is not death. These perfections of the mineral are translated or transformed into the vegetative, and from the vegetable kingdom they were transformed to the animal, the virtue always attaining plus or the superlative degree, and from the vegetable kingdom they were transferred into the animal and human, and we find the same virtues manifesting themselves more fully, therefore we see that the tree never died, that the animal has not died, but what must be said is that the reality of the vegetable or animal entity, or the mineral reality, has been transferred from a lower form to a higher form, finally attaining the superlative degree. Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one. Absolute non-existence is inconceivable. For example, this rose becomes disintegrated and this symmetry is corrupted, but the elements remain changeless; nothing affects that elemental being. It is impossible for the elements whereof this rose is formed to become non-existent, and it is simply that these elements go from one degree or are transferred from one state to another, and man only through his ignorance is afraid of death; death is imaginary and absolutely unreal; it is human imagination.

The bestowal and grace of God have rendered the realm of existence alive and full of being. For existence there is no change or transformation; existence is ever existence, and it can never be translated into non-existence. It is only a graduation. A degree beneath the highest degree is considered as non-existence. For example, this dust beneath our feet as compared to our being is non-existent. The human body becomes dust and you can say it has become non-existent, therefore this dust in comparison or in relation to the higher form of human being, is as non-existent, but in its own sphere it is existent, it has its mineral being; therefore it is well proved that absolute non-existence is impossible, it is only relative. The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption; inasmuch as He has endowed existence or the phenomenal world with being, it is impossible for it to become non-being, for it is the very genesis of God; it is in the realm of creation; it is a creational world and not a subjective world, and that bounty is continuous and permanent. For instance, He endows man with the bestowal of being, and that bounty or bestowal is continuous, and there is no cessation; therefore, just as the rays of the sun are continuous, the heat of the sun emanates forever, no cessation is conceived for it, even so the bestowal of God as regards humanity is ever descending upon it, is ever continuous, and never is there severance therefrom. If we say that the bestowal of existence at some time ceases, it would be the same as saying that the sun can exist with cessation of its rays. Is it possible for the sun to have a cessation of its effulgence or rays? Therefore the effulgences of existence are ever-present and continuous. The conception of annihilation is a factor in human degradation, it is the cause of human debasement, it is the cause of human lowness, it is the cause of human fear, it is the cause of the dispersion of human thought; but the conception of composition or existence is conducive to human sublimity, the cause of human progress, the cause of human virtues, therefore it behooves man to never think of non-existence, of death—which is absolutely an imaginary thing —; he must never think of that which degrades him, nor think of the degradation of the human soul. Man must see himself ever living, so that hour by hour he may advance until the human reality may become more apparent. If he considers non-existence he will become utterly incompetent; his will weak-

ened; his power will not remain; love of progress will wax cold, and the acquisition of human virtues will cease.

Therefore you must thank God that God has rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence; a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which can alone perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which sometimes forms a hindrance, which makes him uninformed, but when those scales are off, when the veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if this cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with the spiritual blessings, are as nothing. The spiritual blessings of God are the greatest. When we were in the mineral kingdom, although there we were endowed with certain blessings of God, they were incomparable with the blessings in the human kingdom. Although when we were in the matrix of the mother we were blessed with certain blessings of God, as compared with the blessings or bestowals of *this* world they were as nothing. Likewise if we transfer from the phenomenal phases of life to the spiritual and attain insight, we shall consider that the material blessings, as compared with the spiritual blessings, are as nothing. In the spiritual world the divine bestowals are infinite, for that which is in the material world is subject to disintegration; for every composition there is a decomposition, but in the world of spirit there is no separation, there is no decomposition. It is absolute immortality and entire solidity and firmness. It is changeless; therefore we must thank God for He has created for us material blessings and also spiritual bestowals.

He has given us material graces and heavenly ones; He has given us sight that we may see these lights, and He has given us insight wherewith we can see the lights of God. He has given us the outer ear wherewith we can hear the melodies, and He has given us the inner hearing wherewith we can hear the melodies of God. Therefore, we must strive with heart and soul in order that the perfections and virtues latent within the realities of the phenomenal world may become developed and manifested, for the human reality may be compared to the sight. If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will follow, become revealed, it will become a branch, give its leaves and blossoms, and fructify. All these virtues were hidden within the inner part of the seed. Through the bounty or blessing of cultivation these virtues became apparent. Likewise the Merciful God has deposited within the human realities certain distinct virtues which are hidden or latent. When education touches the human being those virtues which are the deposits of God, like unto the unfoldment of the tree within the fecundated seed, will become apparent from the human reality. I will now pray for you.

Prayer.

O Thou kind Lord! These are Thy servants who have gathered in this meeting and have turned to Thy Kingdom and are in need of Thy bestowal and blessing. O Thou God! manifest and make apparent the signs of Thy oneness, which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in the human realities. O God! we are as plants and Thy bounty is as the rain. Refresh and cause to grow these plants through Thy bestowal. We are Thy servants, free us from the fetters of the material being. We are ignorant, make us wise; we are dead, make us alive; we are material, endow us with spirit; we are deprived, make us the intimates of Thy mysteries; we are needy, enrich us and bless us from Thine endless treasury. O God! resuscitate us, give us sight, give us hearing, and familiarize us with the mysteries of life, so that the mysteries of Thy Kingdom may be witnessed by us in the world of existence, and confess Thy oneness. Every bestowal emanates from Thee, every benediction is Thine. Thou art Mighty; Thou art Powerful; Thou art the Giver and Thou art the Ever Bounteous!

CHILDREN'S MEETING, PLAZA HOTEL, CHICAGO,
SUNDAY MORNING, MAY 5, 1912.*

YOU are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHÁ'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed.

PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

I OFFER thanks to God for being present here at an assemblage which is commemorating Him, whose members have no thought or aim save His good pleasure, and all their purposes are the impartial investigation of reality. They have become freed from the realm of fetters, of imitations and desire to

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investigate reasonably everything and then to accept the same, hence I offer thanks to God that I am present here.

In the solar system the solar center of illumination is the sun itself. The educator of all phenomenal things is the sun, through the Will of God. When we observe phenomenal objects we discover that growth and vegetation are dependent upon the heat and light of the Sun. Were it not for the light and heat of the sun there would be no vegetation, there would be no animal life, there would be no forms of genesis at all. But the great Bestower, the great Life-Giver is God, the sun is the intermediary. Were it not for the bounty of the sun, therefore, the world would be in darkness. Be it the earth or the planets at large, illumination starts or emanates from the solar center. In short, the sun is the center of illumination in the phenomenal world or the realm of nature.

Likewise in the spiritual world, in the realm of intelligence and idealism there must needs be a center, and that center is the everlasting, ever-shining Star. Its lights are the lights of Reality which have shone upon humanity. That light illumines the realm of thought, that light illumines the realm of morals, that light confers the bounties of the kingdom, it is the cause of the education of souls, it is conducive to the illumination of the hearts, it gives forth the glad-tidings of God. In short, the moral world, the ethical world, the world of spiritual progress are dependent for their progressive being upon that Center of Illumination. It gives forth the religious light, it vouchsafes the spiritual force, it confers the light eternal, and imbues humanity with the virtues of the human type. This Star of Reality, this Center of Illumination to which I have referred, applies to Manifestations of God in general, to the Prophets of God. Just as the phenomenal sun illumines the phenomenal world, gives it its growth and power of being, likewise the spiritual sun of illumination gives or confers illumination upon the world of morals and the realm of ethics, and were it not for the illumination of that center of the prophetic sun, the world of thought, or intelligence, the realm of ethics would become dark and extinct. The Sun of Reality is one, just as the phenomenal sun is one, but it has numerous dawning points, even as the phenomenal sun has its various points of arising. During the spring season it appears or dawns from the temperate horizon; in the summer it has its distinct summer dawn-

ing point, and in the winter it has still its wintry dawning point. These day springs or dawning points differ, but the Sun is ever the same sun. The souls who extend their gaze to the Sun will be the recipients of light no matter from which dawning point that Sun dawns or arises, but those who are fettered with their adoration of the dawning point, are deprived when there takes place a transference of the Sun from one dawning point to another. Just as the solar cycle has its four seasons, likewise the Sun of Reality has its distinct cycles; just as this phenomenal sun has its spring season, the Sun of Reality has also its springtime or spring cycle. The Sun of Reality dawns from a given point, then the springtime arises or begins. The world is set in motion and an extraordinary or tremendous motion takes place in the realm of thought and ideals. The thoughts become brighter, the thoughts become spiritual, the minds find development, the virtues of the human world become apparent, the likeness and image of God will become manifest. Then the summer season, metaphorically speaking, takes place, and winter follows and faint traces, no traces in fact, remain of the effulgences of that spiritual Sun. The surface of the earth becomes dormant, the clay becomes dark and dreary, the trees become naked and no freshness and beauty remain. But again the cycle begins and we have the springtime, and the former spring is thus renewed and the world again becomes resuscitated, illumined, attains spirituality, and religion is organized, the hearts are turned to God, the summons of God are raised, and the life everlasting is vouchsafed. For some time the religious world has become weakened and materialism has advanced. The spiritual phases of life were constantly on the wane; morals were becoming degraded, composure and peace were non-existent for souls, and satanic qualities were taking the upper hand; strife and rancor came into being; bloodshed and pillaging were in vogue. Negligence of God, in short, became a reality. The deprivation of the bounties of Heaven was a fact, so the wintry season was established. Again the springtime of God dawned, the lights of God shone forth, the effulgences of the Sun of Reality became manifest, the realm of thought and heart became exhilarated, a new spirit was breathed into the body of the world and daily advancement took place.

I hope that the lights of the Sun of Reality will illumine the whole world, so that no strife

and warfare may remain, no bloodshed and battles may remain, so that fanaticism and religious bias may not remain; all humanity may see the bond of brotherhood, the souls may consort with each other in perfect amity, the nations of the world may at last hoist the banner of truth, the religions of the world may be ushered into the same oneness, for the foundations of the divine religions are one Reality. Reality does not accept multiplicity; it is not divisible. All the Holy Manifestations of God have proclaimed and promulgated the same Reality; they have summoned people to the realm of Reality, and Reality *is one*. But imitations, like unto the clouds or mists, have befogged the Sun of Reality. We must forsake these imitations in order that these mists and these clouds may be dispelled and may free the Sun of Reality. Thus may the sun shine most gloriously, then all the inhabitants of the world *will* be united, all the religions *will* become one, all the denominations will become united, all races will become unified, all nativities will become one fatherland, and all the degrees of humanity will be ushered beneath the same tabernacle and the same banner. That these cries and battles cease, amity and accord take place, warfare pass away, peace and composure become realities; all humanity embrace one another, and in the utmost love, accord, composure and comfort, adore one Creator, one God. That the material civilization shall advance, and the heavenly civilization be founded.

Until the heavenly civilization be founded no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality, with greatest effulgence, with glory, will shine upon mankind.

Prayer.

O God! O Thou who givest! This congregation is turning to Thee, casting their glances at Thy Kingdom and favor, longing to see the lights of Thy Face. O God! bless this nation. Confirm this government. Give this people glory, and confer upon them the Life Eternal. O God! illumine the faces, render radiant the hearts, exhilarate the breasts, crown the heads

with the diadem of Thy Providence, cause them to soar in Thy atmosphere, so that they may reach the highest point of Thy glory. Aid them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation, and admonish this nation. Render them progressive in all degrees. May they become leading in the world of humanity, may they be examples of humankind, may they be manifestations of Thy grace, may they be the inspiration of Thy Word. Thou art the Powerful, Thou art the Mighty, Thou art the Giver and Thou art the Ever-Omniscient!

LINCOLN CENTER—ALL SOULS CHURCH—CHICAGO, SUNDAY NIGHT, MAY 5, 1912.*

THE divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religion are intended to unite and bind together. Their aim is the universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind. His Holiness BAHÁ'O'LLAH, in Persia, was enabled to unite peoples of various thoughts and various creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians, and their various denominations together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was

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enabled to unite these differing peoples, so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind, for every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this, that the Divine religions have for their central aim peace, for their reality is one. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity. The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised towards the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in those days were well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united, they were brought to peace; warfare ceased, strife and rancor passed away, and to-

gether they associated with the utmost of love and amity; for strife, warfare, and bloodshed are the very destroyers of the human foundations, whereas peace and amity are the founders of the welfare and the benefit of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for a time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate, and co-operate together peacefully and harmoniously, we have as the result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare, and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding a unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace, but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the Reality underlying them all may enlighten them all, may unite humanity. When people hold fast to that Reality, that Reality being one, all shall be united and agreed; all the religions then shall summon people to the oneness of the world of humanity; all the religions will summon

people to justice; all the divine religions will proclaim equality of rights; all the divine religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religions, therefore, be observed, peace shall be the result, and when we study the conditions we find that the conditions existing are due only to imitations which have crept into the religions, and the differences in the imitations have caused these various denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world—the American, the English, the French, the German, all the continental nations, even the Turks, Persians and Arabs, are all people of the same Adam, belong to the same household—why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for

all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves in darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord; considering humankind as one family, the surface of the earth as one nativity, and all races as belonging to one humankind, and let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

Benediction by Abdul-Baha.

O Thou kind Lord! Thou hast created all humanity from the same original parents,



Viewing the animals in Lincoln Park



Descending stairway to a wooded dell.

Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou art kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the deni-

zens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God! the hearts together. O Thou kind Father, God! exhilarate the hearts through the fragrance of Thy love; brighten the eyes through the light of Thy guidance; cheer the hearing of all with the melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind!

A STROLL WITH ABDUL-BAHA

CULMINATING IN A TYPICAL BAHAI MEETING UNDER THE TREES OF LINCOLN PARK, CHICAGO.

By HONORE J. JAXON.

DURING Abdul-Baha's stay in Chicago at the Plaza Hotel, it became a matter of frequent occurrence for him to take a morning or evening stroll in Lincoln Park—that magnificent plaisance where lawns and woods extend northward from the hotel for several miles along the shore of Lake Michigan.

On these occasions it was usual for him to accept the escort of any of the friends who

might have the good fortune to be on hand and at leisure at the time of starting; and one of the most interesting of these episodes was the one of which there is presented herewith an outline as illustrated by the camera of a friend who although belated at the start, had been guided through the mazes of the park to the place where the little party was pursuing its way among the trees.

Near the lakeward side of the middle por-

tion of the park is an unusually well stocked zoological department. The many strange and beautiful forms of bird and animal life herein presented proved very interesting to Abdul-Baha, as he walked among them with a manner which somehow reminds one of the legends of St. Francis of Assisi, and the all-consciousness said to have been displayed by that lovable saint in his communings with the birds and animals of his day; and it was here that Abdul-Baha was moved to grant permission for the first of the pictures taken during this stroll—the occasion chosen being at a time when the cortege found itself grouped very conveniently for camera purposes between two lines of iron palisade.

Photographic operations being thus pleasantly initiated, Abdul-Baha next consented to a group picture which was suggested to the minds of some of the ladies while the party was descending a broad and noble flight of masonry stairs that had been built to accommodate a steep inflection of the footway as it passed through a wooded dell.

From this point, Abdul-Baha directed his course to a place where—springing from the midst of heavy bushes on either shore—a single arched foot-bridge rises high above a wide lagoon, whose dark waters are said to have closed over many a discouraged soul that had chosen the crown of the bridge as the place from which to cast a final "longing, lingering look" at earth and sky. The landscape disclosed from this viewpoint is indeed one of the fairest in Chicago; and it is worthy of remark, that it includes in its northernmost reaches the spot where on the distant horizon the grounds of the coming Chicago Mashrak-el-Azkar slope down to meet the waters of the lake. "Beautiful," was the comment made by Abdul-Baha in English, and with quiet but loving emphasis, as he gazed northward from the parapet of the bridge. His glance comprehended both the wide-spread panorama and the placid waters beneath, and there sprang into being among the friends present a strongly marked impression, that he was moved to special prayer by becoming innately aware of the thrilling human experiences connected with the scene.

Before leaving the bridge Abdul-Baha acceded to another group picture while the friends were seated at the summit, and also to a remarkable full-length picture of himself alone, which has been reproduced as the frontispiece of this issue. The course of the

morning's walk then turned back toward the animals' quarters; and here, while apparently engrossed in contemplating the movements of a majestic polar bear, Abdul-Baha delighted the friends by exhibiting coincidentally the charming sense of humor and the all-consciousness which are alike so strongly marked in him. No sooner had the picture been taken of Abdul-Baha standing alone on the bridge, then the friends commenced to express to each other their desire to secure a similar picture that would show the beautiful silver locks that flow down from under his turban and ripple across the collar of his robe at the back. His seeming absorption in study of the great bear suggested to all, simultaneously, that this was the opportune moment; and a joyful conspiracy was at once entered into—everyone quietly tip-toeing out of range, while the active agent of the proposed photographic larceny set up his tripod and prepared for a time exposure that would insure a satisfactory clearness of detail in the desired picture. Soon a perfect focus was obtained and apparently everything was ready, but just as the members of the little group were holding their breaths in thrilled anticipation of success—at the very moment, indeed, when the operator had seized the bulb, the pressing of which would open the shutter and start the exposure of the film—Abdul-Baha turned suddenly around with a delighted little chuckle, and playfully smote the would-be thief across the back of his neck with a light touch of his walking cane, thereby conferring one unique distinction which the recipient of this "love-tap" is probably cherishing as a happy memory!

And now came the most striking feature of the morning's experience and the subject of the closing photographic illustration. From the episode of the bears' den, Abdul-Baha led the friends toward the lake, and taking one of a number of seats conveniently disposed under a group of trees, invited the friends to likewise be seated. They found themselves arranged in a circle, and, after dictating an answer to a letter which had been read to him that morning as he had walked along, Abdul-Baha suddenly commenced talking to them in a strain of intimate and friendly counsel which exalted the hearts of all present, and warmed the determination of each one to be doubly on guard against any future possibility of becoming a cause of disunion or discord. Two striking gems we herewith



"I want you to be organized like a flock of the doves of heaven, whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit."

reproduce: "Some of you may have observed that I have not called attention to any of your individual shortcomings. I would suggest to you, that if you shall be similarly considerate in your treatment of each other, it will be greatly conducive to the harmony of your association with each other." And then, as a concluding delight of the morning's spiritual feast, this charming illustration of the subject of organization: "I want you to be organized like a flock of the doves of Heaven,

whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit." With these words, the homeward course was taken, and so concluded a typical and memorable Bahai meeting in a park, which will ever hereafter be associated in memory with the blessed influence of the "Servant of Baha."

ABDUL-BAHA AT CLEVELAND, OHIO.

ADDRESS DELIVERED MAY 6TH, 1912.

THIS is a very joyous evening for an Eastern man to appear before an assembly of reverent Western people. This is in itself an evidence of the possibility of uniting the Orient and the Occident. The East and the West—the Orient and Occident—shall be united. If we search the history of the past, we shall not find the equal of such an incident as this, that a person of the far East went to the far West to address a meeting of such a revered character. This is a miracle of the twentieth century, which proves conclusively that the unreal may become the real to humanity. Praise be to God! The dark ages have disappeared, and the age of light has at last arrived; the sun of reality

has dawned with great effulgence; the realities of things have become alive; renewed; the mysteries of the unknown have become revealed, and great inventions and discoveries have marked this period as a most remarkable one.

Through invention and the ingenuity of man it is even possible to go long distances on the ocean, to fly through the air and to travel submarine. The Orient and the Occident can, at any given moment, communicate with each other. Trains are fast speeding over continents. The voice of man has been arrested and reproduced, and now man, at any point, can speak at long distances. These are some of the signs of this glorious century.

(Continued on page thirty-one)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

Vol. III

Chicago (May 17, 1912) Azamat

No. 4

A NEW BOOK.

A book entitled, "Bahaim, The Religion of Brotherhood," by Francis Henry Skrine, F. R. Hist. S., Indian Civil Service (Retired), has recently been published by Longmans, Green & Co., 39 Paternoster Row, London. It is written in the brief and convincing style of one who knows his subject. It gives an outline of the evolution of the æsthetic instinct, culminating in a dramatic pen picture of the volcanic condition of humanity throughout the world today. A strong undercurrent of conviction that idealism is to conquer and that the Bahai Movement meets the need of the hour pervades the book. It says:

"Conditions throughout the world resemble those which prevailed at the births of Christ, of Gautama, and Mohammed. A Teacher is eagerly looked for who shall focus the mass of unco-ordinated effort and voice the aspirations of an unquiet age. The gospel of Abdul-Baha is, therefore, making extraordinary progress. It appeals with equal force to Christians, Moslems, and to Jews; to Hindus, Buddhists, Shintoists, Taoists, and Parsis. Persia, Syria, and Egypt are full of the leaven of Bahaim; from every European country enquirers and proselytes are flocking to its standard. The United States of America is a specially favourable culture-ground for the beneficent microbe of brotherhood. Its citizens stand at the parting of the ways: their civilization will either usher in a millennium or re-plunge the world into utter barbarism. It has generated commercialism on an unprecedented scale, and

therefore suppressed the æsthetic instinct. . . . But the Puritan soul has risen in revolt against gross materialism and predatory wealth. Bahaim may come with a rush that nothing can resist."

AMERICA'S OPPORTUNITY.

The statement in the book above referred to that the United States stands in a unique position among the nations of the world at this time, is another call that should awaken in us an appreciation of the great opportunity—we are tempted to say responsibility—of America. Abdul-Baha, at the conclusion of his address delivered at Cleveland, Ohio—see page 32 of this issue—states it thus:

"This American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all."

The STAR OF THE WEST is indebted to Mr. Honoré J. Jaxon, 1751 West Lake Street, Chicago, for the photographs from which the excellent illustrations appearing in this issue were made.

ABDUL-BAHA AT CLEVELAND, OHIO.

(Continued from page twenty-nine)

In the material world, the great progress which has been mentioned has taken place. Remarkable signs have made themselves manifest. Realities and mysteries have been unfurled. Now is the time for man to strive and to put forth effort along the spiritual line. The material civilization has reached an advanced plane, but now there is need for a spiritual civilization. Material civilization alone will not satisfy. Its benefits are limited to the world of matter. There is no hindrance for the spirit of man, for spirit itself must progress, and if the divine civilization shall be organized, then the spirit will advance. Every susceptibility will make the best of man. Discoveries of the real will become effective; the influence of the Great Guidance will be experienced, and that is conducive to the divine form of civilization. That is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is no other than the divine civilization, and it is now ready. It can be, and shall be organized, and the oneness of humankind will be a fact. Humanity will then be bound together as one. The various religions shall be united, and the various races shall be known as one kind. The Orient and the Occident will be united and the banner of international peace shall be unfurled. The world shall find peace, and the equalities and rights of men shall be established. The capacity of humankind will be tested, and they will reach that degree when equality shall become a reality.

All the peoples of the world will have like interests, and the poor of the world shall also have a portion in the comforts of life. Just as the rich are surrounded by their luxuries in palaces, let the poor have at least their comfortable abodes; just as the rich can enjoy a variety of diets, let the poor at least have their necessities so that they may not be in need—in short, a readjustment of the economic order will take place; the divine sonship will attract; the sun of reality will shine forth, and all the phenomena of being will attain a portion.

Now consider! What is this material civilization of the day giving forth? Has it not yielded the instruments of destruction? In olden days the instrument of battle was the sword; today it is a smokeless gun. In former days it was the sailboat, and it was most difficult to wage war on the sea; whereas today

you have dreadnaughts, and the building of instruments of destruction have become multiplied—hence the difference since greater proppellment has increased. But, if the divine civilization shall be organized to go hand in hand with the spiritual civilization, if the moral man shall be considered and the spiritual superiority of humankind shall be granted, then the happiness of the human race shall be assured. All the nations of the world shall then be relatives and companions. All religions will become one religion, for the reality of divine religion is One. His holiness, Abraham, proclaimed reality. Jesus was the great promulgator. All the prophets likewise, who have ever appeared, have been the founders of realities, and these have been found as one. It is unquestionable, therefore, that all the peoples of the world can attain the real; they have a basis for agreement, and the warfare which has raged for 6,000 years will pass away.

For 6,000 years humanity has been at war. Once the pretext for war was religion; then patriotism was used; again racial prejudice was the cause; politics is used as one pretext for war; commercial greed another—in short, for 6,000 years humanity has been restless. At all times there has been war for either religion, politics or race, in all of which human blood has been shed. How many fathers have lost their sons! How many sons been fatherless! How many mothers have mourned the loss of their dear ones! In short, human beings have been the target for bloodshed on the battlefield. It has been nothing but warfare and strife. Ferocity has been in evidence even more than in animals. Ferocity in animals is a necessity. For example, the lion, tiger, bear and wolf exercise ferocity because of their needs. If the animal does not exercise ferocity, it will die of starvation, for the teeth of the lion are carnivorous—it cannot graze; unless it shall have flesh, it cannot live. Likewise other wild animals. Ferocity therefore, has been used as the means for their subsistence, but human ferocity is based on greed, oppression. When man is not in need at all he kills a thousand men to become a hero, and to glory therefor among humanity. He is thereby made a general, able to kill hundreds in a day. In one day a tremendous city has been destroyed. How ignorant is humanity! If one man kill an-

other man, we call him a murderer, a criminal, a convict subject to capital punishment; but if he kill 100,000 men he is considered a general and called a Napoleon Bonaparte, the great general, because he has killed 100,000 men. If a man commit a theft so much as a dollar, he is called a thief, and put into prison, but if he commit thievery to the extent of a whole country, he is held as a hero. How ignorant man is! Ferocity is not becoming. It behooves man to confer life. Ferocity does not belong to man. Rather it behooves man to be the cause of human welfare, but it has become so that man glories in ferocity, and he enjoys it, and all is caused by the fact that divine civilization has not yet taken possession of human society. Material civilization has truly advanced, but because it is not linked with divine civilization, evil and wickedness abound. In olden days if two people, tribal nations, went upon the battlefield for one year, they would destroy at most 20,000 men,

but now the instruments of destruction have become so multiplied that in one day one man can do away with 100,000 souls. During the Japanese war with Russia in three months one million were lost. This was undreamed of in past days, and this is due to the lack of divine civilization.

Now, this American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all.

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

(Continued from page five)

were delivered by Mrs. Lua M. Getsinger, who had just returned from a campaign on the Pacific Coast; by Mr. Harlan F. Ober, of Boston, and by Mrs. Gillen, of Seattle.

A greeting was sent to Mr. Thornton Chase, now in Los Angeles, but whose spirit is manifested by the effect of his early teaching and devotion, all present rising in recognition.

A song by the chorus was followed by an address in which Mr. Gregory, of Washington, discussed "The Reality of Humanity."

Miss Boylan, of New York, Mr. Greenleaf, of Chicago, and Mr. I. T. Greenacre, of Chicago, delivered interesting messages and greetings, after which Mrs. Paul K. Dealy, of Fairhope, Ala., was called upon, whereupon a rising greeting to Alabama was given.

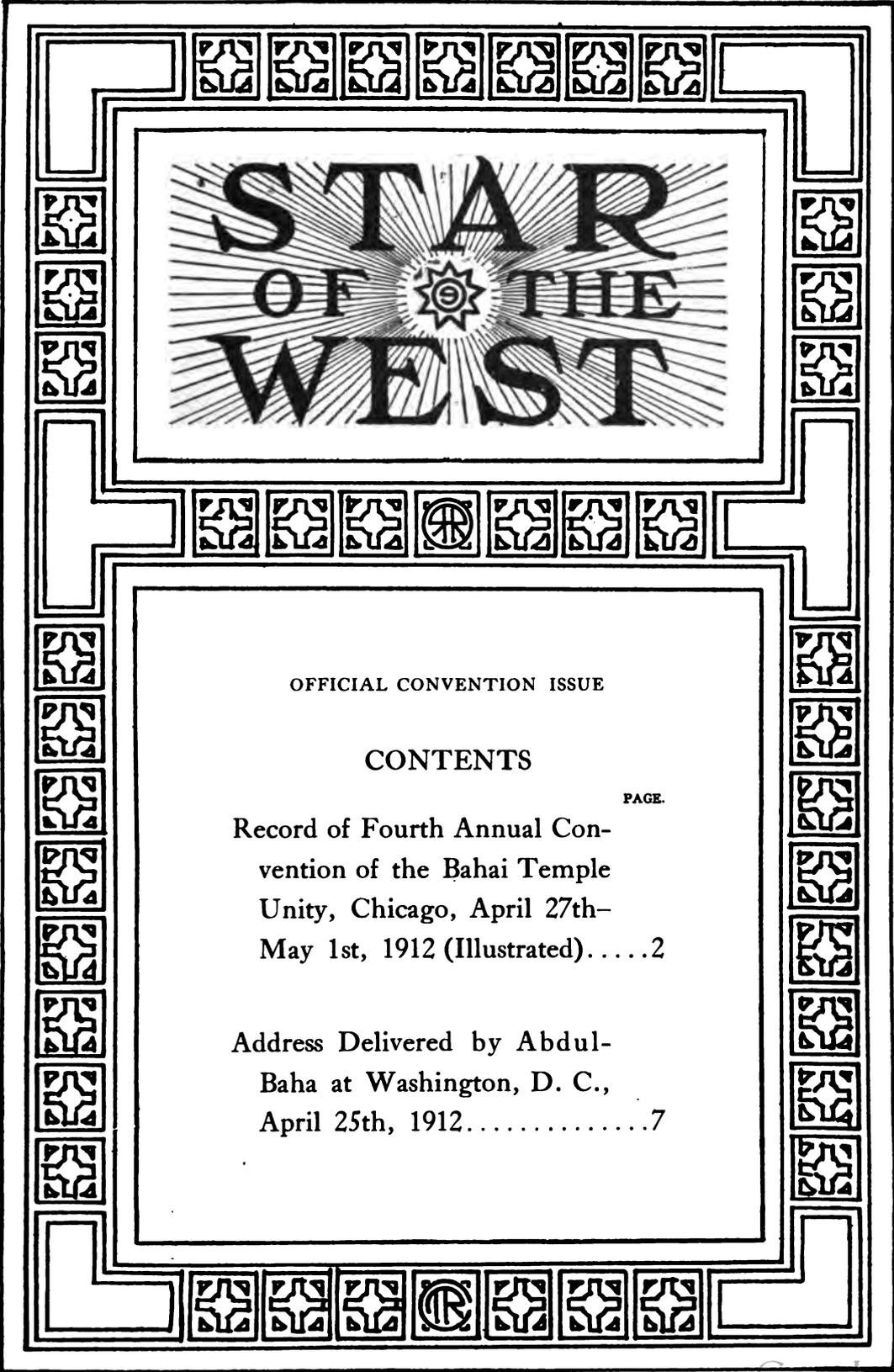
Mr. Mountfort Mills, of New York; Mr. Roy C. Wilhelm, of New York, Dr. Pauline Barton-Peeke, of Cleveland, Mrs. Swingle, of Cleveland, Mrs. Russell L. Brooker of Akron, Ohio, and Dr. D'Evelyn, of San Francisco, were next called upon in the order named. The latter delivered what was termed by the Chairman a fitting closing address.

Mme. Ragna Linne sang the Bahai "Benediction," with the chorus joining in the familiar refrain, and this closed a meeting of wonderful spiritual fragrance, power and unity.

The closing public meeting of the convention

was held Tuesday, April 30th, at 8 p. m., in Drill Hall Masonic Temple. The announcement that Abdul-Baha would be present constituted a fitting climax to a wonderful series of sessions and more than a thousand persons were crowded into the spacious hall.

The chorus vocalized the songs of praise which filled every heart. The opening hymn, "Great Day of God," was an inspiration; Mr. Hall, who occupied the chair, addressed the assemblage; a prayer was read and Mr. Mills and Mrs. Getsinger spoke. At this juncture Abdul-Baha was announced. At once, the vast concourse, as one person, arose, and in a breathless silence the one awaited by many there for years, entered and proceeded to the platform. He was accompanied by Dr. Ameen U. Fareed, Mirza Mahmoud, Seyyed Assad Ullah and others of the party. At the conclusion of the address, the "Temple Song" was sung in unison. Abdul-Baha presented a personal gift of 2,000 francs to the Mashrak-el-Azkar fund. Mme. Ragna Linne sang the "Benediction," and, as a closing number, the chorus rendered "The Prophetic Song." Although the hour was early, the meeting was adjourned and the many hundreds quietly proceeded to their homes for meditation and spiritual uplift, following the great feast received from the Heavenly Table.



STAR
OF THE
WEST

OFFICIAL CONVENTION ISSUE

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (June 5, 1912) Nur

No. 5

RECORD OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

CHICAGO, APRIL 27th—MAY 1st, 1912.

MORNING SESSION, MONDAY, APRIL 29, 1912, CORINTHIAN HALL, MASONIC TEMPLE.

THE Convention was opened by the singing of the hymn entitled, "Mashrak-el-Azkar," composed by Mrs. Marian C. Hotchkiss, of Washington, D. C., after which Mr. Albert H. Hall, President of the Temple Unity, called the Convention to order as follows:

"The Fourth Annual Convention of Bahai Temple Unity is now open and you are here by the call of the Executive Committee, whose work for the year will be reported to you in the course of the Convention. This is wholly democratic. This meeting is yours. Your Committee has done the work of the year in the light of your direction and has brought you here. We will now proceed to choose the Chairman of the Convention."

On the nomination of Miss Boylan, seconded by Mr. Ober and unanimously carried, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention.

On the nomination of Mr. Ober, seconded by Miss Boylan and unanimously carried, Mr. Bernard M. Jacobsen was elected Secretary of the Convention and Miss Gertrude Buikema was elected Assistant Secretary.

The Secretary was directed to call the roll

of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

DELEGATES AND ALTERNATES.

Cincinnati, Ohio.....Mrs. Annie L. Palmerton, del.
Los Angeles, Calif.....Mr. Sigurd Russell, del.
Greeting read from Mrs. A. E. Spriggs, of Guatemala City, Central America.
Honolulu, Hawaii.....Miss Elizabeth Muther, del.
Fairhope, Alabama.....Mrs. Paul K. Dealy, del.
Tropico, Calif.....Mrs. Harriet M. Cline, del.
Pasadena, Calif.....Mrs. Henrietta C. Wagner, del.
San Francisco and Oakland, Calif.....
.....Dr. Frederick W. D'Evelyn, del.
.....Miss Ella M. Bailey, alt.
Denver, Colo.....Mrs. Josephine Clark, del.
Chicago, Ill.....Dr. W. F. Nutt, del.
.....Mrs. Corinne True, del.
.....Dr. Zia M. Bagdadi, alt.
.....Mrs. Luella Kirchner, alt.
Kenosha, Wis.....Bernard M. Jacobsen, del.
St. Paul, Minn.....Dr. Clement Woolson, del.
.....Mrs. Leona A. Woolson, alt.
Minneapolis, Minn.....Mr. Albert H. Hall, del.
.....Dr. Homer S. Harper, alt.
New York Mills, Minn.....Mr. Olof Pary, del.
Washington, D. C.....
.....Mrs. Pauline Knoblock Hannen, del.
Greetings read from Stuttgart, Germany.
Greetings read from Bombay, India.
Washington, D. C.....Mr. Louis G. Gregory, del.
Rockford, Ill.....Mr. Willard H. Ashton, del.
Ithaca, N. Y.....Mr. Roy C. Wilhelm, del.
Milwaukee, Wis.....Mrs. Charlotte Morton, del.
New York City.....Mr. Mountfort Mills, del.
.....Miss Annie T. Boylen, del.
Genoa Junction, Wis.....Mrs. C. S. Hargis, del.
Spokane, Washington.....Mr. Albert C. Killius, del.
.....Mrs. Albert C. Killius, alt.
Racine, Wis.....Mr. Andrew J. Nelson, del.

Adjournment until 1:30 p. m.

AFTERNOON SESSION.

Extract from words spoken by Abdul-Baha at the home of Mr. Arthur P. Dodge, New York City, pertaining to the Mashrak-el-Azkar, were read by Mrs. Palmerton as follows:

Question—'We have been told to have a temporary Mashrak-el-Azkar.' *Answer*—'In those places where they have no Mashrak-el-Azkar they rent a home and call it by that name. Today, the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so important? Because it has become known

- Philadelphia, Pa.....Mrs. Mary Revell, del.
- Portland, Oregon.....Mr. J. H. Latimer, del.
-Mrs. J. H. Latimer, alt.
- Hudson and Jersey City, N. J.....
-Mr. Walter Goodfellow, alt.
- Montclair, N. J.....Mrs. Alice R. Beede, del.
-Miss Irene C. Holmes, alt.
- Muskegon, Mich.....Mrs. Mary Emily Walker, del.
-Mrs. Helene Bagge, alt.
- Pittsburgh, Pa.....Miss Martha L. Root, del.
- Lawrence and Bangor, Mich.....
-Mrs. Byron S. Lane, del.
-Mr. Byron S. Lane, alt.
- Baltimore, Md.....Mrs. Edward L. Struven, del.
-Mrs. H. Emmel, alt.
- Boston, Mass.....Mr. Harlan F. Ober, del.
- Fruitport, Mich.....Mrs. Julius Fraser, del.
- Cleveland, Ohio.....Dr. Pauline Barton-Peeke, del.
- London, England.....Miss Louise Matthew, del.
- Everett, Wash.....Mr. Washington McCormick, del.
-Mrs. Washington McCormick, alt.
- Seattle, Wash.....Mrs. Charlotte Gillen, del.
-Mrs. Ida A. Finch, alt.



At the Convention—Bahais in Consultation

throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar. . . . The matter of the Mashrak-el-Azkar does not depend on personal endeavor, it needs public endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention on that place. There was no individuality anywhere, and thus they were able to build."

Continuation of the roll call:

- Buffalo, N. Y.....Miss Grace Robarts, alt.
- Akron, Ohio.....Mrs. Russell L. Brooker, del.
-Mr. Russell L. Brooker, alt.

ABSENTEES.

- Huntington, Ind.....Mr. Chas. A. Butler, del.
- Jersey City and North Hudson, N. J.....
-Mr. William H. Hoar, del.
- Washington, D. C.....Mrs. Marian C. Hotchkiss, alt.
-Mrs. W. P. Allen, alt.
- New York City.....Mrs. Ellen Beecher, —
- Walla Walla, Wash.....Mrs. Nellie Jones, —
-Mrs. Clara Davis, —
- Ithaca, N. Y.....Mrs. Pauline Crandall, —

[Visitors—There were many visiting friends present. Those whose names we were able to make note of were as follows: Mrs. Helen S. Goodall, Mrs. Ella G. Cooper, Mrs. Lua Getsinger, Oakland and San Francisco, Calif.; Miss Georgiana Dean, Fairhope, Ala.; Mrs. Willard H. Ashton, Rockford, Ill.; Mrs. Adele Stuber, Mr. Benjamin F. Taylor, Miss Cora Watson, Cincinnati, O.; Mr. and Mrs. C. H. Allen, Mr. Luxmore, Akron, O.; Rev. C. Burchart, Bangor, Mich.; Mrs. M. E. Powell, Mrs. L. Eardley, Mr. E. H. Eardley, Baltimore, Md.; Mrs. Alice A. Davidson, Mrs. Foster, Mrs. C. M. Swingle, Mrs. Lillian E. McClellan, Mrs. Ella F. Priday, Miss Minnie E.

Graham, Cleveland, O.; Mr. and Mrs. John Deremo and party, Fruitport, Mich.; Mrs. Alice W. Bailey, Minneapolis, Minn.; Mr. Joseph H. Hannen, Mrs. Claudia Coles, Mrs. Howard Struven, Washington, D. C.; Mr. and Mrs. A. P. Chapman, St. Louis, Mo.; Mr. John D. Bosch, Geyserville, Calif.; Mr. Vaughn, New Jersey; Mrs. Olof Pary, New York Mills, Minn.; Miss Barbara Fitting, Miss Marie Wilson, Boston, Mass.; Mr. and Mrs. H. Goodale, Mr. and Mrs. Packman, Mrs. Rosa Harman, Mr. and Mrs. August Anderson, Kenosha, Wis.; Miss Josephine Locke, Los Angeles, Calif.]

On motion by Mr. Mills, duly seconded by Mr. Jacobsen, and unanimously adopted, the Chairman was requested to appoint an Auditing Committee to audit the accounts of the Treasurer and Financial Secretary.

The Chairman appointed as such committee Mr. William Addison, Mr. Harlan F. Ober and Mr. George Lesch.

On motion, adjournment was taken until 10 a. m. Tuesday, April 30th, and the session was closed with the singing of the "Benediction."

MORNING SESSION, TUESDAY, APRIL 30, 1912,
CORINTHIAN HALL, MASONIC TEMPLE.

The session was opened by the singing of the hymn, "Great Day of God."

Prayer: "O Thou, my God, and the Beloved of my heart! With the name of this Day Thou has adorned Thy Tablet, which is known only to Thee. Thou hast called it 'The Day of God.' Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy name, saying: 'Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!'"

Mr. Bernard M. Jacobsen, Secretary, submitted the following:

SECRETARY'S REPORT.

Mr. Chairman, Brothers and Sisters:

The past year has been one devoted to carrying out the plans of the previous Convention when, you will remember, two essential problems were given to the Unity Committee to carry out. One was the acquiring of the land lying upon the Lake Front opposite the main tract of the Temple grounds; the other incorporating the Publishing Society with the Bahai Temple Unity.

The first of these projects was commenced last September when Brother Hall and I arranged for interviews with Mr. Peter Conrad, the owner of the Property. After numerous interviews a price of \$17,000 was finally agreed upon. Mr. Conrad originally wanted \$65 per foot for this ground and required \$7,000 cash and \$5,000 per year until paid. We felt that this was more than we could carry, so the proposed plan for the use of the grounds were laid before him and he finally agreed to give us our present terms of \$17,000,—\$5,000 cash, \$3,000 per year, at 5% interest until paid. This gave us a saving in interest and a longer term to pay the balance, which was a decided advantage for the Unity.

Mr. Conrad became so enthused with the object of our institutions that he has since then offered us the use of the \$3,000 which we are to pay him in September as a loan for the purchase of other grounds if desired. The spirit of good-will has followed all of our transactions with these people. After acquiring these lands we found a Mr. Yost had several old buildings upon the grounds, which he had leased from Mr. Conrad. As these buildings were undesirable and obstructed our view of the lake, they were later removed at our request. Some time previous a Mr. Jankowski, a fisherman, had moved a small hut upon the triangle of our grounds and we experienced considerable difficulty in removing him. We found it necessary to charge him a small rental, which was placed at \$1.00 per month, to prevent his laying claim to any ownership of grounds which would involve us in legal proceedings. Notice was finally served upon him, but not until suit was brought by the trustees was he removed.

At a recent meeting of the Executive Committee plans were made for the removal of the embankment on Sheridan Road preparatory to putting in cement sidewalk. In going over the matter we learned that this would cost several hundred dollars, so we found a contractor in Evanston, a Mr. Wigginson, who could use this material for filling. While not suitable for concrete work, it is an excellent substitute for cinders. He went over the ground with me and agreed to remove the same for the use of the material, giving us a small sum of money besides. We thereby saved the Unity several hundred dollars.

Also we desire to report that Mr. Bayes, who owns the mortgage on the main tract of land, has been consulted on several occasions regarding an extension of said mortgage. At

our first meeting with him he wanted us to pay him the total amount or extend the same for two years. This we did not deem advisable, so we informed him that we would raise the money, pay him, and terminate our dealings with him. He did not seem to like this, however, and agreed finally to extend the same for one year. We thereby saved another six hundred dollars for the Unity. These negotiations are still under way, and some disposition will have to be made of them on June 24, when the mortgage is due. The committee therefore submits this proposition to the Convention for some action to be agreed upon in raising funds for the payment of same.

We have also investigated prices placed upon all lands lying on Linden Avenue south between Sheridan Road and the Drainage Canal. These range in price from \$35 to \$40 a foot and most of these parcels can be secured if immediate action is taken. We did not feel justified in purchasing any of these properties, but submit the matter to this body for consideration. On the opposite side of Sheridan Road, adjacent to Mr. Conrad's property, is a Mr. Teufel who owns 450 feet on Sheridan Road and has the whole piece for sale, including an elegant brown stone building, but we did not feel that we could use the building at present, so Mr. Teufel has promised us that in the event of his selling the property, he will give us the two lots lying directly north should we so desire.

Then there is another piece of property owned by Mr. Yost, which lies north and adjacent to the piece we bought from Mr. Conrad and consists of about 140 feet frontage on Sheridan Road. Several meetings have been held with Mr. Yost, but his price is exorbitant at present. Therefore, we have decided to let this matter rest until some future time.

The other important matter taken up by the Convention last year was that of the Publishing Society. Since that time several meetings have been formed consisting of the following members: Mr. Thornton Chase, President, Mr. Albert H. Hall, Vice-President, Miss Mary Lesch, Financial Secretary, Miss Gertrude Buikema, Secretary, Mr. Roy C. Wilhelm, Mr. James W. Woodworth, Mr. Albert R. Windust, Mr. Mountfort Mills and Mr. Edwin W. Woodcock. The Publishing Society was indebted to the extent of \$1,700 and ways and means have been devised for clearing this deficit, about one-half of the same has now been paid. Many of the books were out of print and

funds have been and are being raised to replenish this stock and at present the Publishing Society is on a better basis, both financially and otherwise, than it has been for some time, and at present the publishing board is striving to have copies of all the books printed and kept in stock. This is a project that takes time and they hope by the next Convention to have it in better shape than ever.

There are many things I would like to report that I know would be interesting to you, but owing to the limited time and the many other duties that are before us, I will now close.

Thanking you for your kind attention in behalf of the Executive Board of the Bahai Temple Unity, I am,

Yours in service,

Bernard M. Jacobsen, Secretary.

FINANCIAL SECRETARY'S REPORT.

Mrs. Corinne True, Financial Secretary, reported that contributions had been received from the following cities since the Convention of 1911:

- | | |
|-------------------------|-------------------------|
| Minneapolis, Minn. | Hammond, Ill. |
| Chicago, Ill. | Oakland, Calif. |
| Cleveland, Ohio. | San Francisco, Calif. |
| Helena, Mont. | Clarkston, Wash. |
| New York, N. Y. | Mansfield Centre, Conn. |
| Racine, Wis. | Sienna, Italy. |
| Cincinnati, Ohio. | West Willington, Conn. |
| Washington, D. C. | Quay, Florida. |
| Fruitport, Mich. | Paris, France. |
| New York Mills, Minn. | Briar Cliff, N. Y. |
| Baltimore, Md. | Grand Rapids, Mich. |
| Milwaukee, Wis. | Conklin, Mich. |
| Eliot, Maine. | Teheran, Persia. |
| Clyde, Ill. | Englewood, N. J. |
| Turk, Wash. | Utica, N. Y. |
| Omak, Wash. | Akron, Ohio. |
| Portland, Oregon. | Springfield, Mass. |
| Port Said, Egypt. | St. Louis, Mo. |
| Pittsburgh, Pa. | Fairhope, Ala. |
| New Haven, Conn. | Kittery, Maine. |
| Walla Walla, Wash. | Pleasanton, Calif. |
| Denver, Colo. | Cairo, Egypt. |
| Honolulu, Hawaii. | London, England. |
| St. Paul, Minn. | East Rand, Transvaal, |
| Tombstone, Arizona. | N. South Africa. |
| Hudson, N. Y. | Cicero, Ill. |
| Montreal, Canada. | Newark, N. J. |
| Seattle, Wash. | Pavilion, N. Y. |
| Philadelphia, Pa. | Pasadena, Calif. |
| Boston, Mass. | Columbus, Ohio. |
| Dixon, Ill. | North Augusta, S. C. |
| Lewiston, Idaho. | Stuttgart, Germany. |
| Bangor, Mich. | Newport, Vermont. |
| Cornwall, England. | Rochester, N. Y. |
| Johnstown, N. Y. | Cortland, N. Y. |
| Salt Lake City, Utah. | Montclair, N. J. |
| Columbus, Ohio. | Kenosha, Wis. |
| Atlantic City, N. J. | Malden, Mass. |
| Mansfield Center, Conn. | Ithaca, N. Y. |
| Sussex, England. | Crystal Lake, Ill. |
| Buffalo, N. Y. | Ranier, Oregon. |
| Eliot, Maine. | West Barrington, R. I. |
| Muskegon, Mich. | Warwick, England. |
| Spokane, Wash. | Cambridge, Mass. |
| Brooklyn, N. Y. | Everett, Wash. |
| Genoa Junction, Wis. | Summerduck, Virginia. |
| Johnstown, N. Y. | Hager City, Wis. |
| Panama, N. Y. | Anaconda, Montana. |
| Tropico, Calif. | Musorela, Montana. |
| Elizabeth, N. J. | San Mateo, Calif. |
| Jersey City, N. J. | Morenci, Arizona. |

Corinne True, Financial Secretary.

Adjournment taken until 1:30 p. m.

AFTERNOON SESSION.

Miss Masson brought to the Convention a copy of the *Theosophical Messenger*, containing an article on the Bahai Revelation, and a message from the editor that copies for free distribution would be sent to the Convention, if desired.

On motion of Mr. Hannen, duly seconded by Mr. Jacobsen and unanimously adopted, a vote of thanks was tendered to the editor of the *Theosophical Messenger*, and the Secretary was instructed to write to him, conveying the greetings of the Convention as one of the joint bodies with them in the great work.

Mr. Willard H. Ashton, Treasurer, submitted the following report:

TREASURER'S REPORT.

Balance on hand at the time of the Convention, 1911		\$ 3,704.68
Contributions received since then	7,292.45	
Interest	\$38.62	
Less exchange.....	5.80	32.82
		<hr/>
		\$11,029.95

DISBURSEMENTS.

Paid on land.....	\$ 7,500.00
Interest	675.00
Assessments	475.98
Taxes	501.55
Expenses	930.66
	<hr/>
	\$10,083.19
Cash on hand.....	946.76
	<hr/>
	\$11,029.95

Willard H. Ashton, Treasurer.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. J. H. Latimer and Mr. Sigurd Russell.

In counting the number of votes, it was found there was a tie between Mr. Gregory and Dr. Nutt. Each resigned in favor of the other. On motion by Mr. Wilhelm, duly sec-

onded by Dr. Harper, and unanimously adopted, Dr. Nutt's resignation was accepted.

On motion by Miss Boylan, duly seconded by Mr. Russell, and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Dr. Zia M. Bagdadi.
Mrs. Corinne True.
Mr. Albert H. Hall.
Mr. Roy C. Wilhelm.
Mr. Bernard M. Jacobsen.
Mr. Willard H. Ashton.
Mrs. Annie L. Parmerton.
Mr. Mountfort Mills.
Mr. Louis G. Gregory.

On motion by Mr. Ober, duly seconded by Miss Robarts, and unanimously adopted, the Secretary was authorized to prepare a brief statement of the proceedings of the Convention for publication in the STAR OF THE WEST.

WEDNESDAY, MAY 1, 1912, IN TENT, MASHRAK-EL-AZKAR GROUNDS.

The delegates and friends assembled under a tent erected upon the Mashrak-el-Azkar site wherein Abdul-Baha addressed them concerning the grounds and buildings to be erected thereon, after which Miss Irene C. Holmes, of New York, presented Abdul-Baha with a golden trowel intended for use in laying the corner stone. The foundation not being ready for this, it was planned that the friends leave the tent and gather together upon the spot marking the exact centre of the grounds, where the trowel was used in excavating and placing a stone—thus formally dedicating the Mashrak-el-Azkar site. After Abdul-Baha's departure for the city, the friends returned to the tent and devoted the remainder of the afternoon to speaking and suggesting plans for future work.

It was unanimously decided that the debt on the main tract of land be paid June 24, 1912, and the delegates urge the same in their respective assemblies.

It was suggested that a vote of thanks be extended to the Chicago Assembly for the hospitality extended to the visitors.

On motion by Mr. Ober, seconded by Mr. Mills, the Secretary was instructed to send letters to the Assemblies telling of the dedication of the site and visit to the grounds of the Mashrak-el-Azkar, by Abdul-Baha; also to

ALBERT H. HALL, *President.*

send to them copies of his address delivered on the grounds.

Thus adjourned the Fourth Annual Convention of Bahai Temple Unity.

Respectfully submitted,

BERNARD M. JACOBSEN, *Secretary.*

ADDRESS DELIVERED BY ABDUL-BAHA AT WASHINGTON, D. C.

AT THE HOME OF MR. AND MRS. PARSONS, APRIL 25th, 1912.*

"O people of the earth! Advance toward Him who hath advanced toward you, for verily He is the Face of God among you; His Evidence is in your midst and His Proof unto you, and He hath come to you with Signs (the Word), the like of which the most learned have failed to produce. The Tree of Mount Sinai (Moses), speaketh in the bosom of the world, and the Holy Spirit (Christ) crieth among the nations: 'Lo! The Desired One hath come with evident Dominion.'"—Tablet to Napoleon III.

IN the world of existence the greatest bestowals of God are His Teachings. The other Bounties of God are limited as regards their benefits. For example, the human existence itself is a Divine Bestowal, but it is limited. Sight is a Bestowal of God, but it is limited. Hearing is one of the Divine Bestowals, yet it is limited. And so on with all the other bestowals. The circle is limited; except the Divine Teachings, the circle of which is boundless. There is no termination thereof. Ages and centuries pass away, and the efficacy of these Teachings lasts, like unto the spirit of life which animates the world of existence. Without that, the world of humanity is like the animal kingdom. What difference is there between the animal and man? The difference between the animal and the man is this: That the animal is not capable of appreciating the Teachings of God, whereas man is worthy of these Teachings. In the animal kingdom, there is no such teaching. There is no extraordinary progress. At most it is a development of the organism. It is small in the beginning; it becomes developed and becomes larger; but it has not the intellectual sphere to enlarge. Therefore the Teachings of God are the bestowals specialized for man. Although the Teachings of God are Reality, yet with the passage of time and the lapse of ages, thick clouds envelop that Sun. These clouds are imitations or superstitions; they are not the fundamentals. Then again the Power of the Sun of Truth arises and disperses these clouds

and once more shines gloriously. For a long time the Sun of Truth was beclouded by clouds of superstition and limitations, until His Holiness BAHÁ'O'LLAH appeared in the world, and scattered these clouds of darkness and revealed the foundations of the Teachings of God.

The first Teaching of BAHÁ'O'LLAH is the duty incumbent upon all to investigate Reality. What does it mean to investigate Reality? It means that man must forget all hearsay. For he does not know whether the hearsay is in accordance with Reality or not. He must examine Truth. Wherever he finds the Truth or Reality he must hold to it. All else he must forsake, for outside of Reality there is naught but superstitions and imaginations! For example, during the days of Jesus Christ the Jews were anticipating the appearance of the Messiah, and they were day and night praying and supplicating God that His Holiness the Promised One might appear. Why was it that when He did appear they rejected Him? They negated Him? They did not believe in Him? Nay, rather, they persecuted and tormented Him! There was no torment which they did not inflict upon Him! They cursed Him, persecuted Him, placed on His head a crown of thorns and took Him around through the streets, circumambulated Him, scorning Him, and ultimately crucified Him! Why did they commit this? Because they did not investigate the Truth or Reality. Had they investigated the Reality, they would have surely believed on Him. They would have respected Him, revered Him most highly. They would have considered His Manifestation as the greatest Bestowal descending

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

upon man. They would have considered Him the very Saviour of man; but alas! they were veiled and held to imitations and did not investigate the Reality. They were submerged in the sea of superstitions and were deprived of witnessing that Glorious Bounty, and were hindered from the fragrances or breaths of the Holy Spirit, and suffered in themselves the greatest debasement and degradation. There are many religions, denominations, various peoples and different opinions in the world today; but Reality is one. Why should there be these differences? Because they do not investigate the fundamental unity. If they investigate or examine the Reality, they shall be agreed and united. For Reality is indivisible. It is not multiple. Hence it will become evident that in man there is nothing of greater import than the investigation of Truth.

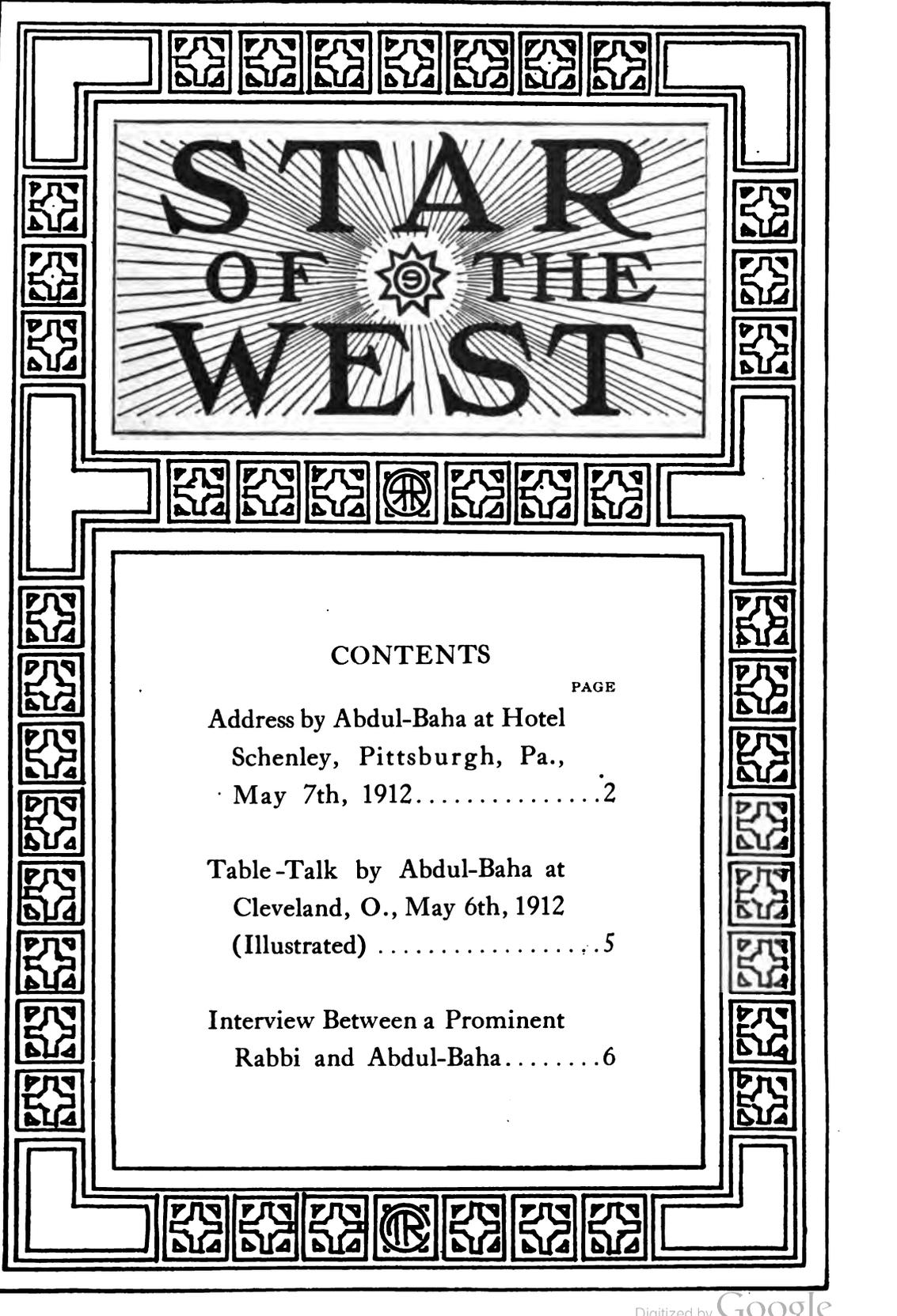
The Second Teaching of BAHÁ'O'LLAH is the Oneness of the world of humanity. That is to say, all humanity is the Servant of God. All have been reared in the lap of the Favors of God. All have been blessed with the Bounties of the same Sun. All have quaffed to satisfaction or repletion from the Fountain of God, and all in His estimation are equal as servants. He is kind to all. Hence no man should prefer himself to another man, or express pride towards another. No man should scornfully consider another. No man should deprive another man. All must be considered as submerged in the sea of God's Mercy. With the greatest kindness and gentleness he must associate with humanity in general. With his heart he must love all. At most the conditions are these: Some are ignorant; they must be trained, educated. One is sick; he must be healed. One is as a child; he must be helped to attain maturity. We must not detest him who is sick. We must not scorn or curse him. We must not shun him. But rather with the utmost kindness and tenderness must he be cared for. Likewise the infant must not be treated with disdain just because it is an infant. It must be reared and trained, educated, in order that it may develop and advance and attain maturity. This is the second principle laid down by BAHÁ'O'LLAH.

The third Principle laid down by BAHÁ'O'LLAH, or the third Teaching concerning that Prin-

ciple, is that Religion and Science are correspondents. Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it be not reasonable, it is superstition, and has no foundation. It is like a mirage which deceives man by leading him to think that it is a body of water. God has endowed man with reason that he may perceive. If we state that such and such a subject is not to be reasoned out and tested according to the established logic of the intellect, then what is the use of the reason which God has given man? Although the eye is the perceiving organ in order that it may differentiate colors, the hearing is a faculty of distinction in order that it may distinguish voices, taste is a sense of perception so that it may sense the various properties of objects, such as bitter, sweet, and otherwise, the sense of smell is for the purpose of differentiation in order that it may deduce the various odors and distinguish or differentiate one from the other; yet the circle of the perceptions of the five senses is exceedingly limited. But the intellectual faculty of man is unlimited in its circle or sphere. The eye can see details at best a mile, but the intellect can perceive the East and the West. The ear can hear modulations of a tone at a distance of say 1,000 feet at most; but the intellect of man can discover astronomical verities in the very firmaments. It works subterranean in geological discoveries. It can discover things in the seventh stratum of the earth. All the traces which we observe, the products of invention, are the results of intellectual investigation. All the sciences and arts are the products of the intellect. All the crafts and things which have been produced by craftsmanship are things which have been produced by the intellect. Hence one can see that within the human organism, the human being, the intellect holds supreme station. Now, if a religious rule or principle be not reasonable, surely it is superstition! This is the Third Principle which I have illustrated, and the other principles I shall illustrate at another time. I intended speaking of another subject this afternoon, but some of the ladies asked me if I would not explain the Principles of this Movement, hence I began the discussion of the Teachings of BAHÁ'O'LLAH.

In issue No. 3 we stated it was our plan to devote this issue to the visit of Abdul-Baha in New York City and vicinity. The labor of compiling the interviews and addresses and preparing them for publication has taken considerable time and thereby delayed in reaching us. We expect to begin their publication in issue No. 7.

The Editors.



STAR
OF THE
WEST

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (June 24, 1912) Rahmat

No. 6

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

MAY 7th, 1912.

I HAVE come from the far off Orient to visit your country. Surely this continent is praiseworthy from all directions. The country is prosperous. The people present very good manners, and civilization is most progressive. Therefore I consider it becoming to expound for you an epitome of the teachings of BAHÁ'O'LLAH, in order that you may be informed.

About sixty years ago when there was in Persia the greatest enmity and dissension and strife among the various peoples and denominations, and warfare and strife were rampant in other parts of the world, His Holiness BAHÁ'O'LLAH appeared in Persia, and began devoting his time to the education of the people generally. He united the various peoples and divergent sects and nations. He removed from among the people religious prejudice, racial prejudice, patriotic prejudice and political bias. He caused the greatest bond of unity to be established among the various peoples.

The enmity then existing among the people was so great that even ordinary associations were out of the question. They would not consult with one another with amity at all. Through the power of the education of BAHÁ'O'LLAH the result was the contrary, for just now in Persia there is perfect accord and amity among different religions, varying

peoples, and divergent sects and denominations.

But this was not an easy matter.

In a word: BAHÁ'O'LLAH bore great difficulties along this line. He became imprisoned; torments were inflicted upon Him. He was banished from His country, but every ordeal He bore cheerfully. Ultimately He was enabled to promulgate His teachings, even from prison, and He hoisted the banner of the oneness of humankind, and promulgated the oneness of the human world.

Among the teachings of BAHÁ'O'LLAH are the following:

First, it is incumbent upon all humanity to investigate truth. If investigation be made in regard to truth all shall be agreed and united, for truth or reality is not multiple; it is not divisible. It will be seen that different religions have one truth underlying them, hence their truth or reality is one.

To explain: The foundations of all the divine religions are one, for each one of the divine religions is divisible into two departments. One is concerned with the moral world, with the spiritual susceptibilities, with the animations of the conscience, and that is essential; that is one, it is the reality, changeless and not subject to transformation. His Holiness Abraham was the herald of this reality. His Holiness Moses was the promul-

gator of the reality. His Holiness Jesus Christ was the founder of the reality. Likewise, the rest of the Divine Prophets, were all promulgators and founders of the reality or the truth. The second department, in all the divine religions, is the accidental and concerns the material affairs of human beings. This is ever subject to changes in accordance with the exigencies of the time, for time is not always the same, and its expediencies differ.

Consider, in the Mosaic day, there were ten commandments enacted by him in regard to murder, which were in accordance with the exigencies of that time and day; likewise very severe punishments. For example: An eye for an eye; a tooth for a tooth; and it was the command that if a man should commit theft to the extent of even a small amount, his hand was to be chopped off. Such a law was suitable for that time, for the people of Israel dwelt in the wilderness, and in the wilderness, or the Sahara, no other punishment can be observed. But in the time of Jesus Christ, this was not expedient, and His Holiness Jesus Christ abrogated those commands.

In short, every religion of the different religions is divisible into two divisions: One division concerns the morals, which is the essential, and not subject to change or transformation; the other division, which touches human beings, is the accidental, and changes, in accordance with the exigencies of time. But the nations have forsaken the religion of the Divine teaching and they have invented certain imitations; and inasmuch as these imitations and superstitions differ, therefore dissensions and difference have taken place among the religions and they are constantly at warfare and strife. If all the religions would refer to the truth or foundations underlying them, which is the truth or reality, all would be agreed and united, for the reality is one. It is not multiple nor is it divisible.

The second principle or teaching of BAHÁ'O'LLAH touches the oneness of humanity. That all humanity is the servant of God, belonging to one family. The bestowals of God encompass all. He has created them all; He has provided for all; He nurtures all; He preserves all and to all He is kind.

This is the Divine policy, and it is impossible for a human being to lay the foundation for a better policy than that of God. Hence we must execute the policies of the glorious God, and that is the oneness of the

world of humanity. We must be kind to all. Inasmuch as God is kind to all, why should we be unkind? Inasmuch as all belong to the same household in this case, why should they exercise any enmity or strife? Therefore, all humanity must be looked at with the same glance, with the same eye; all must be loved; to all must we be kind. The noblest of men is he who serves humankind. And he is nearest the threshold of God who is the least of the servants of God. The glory and majesty of man are dependent upon his servitude to humankind and not in the exercise of enmity or strife.

The third teaching or principal of BAHÁ'O'LLAH concerns this mighty fact that religion and science are correspondents, agreeing with each other perfectly; for any religious subject which is not agreeable to science is superstitious and unreasonable, because science is reality and religion essentially is reality; therefore the two correspond; and when any religious question does not correspond with reason, does not agree with science, it is absolute superstition or imagination, and not at all worthy of the credence of man, for the opposites or the antithesis of knowledge or science is superstition. We say it is science or knowledge in ignorance, and if we say that religion is opposed to science, then it must be ignorance, hence religious subjects must be in accordance with scientific promises—must be reasonable. If they oppose a reasonable standard of science, they are superstitious and not at all worthy of acceptance.

The fourth principal or teaching of BAHÁ'O'LLAH concerns the equality of humankind; the readjustment of or equalization of the economic standards of the time, of the livelihood of humankind. For the poor are in abject distress, in the greatest need, and in the greatest misfortune; and that is not right, that some individual should be enthroned in luxury, in the greatest wealth, more than necessary, and some in the lowest degree of want. This is not worthy of the world of humanity.

There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor

and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until humankind may have composure and rest with the utmost ease.

The fifth principal is the following: That religious prejudice, sectarian prejudice, racial prejudice, patriotic prejudice, and political prejudice are the very destroyers of human foundations. All the religionists are servants of God. All races are human in kind. The service of the earth is one activity. In this case, why should there be warfare and strife? All must be united and agreed, and all must serve the world of humanity.

The sixth is that concerning the equality of man and woman. BAHĀ'O'LLĀH declares that man and woman are both human, and that in the estimation of God there is no distinction of gender. The one whose heart is purer, whose deeds are greater and nobler, is the most acceptable, whether male or female. Secondly, there is this gender in all created beings. In the vegetable kingdom we find it, in the animal kingdom it exists, and there we see perfect equality, no distinction whatever. The animal, although not reasonable, does not allow any distinction between the male and the female. Why should man, who has reason, who has intelligence, who is just, who has sensibilities of the conscience, be willing that one of the members of the world of humanity should be considered imperfect? Surely no sound intelligence and conscience will accept this. Therefore womankind must be educated in order to fulfill the prerogatives of the male.

There must be no difference between the female and the male. They must be equally educated in order that womankind may present the same capacity and may keep up the same pace with man. Then the world of humanity will find peace. In the past ages humanity has always been defective, but if womankind shall become educated then war will be dispelled. They will not be willing to allow warfare. For it is the woman who cares for the youth, for the young. As they educate the young until they reach maturity, they will not be willing to have their brave young men killed and cut into pieces on the battlefield. Surely they are the ones who shall serve the "Most Great Peace" in international arbitration. Assuredly they will be the ones who

will remove warfare from among humankind.

Inasmuch as human society consists of two organs, one the male, the other the female, the happiness of the world of humanity cannot be assured unless they are both perfect. Therefore they must try to have womankind reach the same status as men.

Among the other teachings of BAHĀ'O'LLĀH is education. All the members of society must be educated. Not a single individual should be deprived of education, but each should receive according to his capacity. They must not be left in the grade of ignorance, for ignorance is a defect in the human world. All mankind must have a portion of science and philosophy; that is, to have as much as is necessary. It is impossible to have all men scientists and philosophers, but each should be educated according to his deserts and needs.

Among the teachings of BAHĀ'O'LLĀH is likewise the following: That the world of humanity is in need of the breath of the Holy Spirit, for the oneness of humanity is necessary. The most great peace is necessary, and it is self-evident that this cannot be assured through racial force; it cannot be promulgated through the patriotic force, for countries differ. And it is certain that political force will not accomplish it, for the interests of the government differ. And it will not be accomplished through a consensus of opinion, for opinions differ. There is need of a force which can execute the oneness of humanity and which can destroy the foundations of warfare and strife. Through human agencies this is an impossibility. Hence it must be through spiritual agencies. And no other force has such power as the Holy spirit, hence this can be made feasible through the breath of the Holy Spirit.

No matter how far the material world advances, it cannot establish the happiness of the human world. Rather when the material civilization shall be linked with the spiritual or divine civilization, then happiness will be assured. Then material civilization will not contribute its services to the forces of evil to destroy the oneness of humanity, for through the factors of the material civilization good and evil advance together—keep up the same pace.

For example, consider how greatly material civilization has advanced in the last decade, in this century. Consider how many schools and colleges have been founded, hospitals have been founded, asylums for the orphans

(Continued on page eight)

TABLE-TALK BY ABDUL-BAHA AT CLEVELAND, O.

MAY 6th, 1912.

CLEVELAND was the fourth city to have the blessed privilege of a visit from Abdul-Baha, who came here from Chicago, May 6. Only a short time had been given to herald his coming, yet the auditorium of Hotel Euclid, seating about four hundred, was filled with people whose hearts rejoiced as they listened to the address delivered by him, and which appeared in the last issue of the STAR OF THE WEST.

The photograph of the Cleveland friends with Abdul-Baha, reproduced herewith, was

to be founded. The radiance of the kingdom shall be diffused. Material civilization is likened to the body, whereas the divine civilization is likened to the spirit. The body not manifesting the spirit is dead; the fruitless tree is useless.

"Jesus declares that there is spiritual capacity in some people; for all are not submerged in the sea of materialism. They seek the spirit; they turn to God and they long for the Kingdom. I hope that these revered people may obtain both phases of progress; both ma-



Abdul-Baha at Dr. Swingle's Sanitorium, Cleveland, O., May 6, 1912.

taken at Dr Swingle's Sanitorium, where the following Table-Talk* was given:

"This is a good city, a pleasant city. The climate is pleasant; the views are charming. All the cities of America seem to be large and beautiful and the people are prosperous. Truly the American continent has advanced very much and in the future will advance greatly. It will lead all other nations spiritually, for its illumination is far-reaching. The flag of freedom, the banner of liberty is unfurled; but the prosperity and advancement of every city, the happiness and the greatness of every country depend upon its hearing and becoming obedient to the call of God. The light of reality must shine therein. Divine civilization needs

material and spiritual progress. Just as they have advanced along material lines so remarkably, so may they likewise advance in spiritual development until the body be most refined and beautiful and obtain the wealth of the spiritual potentiality and efficiency.

"Praise be to God! the Sun of Reality has dawned and its effulgences are shining from all horizons. The signs of God are resplendent and the teachings of the heavenly teachers are promulgated. In order that all created beings may obtain a portion of the Divine bestowals, may their hearts be directed to the Kingdom of God and become illuminated by witnessing the lights of God! May the spirit be regained through the Divine graces of the Lord, and may the East and the West be bound together! Thus may oneness and harmony manifest itself

*Translated by Dr. Ameen U. Fareed, and taken stenographically by Sigel T. Brooks.

in all regions. Thus may all people become the manifestation of oneness, and by becoming as one being, may they become one family and ob-

tain the bounty everlasting; may the doors of the Kingdom be opened from all directions and praise the Name of ABHA in all regions."

INTERVIEW BETWEEN A PROMINENT RABBI AND ABDUL-BAHA

ENTERING the room the Rabbi saluted, which was answered by Abdul-Baha in like manner.

Abdul-Baha: "You are most welcome Rabbi."

Rabbi: "I have long desired to meet you."

Abdul-Baha: "Very good; very good."

Rabbi: "Your address yesterday was excellent. I have had the pleasure of hearing you upon two other occasions, but your address of yesterday had an extraordinary universality. You have very clearly established the teachings of brotherhood but I am afraid that although your principles are very lofty they will not be accepted by all the religionists and the workers for peace."

Abdul-Baha: "Reality will always be victorious. No one can stand before the onward march of reality. The phenomenal is always conquered by the eternal. All the contingent beings are defeated by the will of heaven. One small Arabian boy can lead two thousand camels in the Sahara. One intelligent Hindoo boy can conquer an elephant."

Rabbi: "It is true. In the Bible we have the statement that 'A little child shall lead them.'"

Abdul-Baha: "Truth will always be victorious; therefore it does not know defeat but the people of reality must exert great effort, and if the people of reality neglect to display this effort that is another matter. The people of reality must demonstrate their willingness in this direction. They must realize that the greatest reality of this age is the oneness of the human world. They must forget traditions and imitations of the past. For instance, if we look upon the Catholic religion we see that they believe that an important part is the transubstantiation; that is, the change of the bread and wine into the body of Christ. If we ponder a little we realize that this is a non-essential. It is imitation and the reverse of reality.

"Again, if we look at the Hindoos we see that they have made images and worship them as deities, and they have eight million such deities in their temples. It is evident

that these are superstitions and imaginations. They worship the cow, the stone, the water and the forces of nature—all these are imitations of the past and they have no foundation whatever."

Rabbi: "Do you then regard the transubstantiation as being on the same ground as the worshipping of idols?"

Abdul-Baha: "All these are imitations. They have no reality. As these are the opposite of realities, therefore they have no foundation. Everything that keeps man away from God, is an idol. Everything which detracts man's attention from God is an idol, no matter what it is."

Rabbi: "Then every channel between God and His creature is an idol?"

Abdul-Baha: "Consider, let us not bind ourselves with imitations. Let us study the condition of the Jews for a moment. When they were in Egypt they were captives; they were poor; they were prisoners in the hand of Pharaoh; they were ignored; they were a dependent people, they were surrounded by all kinds of troubles and vicissitudes; the people looked down upon them; they were considered as outcasts. Then Moses came. He gathered them together; inspired them with the power of unity; imparted to them new life; taught them the laws of God encouraging them in the morals and virtues of humanity; delivered them from the hand of Pharaoh; freed them from the bondage of captivity; educated them, trained them and carried them away from the land of darkness into the holy of holies of light. Their power was increased; their majesty became refulgent; their fame was spread throughout the world, until they were enabled to found the Solomonian sovereignty. In philosophy and art they attained such heights that the philosophers of Greece and Rome travelled long distances to learn from them. Now is it possible to say that to revere and respect these souls is equivalent to the worshipping of idols? We must respect Moses because he achieved a work which no one else could do. It is an evident fact that His Holiness Moses was a

channel between God and man. No further proof is required for this. I do not attempt to prove the validity of Moses by pointing to his turning the rod into a serpent; instead I give evident proofs.

"Again you will note that His Highness Christ was a Jew. Ponder well over this matter: The Jews were captives in the hand of the Romans; they were their slaves. From every standpoint they were scattered and impoverished. Nebuchadnezzar carried seventy thousand of them into captivity at Babylon. Even today the tombs of Esther and Daniel are there. And afterwards what did Titus, the Roman Emperor, not do! He entirely destroyed the foundation of the Jewish temple. The effect of the destruction of Titus is manifest up to this time for we see them scattered all over the world. His Holiness Christ appeared and established unity among the Romans, the Greeks, the Chaldeans, the Assyrians, the Europeans and the Americans. He established a bond of unity between all the nations. All the great prophets, the kings and the worthies of the Israelitish nation could not make the Persians believe in Moses. All the prophets such as Isaiah, Jeremiah, Ezekiel, Nehemiah, et al., could not make one Zoroastrian believe in Moses. But one Jew came and many millions believe in Him. He spread His name in the East and in the West. He caused the Bible to be translated in all the languages of the world, and today nearly every home contains a Bible. He demonstrated throughout the world to all the nations of the world that the Israelitish people were the chosen people, that the Israelitish prophets were the prophets of God, that their books were the books of God, that their words were the words of God. This is evident. These are not intellectual or traditional evidences but they are such evidences as permit of no discussion. Look at America. You see a Bible in almost every house that you enter. See what Christ has accomplished. Witness what one soul who was crucified has accomplished.

"When He was living upon the earth He was alone, ridiculed and rejected by His own people. Almost everybody cursed and ridiculed Him. His own relatives left Him; even His disciples almost abandoned Him; they placed upon His head a crown of thorns and paraded Him over the streets, and finally they crucified Him. He was alone! alone! but the traces of His work and the signs of His message have filled the world. Man must be

just. After these statements no one can deny the greatness of Christ. Now is it evident to you that all these conditions among the nations are on account of injustice? If they had all been just they would have been united on this principle: that these prophets were channels for the bounty of God, for they were the first teachers of mankind.

"The philosophers are also teachers but all they could do was to teach themselves and a few other souls. But the prophets of God taught the whole world. They trained all the children of men in morals and ethics. Who can say that they failed to accomplish their work, and who would give the names of the philosophers the first place?"

Rabbi: "Indeed, indeed you are one of the greatest logicians of the world. Up to this time I have been talking to you as a man; now I will address you as a Rabbi. Your premises and syllogisms do not agree. It is not correct to say that Christ has accomplished all these things, for but few of his teachings were accepted until about three hundred and fifty years after his crucifixion—"

Abdul-Baha here exclaimed: "I understand, I understand," and then continued: "His Highness Moses laid the foundation but the result of His teachings became apparent during the time of Solomon. If there had been no Moses there would have been no Solomon. The sovereignty of Solomon was the outcome of the principles of Moses. If there had been no Moses the children of Israel would have been entirely lost, and up to this time they would have been slaves in the land of Pharaoh. Their very name would have disappeared from the page of history. Moses laid down a few principles, but the results of those principles became apparent five hundred years afterward. If an inquirer is just he will realize that Moses laid with His own hand Solomonic universality. Likewise if His Highness Christ had not laid the foundations of Christianity, the evident signs which we see today would not have been realized.

"I scatter the seeds today, six months hence they may become apparent. In the meantime, can anyone deny the germination of these seeds, and when they are grown, repudiate the fact that these plants owe their origin to the seed?"

Rabbi: "Suppose that Christ was the Promised One of the Jews; how did the doctrine of divinity creep in among the Christians?"

Abdul-Baha: "Do not look upon the Christians of today. The Christians are today sub-

merged in the sea of imitation. It is evident that man is the highest of God's creatures on the face of the earth. For example, there are certain attributes which are apparent in the mineral kingdom. The vegetable kingdom has the attributes existing in the mineral kingdom but with another attribute, which is the power of growth. The animal has the attributes of the mineral and the vegetable kingdoms but with another attribute, which is the power of instinct. Therefore the animal is a composite of the mineral and vegetable kingdoms, but man has the virtues of the mineral kingdom, the virtues of the vegetable kingdom, the virtues of the animal kingdom and another distinct virtue, which is that of intellect, consequently man is the highest creation of God. He is the peerless creature and in him are contained all the virtues of the human world.

"Christ was the mirror; God was the Sun. The Sun appeared with all its effulgence and splendor in the mirror; that is, the virtues, the perfections and the characteristics of God appeared in Christ. This is what is meant

where it is written in the Bible that 'We have created man in our own image.' The perfect man is the visage and image of God, just as the mirror reflects the sun. We can not say that the sun has come down from heaven and has taken a place in the mirror. The sun is eternal, living in its own station. It had no ascent or descent, entrance or exit; but the rays and the heat of the sun have become fully reflected in the clear mirror. That is why Christ said the future is in the sun and the sun is in the future. The Sun of Truth reflected itself in the mirrors of Moses and Christ."

Rabbi: "Most wonderful! We must name this divine philosophy the philosophy of Abdul-Baha. I am extraordinarily delighted to have had this privilege to talk with you."

Abdul-Baha: "I am very happy indeed to meet you."

Rabbi: "I hope I will have the pleasure of meeting you again."

Abdul-Baha: "God willing. May you be under His protection."

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

(Continued from page four)

have been founded, the science of medicine has advanced. Together with this there has been an advance in the invention of the means and instruments of destruction. In the early days the instrument of destruction was the sword; today it is the gun. In the early days the organ of destruction or warfare was the dagger; today it is the rifle. How many dreadnaughts have been built; how many torpedoes have been invented, and how many kinds of ammunition have been invented!

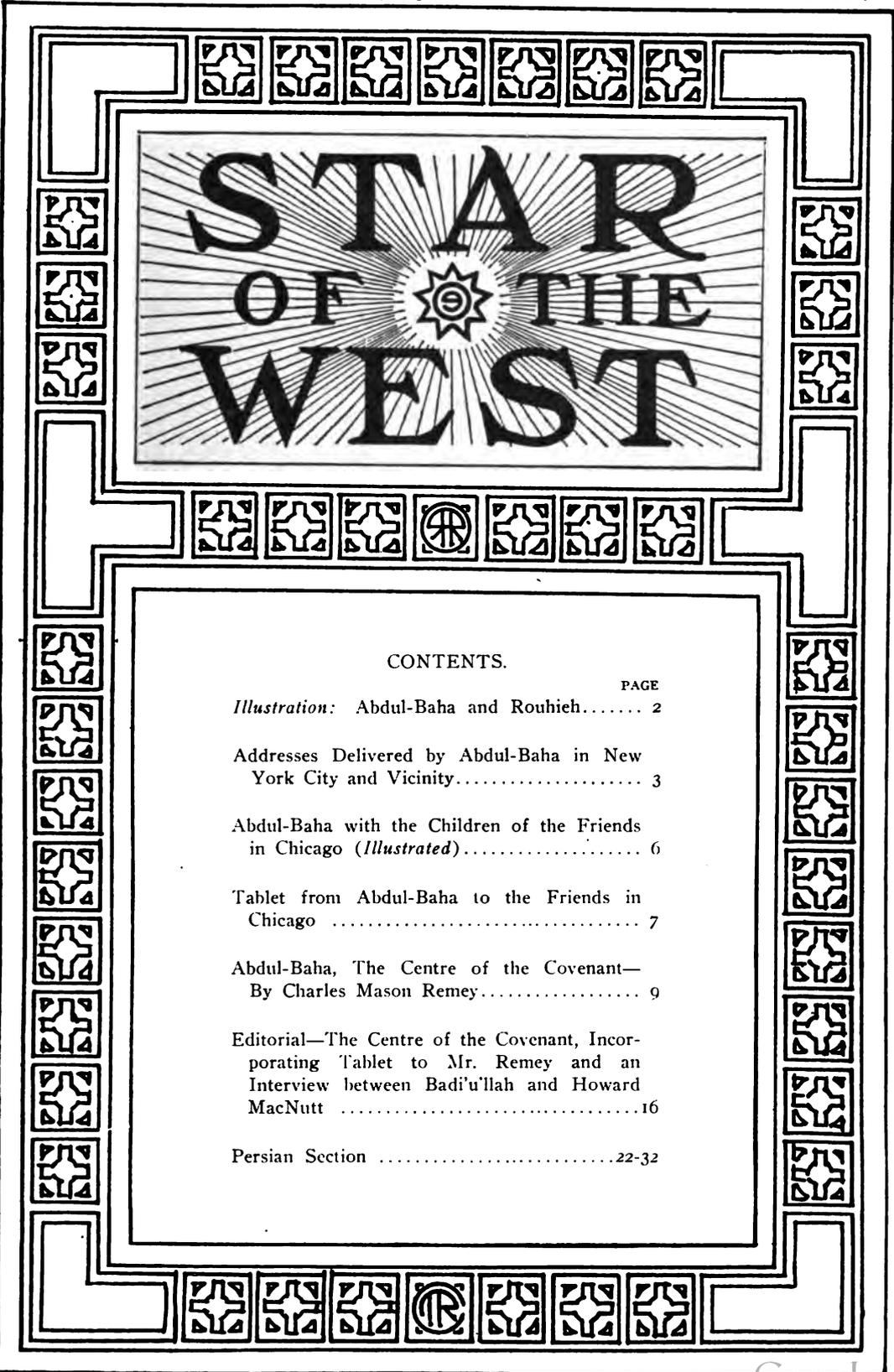
All this is the result of material civilization. Therefore just as material civilization serves the good purposes of life it also serves the evil ends. But the Divine civilization is good, because it is concerned with the reign of morals. Consider how much the Prophets have contributed to the reign of morals. His Holiness, Jesus Christ, summoned all to the most great peace. He called all to the acquisition of good morals.

If good morals which constitute the Divine civilization shall become united with the spiritual civilization there is no doubt that the happiness of the world of humanity shall

hoist its banner and from every direction composure and rest shall be forthcoming. Humankind shall achieve extraordinary progress, the sphere of thought will be greatly enlarged, great inventions will be made, great spirituality will reveal itself, for humanity there will be great joy, and the life eternal will then be conferred thereon. The spiritual force will make itself effective and the breath of the Holy Spirit will penetrate.

Therefore, just as the material civilization progresses so should the merciful civilization likewise become progressive until the greatest and utmost aims and desires of humanity may be realized.

These are a few of the principles of BAHÁ'Ó'LLAH presented to you very briefly, so that if you hear of the Bahai movement and the Bahai teachings you may be informed of what their status is. And this is given to you to act as a stimulus to your knowledge. I ask God to aid this prosperous nation, this fair government, and this wonderful continent with all His blessings.



STAR OF THE WEST

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ABDUL-BAHA AND ROUHIEH.

See article, "Abdul-Baha with the Children of the Friends in Chicago."

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STAR OF THE WEST

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

Vol. III

Chicago (July 13, 1912) Kalamat

No. 7

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT No. 327 WEST END AVENUE, NEW YORK CITY, RESIDENCE OF MOUNTFORT MILLS, APRIL 15, 1912.

From Stenographic Notes.

IT IS a few days since my arrival in New York; but before coming to New York, on another trip I went to Europe, visiting Paris and London. I found the city of Paris to be a beautiful city as far as appearance went. The material civilization was very great; but the spiritual civilization was very far behind. The people were drowned or submerged in a sea of materiality. All their conversations and discussions terminated in the natural; but no mention of God. I was greatly astonished.

I found them to be erudite professors, well informed men, scholars, but the majority of them were materialists. I said to them: "I am surprised and greatly astonished that men of this caliber, of this perception, with their great knowledge should still be captives of nature and negligent of the self-evident Reality."

The phenomenal world in its entirety is subject to nature. That is to say, it cannot transgress the rule of nature. These myriad planets, these great satellites and heavenly bodies in this endless space are all captives of natural law. They cannot transgress one iota the mathematical rules laid down by nature. The sun with its immensity cannot go beyond the law of nature. The ocean in its vastness cannot transgress the law of nature. All phenomenal beings, in brief, are subject to nature; the planets are captives of nature; even the animals are captives of nature. All of them are within the bounds of natural law; and nature is the ruler of all, except man. Man is not the captive of nature, for although according to natural law man is an animate being of the earth, yet he can sail vessels over the ocean, fly through the air in an aeroplane, descend in a submarine;—therefore he has overcome natural law. For

instance, such a colossal natural energy, such a tremendous power as electricity, such a great volume of material force which can cleave a mountain in twain, which can destroy many things,—man, little man, has been able to arrest and imprison it in an incandescent lamp saying to it, "Sleep here." He can take the human voice and confine it in the phonograph. According to the natural power, man should be able to communicate the distance of one mile, but by breaking the laws of nature he can banish space and send a telephone message to remote points. All the sciences, arts, discoveries are mysteries of nature, and according to natural law these mysteries should be latent; but man has broken this law, freed himself from this rule, and brought them forth into the realm of the visible. Therefore he is the commander of nature. Man has intelligence; nature has not. Man has volition; nature is minus. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. Hence, it is well proved that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are then confronted by an illogical statement, that is to say, it is possible for the part of a whole to be endowed with qualities which are absent in the whole. Thus man, who is a part, has perception, has intelligence, has the thought faculty, has memory, has susceptibility, while nature is quite bereft of them. How is it possible for the part to be possessed of certain qualities or faculties which are absent in the whole? As a matter of fact, God has given to man certain powers which are supernatural. Why then should man be considered a captive of nature? How is he treating nature? How is it that he is acknowledged to be the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is not volitional, is not alive, and then

relegate man to nature? How can we answer this question? How will these materialists, these scholastic atheists treat such statements? As a matter of fact they themselves break the laws of nature. Therefore it is proved that in man there is a power beyond nature; through which power man is nobler than nature;—and that power is the bestowal of God.

But having come to New York, I find that the people are more endowed with spiritual susceptibilities; they are not mere captives of nature: they are rising out of the burden of captivity. For this reason I am very happy, and hopeful that, God willing, in this country which is so well peopled,—in this vast continent of the globe, the virtues of the world of humanity shall become resplendent, that the oneness of human world power, the love of God, may spread through the hearts; and that international peace may hoist its banner, influencing all other regions from here. This is my hope.

INTERVIEW OF W. H. SHORT, SECY. N. Y. PEACE SOCIETY AND HUDSON MAXIM WITH ABDUL-BAHA AT HOTEL ANSONIA, NEW YORK CITY, APRIL 15TH, 1912.

Notes by Howard MacNutt.

INTERVIEW WITH MR. W. H. SHORT.

ABDUL-BAHA: "You are very welcome; I am most happy to greet you. I have looked forward with much pleasure to this meeting. Welcome! Welcome!"

Mr. Short: "It gives me great happiness indeed to meet Abdul-Baha. I too have looked forward to this meeting. The New York Peace Society extends him greetings and welcome to our city and our country."

A. B. "You are indeed a servant to humanity. A servant to humanity is a servant to God. Your mission is a high, holy and sanctified one; there could be no greater, no holier mission than that of bringing peace to this warring world. Therefore I have waited for you with the greatest longing.

"In this day the majority of mankind are endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind; how many are employed in the science and practice of war; how many are occupied in various kinds of strife and antagonism; how many stand ready to shed the blood of innocent men, their brothers! So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon

some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness—it matters little what the excuse may be—blood is shed and human beings torn to pieces upon battlefields. Political interests clash; a great war follows; sadness, gloom and cruelty envelop the world.

"But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain."

Mr. S. "All the members of the New York Peace Society feel the truth and inspiration of what you have said."

A. B. "You must rest assured and let there be no traces of doubt in your souls that God is your Assister and Helper. The Heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of Peace. For this power is assisted by the Power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown, always. For your cause is Truth itself and Truth is Omnipotent. If all nations arise to prevent, they will be vanquished and you will be victorious. [Visitor much impressed.] You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."

Mr. S. "We belong to a race [Anglo Saxon] which has wielded the power of oppression. We have been the oppressor, not the oppressed. The whole matter of World Peace presents a different aspect to the western mind.

"Justice, human rights and religion are controlling motives of the men of the New York Peace Society. We must confess that hitherto Americans have not felt the welfare of Eastern countries to be as important as the develop-

ment of our own interests. We have not known enough of the ideals of other countries. As a rule we meet only immigrants and discontented wanderers from foreign lands. But recently this has been changed and the aspect is wider. Our press is not the reflector of foreign news. Our people travel in distant countries; but few important and influential foreigners come to visit us. Our purpose in the Peace Society is not only to establish the doctrines of peace but to defend the principles of human brotherhood; to acquaint the people of this country with foreign matters and provide opportunity that they may meet and know foreign men. Therefore we take advantage of every opportunity to introduce such men to our people. We will be very glad and greatly honored to arrange a reception under the auspices of the New York Peace Society at which Abdul-Baha can address a large assemblage, meet our friends and exchange mutual sentiments. I have just come from the home of Mr. Carnegie. He is not able to go out owing to a throat affection, but will be glad to receive Abdul-Baha at his home. Mr. and Mrs. Carnegie will attend the Peace Conference at Lake Mohonk in June. As I understand Abdul-Baha will be there also, the meeting with Mr. Carnegie might be mutually arranged then. Acquaintances and friendships begun at Lake Mohonk will be most pleasant at a reception thereafter."

A. B. "I go to Washington next week. Is there time enough before my departure to arrange the plans suggested?"

Mr. S. "It would be better if we had more time. Something could be arranged, but it is doubtful."

A. B. "How many days in advance would be necessary?"

Mr. S. "There should be at least two weeks. Almost any date would be suitable except Friday, May 10th."

May 13th finally decided upon.

INTERVIEW WITH MR. HUDSON MAXIM.

Mr. Short remaining.

Mr. Hudson Maxim, scientist, inventor and expert upon explosives, was then announced. He entered.

Abdul-Baha. "Welcome! Welcome! Very welcome!"

Hudson Maxim. "I am glad to hear you speak English."

A. B. "My life has been spent in the Orient

where foreign languages are seldom used. Otherwise I would have acquired English. Language is the great barrier between nations. When thoughts are interchanged destinies become one. All languages are difficult of acquirement for the real language is deeper than the outer words."

H. M. "Are you speaking in Turkish?"

A. B. "In Persian. I also speak Turkish and Arabic; Turkish is very difficult. In the East it is thought that acquiring Turkish is equivalent to the study of three other tongues."

H. M. "I understand you are a messenger of peace to this country. What is your opinion about modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? [presenting papers]. Here is an article I have written upon this subject. Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?"

A. B. "Everything that prevents war is good."

H. M. "Christ said He came to make war. Caesar was great in history because he was great in battle and military skill."

A. B. "We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for awhile. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

H. M. "Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless."

A. B. "True! War is not limited to one cause. There are many kinds of war and conflict going on, political war, commercial war, patriotic and racial war; this is the very civilization of war."

H. M. "Do you consider the next great national war necessary?"

A. B. "I hope your efforts may be able to prevent it. Why not try peace for awhile? If we find war is better, it will not be difficult to fight again; but if we find that peace is the

(Continued on page ten)

ABDUL-BAHA WITH THE CHILDREN OF THE FRIENDS IN CHICAGO.

FROM NOTES TAKEN BY ELLA GODDALL COOPER AND ELLA M. BAILEY

Photographs by Muriel Jones and A. C. Killius.



A B D U L -
B A H A ' S
meeting with
the children of the
friends in Chicago
on Sunday morn-
ing, May 5th, was
an event that shall
ever be remem-
bered by all who
were present.

Although many
lived considerable
distance and found
it necessary to
arise as early as

five o'clock, yet promptly at the appointed
hour of eight, about thirty-five children were
on hand to greet him and receive the spiritual
baptism in store for them.

They were gathered in a circle in the middle
of the beautiful parlor of The Plaza, the parents
and friends making another circle behind them.
When Abdul-Baha entered all arose. While
he took the seat prepared for him, the children
sang without accompaniment, "Softly His
Voice is Calling Now."

Then followed the scene that is indelibly
stamped upon the minds and hearts. He
called each child to him in turn, took them
in his lap, petting and stroking the hair and
hugging and kissing the little ones, pressing
the hands and embracing the older ones, all
with such infinite love and tenderness shining
in his eyes and thrilling in the tones of his
voice, that when he whispered in English in
their ears to tell him their names, they an-
swered as joyfully and freely as they would a
beloved father. To each child he gave a little
different touch, patting some on the breast,
some on the back and some on the head. He
blessed them all. There was no suggestion
of haste and a hush fell upon the group—a
quiet, vibrant, eloquent silence—making many
to feel that it was just such a picture Jesus
must have made and which has touched the
hearts of all child-lovers for these two-thous-
and years.

The children's joy and his own happiness
seemed to culminate when one dear little tot
ran to him and fairly threw herself into his
arms. When he let her go she stood for a

second and then suddenly laughed aloud with
perfect joy, which found its instant echo in
a ripple around the whole circle.

Abdul-Baha then stood and spoke as fol-
lows: "You are the children of whom His
Holiness Christ has said, you are the denizens
of the Kingdom; and according to the words
of BAHÁ'ÓLLÁH you are the very lamps or
candles of the world of humanity, for your
hearts are exceedingly pure and your spirits
are most delicate. You are near the source;
you have not yet become contaminated. You
are like lambs, or like a very polished mirror.
My hope for you is that your parents may
educate you spiritually, giving you the ut-
most ethical training. May your education be
most perfect so that each one of you may be
imbued with all the virtues of the human
world. May you advance in all the degrees,
be they material degrees or spiritual degrees.
May you all become learned, acquire sciences
and arts, acquire the arts and crafts; may you
be useful members of human society, may
you be conducive to the progress of human
civilization; may you be a cause of the mani-
festation of the divine bestowals, may each
one of you be a shining star, radiating the
light of the oneness of humanity towards the
East and West; may you be conducive to the
unity of mankind; may you be conducive to
the love of the whole. May the reality de-
posited in the human entity become apparent
through your efforts. I pray for all of you,
asking God's aid and confirmation in your
behalf.

"You are all *my* children, you are my spir-
itual children. The spiritual children are very
dear, they are dearer than physical children,
because it is possible for physical children
to prove unspiritual, but you are all spiritual
children, therefore you are very dear; you
are most beloved. I wish for you progress
along all degrees. May God aid you. May
you be surrounded by His gaze of kindness,
and may you be nurtured and attain maturity
under His protection. You are all blessed."

Abdul-Baha then divided a bouquet of
flowers which was upon the center table, and
also gave to each child an envelope full of
rose petals. He then walked slowly around
the circle, laying his hand in blessing upon
each little head, his face beaming with divine

love as he murmured a tender word to each one.

The children thought they were dismissed, but he made them still more happy by taking them all into Lincoln park to be photographed with him.

Abdul-Baha then expressed a desire to walk alone and strode majestically away, with his hands clasped behind him. All eyes followed him. He walked over to the noble Lincoln statue nearby and for a few moments stood gazing up at it, making a remarkably im-

the place where Abdul-Baha had so abundantly blessed them, or, perhaps, with the hope that some further expression of his love for them might be forthcoming ere they returned to their homes; nor were some of them disappointed, for, as he came toward a group of little ones under the trees, he gathered them in his arms and submitted to another photograph.

This glimpse of Abdul-Baha with the children of the friends in Chicago, would not



"You are all my children, you are my spiritual children."

pressive and significant picture—the lonely figure of our immortal Lincoln gazing down upon him who is today giving to the world spiritual emancipation.

Many of the children lingered under the trees or played upon the grass in the glorious spring sunshine, seemingly reluctant to leave

be complete without reference to the beautiful photograph of him and little Musette Jones, reproduced on page 2 of this issue. It was taken in his suite of rooms at The Plaza. A copy of it was later presented to him and over her heart he wrote the word "Rouhieh," meaning Spiritual.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN CHICAGO.

Translated by Mirza Ahmad Sohrab, May 13, 1912, New York City.

O YE beloved friends of Abdul-Baha! Two days ago, through the protection and providence of the Blessed Perfection, I reached New York. Since my arrival I have met the friends of God and associated with them.

The minister of the Unity Church in Montclair, New Jersey, repeatedly invited me to address his congregation. Therefore, yesterday I went to Montclair and spoke before an audience composed of many hundreds of people. Truly, I say, the minister, the dea-

cons of the church and the officers exercised the greatest love and consideration. In introducing the Cause of God and Abdul-Baha the minister gave an address in the utmost eloquence and fluency of tongue and instead of reading from the Old and New Testaments, he said: "I will read from the new Scriptures." He then read extracts from the Words of BAHÁ'O'LLAH and Abdul-Baha. (Extracts from the address of the minister, Rev. Edgar Wiers, will be sent to you by Mirza Ahmad Sohrab.) [See page 12.]

I addressed them on the subject of Divine Unity, the oneness which exists among the Manifestations of God, such as His Highness Moses, His Highness Abraham, His Holiness Jesus Christ, His Holiness Mahomet, His Highness the Bab, and the Universal Manifestation, His Holiness BAHÁ'O'LLAH. The audience listened with utmost attention and joy.

Last night by the invitation of the International Peace Forum, I appeared in the Grace Methodist Church, New York City, and delivered a detailed address before an audience composed of nearly two thousand people. Irrefutable proofs and incontrovertible evidences were expounded, demonstrating the absolute necessity of establishing the Most Great Peace and International Arbitration. I proclaimed that His Highness BAHÁ'O'LLAH had upraised this ensign fifty years ago in the Most Great Prison in Acca.

With utmost longing Abdul-Baha traveled to Chicago to meet the Friends of God. Praise be to God! he found the beloved rejoiced by the glad-tidings of God and attracted to the Kingdom of God. In churches and gatherings, while in Chicago, he spoke and scattered the seeds and raised the most glorious mention of the Kingdom of ABHA. You have seen with your own eyes that not one soul met him with opposition. Every soul who appeared in the presence of Abdul-Baha returned happy, rejoiced and assured. This became possible by the inexhaustible Bounties of the Beauty of ABHA and the victory and confirmation of His Highness the Almighty.

Having returned to Washington, we met very important personages, and all that was expressed was listened to with profound attention; no soul hesitated in belief; we spoke with everyone according to his merit and capacity. Many questions were asked by different important seekers on religious, political, socialistic, civic rights, scientific problems and deep spiritual subjects. Answers to every

one of these questions satisfied the interrogator. No soul hesitated in the acceptance of truth.

In Chicago you had a like experience when all questioners were equally satisfied. Now Abdul-Baha scattered the seeds of Truth in Chicago and the "Breeze of God" was wafted over that city. The friends of God must water those seeds and through the power and confirmation of the Kingdom of ABHA must labor so that those seeds may grow and develop in that field, become verdant and green so that many harvests may be gathered. This result will be attained through unity and harmony and the love and communion of the hearts. Therefore, the friends of God must first ignite this lamp of unity in their own gathering and afterwards hoist the tent of the oneness of the world of humanity.

His Highness BAHÁ'O'LLAH, addressing the children of men, said: "*Ye are all the fruits of one tree and the leaves of one branch.*" The only difference lies herein: Some are ignorant—you must bestow upon them knowledge; some are heedless—you must make them mindful; some are asleep—you must awaken them; some are sick—you must heal them; some are children—you must educate them; so that the world of humanity, through the power of God, may attain to maturity. Man must exercise kindness toward those who are sick and immature and not be impatient or displeased. The shepherd must gather together the scattered flock and not disperse them. These are the principles of the people of Baha'. You must live and act in accord with these teachings.

Abdul-Baha is always expecting to hear wonderful news from you. He is ever anticipating that, through the power of confirmation of the Kingdom of ABHA, the world of human thought may be stirred with tremendous exhilaration in Chicago. This will be attained through the excellent conduct, the unity, the magnanimity and the spiritual utterances of the friends of God. In that time the radiant faces of the beloved ones will become illumined in the Kingdom of ABHA, the fame of their union and concord will be spread throughout the east and the west and their spiritual victories will embrace the north and the south.

If, at any time, an unimportant and ignorant soul arises in opposition, do not heed him nor consider his objection of any importance. We have had in the past opposers who have been among the world's celebrities; we have

had enemies like Nasser-Ed-Din and Abdul Hamid, two powerful kings; but all of these people, through the power of the Kingdom of ABHA, have vanished and disappeared from the face of the earth and today the Banner

of the Covenant is unfurled and waving over all the races.

Upon ye be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHÁ ABBÁS.

ABDUL-BAHÁ, THE CENTRE OF THE COVENANT.

BY CHARLES MASON REMEY.

ABDUL-BAHÁ, the exponent and leader of the Baháí movement, who is now in America, arrived in New York on the e'venth of April of this year.

Never before has any Eastern teacher received such a warm welcome in America as has been accorded to Abdul-Bahá. Not only have the hearts of Abdul-Bahá's followers and friends in this country gone out toward him in the greatest of love, but a multitude of people have arisen and have warmly and heartily espoused the principles of international, interracial and interreligious brotherhood which Abdul-Bahá is teaching and demonstrating to the world.

During Abdul-Bahá's recent visits to New York, Boston, Philadelphia, Pittsburgh, Cleveland, Chicago, Washington and other cities, thousands have crowded to see and to hear him, and these people have been gladdened by the joy of the Lord which Abdul-Bahá radiates so bounteously to all who allow themselves to come within the magnetic field of his great love for all humanity.

In these days of the foundation of the reign of Peace upon earth, the hearts of the people in general are being subconsciously awakened and spiritually drawn to seek the spirit of unity and harmony. Therefore when the Lord's Messenger comes with the glad tidings of Peace it is to be expected that the souls of the many who are seeking that Peace should be attracted by his spirit, joyfully receive his teachings and follow in his path.

Abdul-Bahá has received no greater hospitality than that accorded him by the clergy in America. Pulpits in so many churches have been opened, to him that on account of the time it has been possible for him to accept comparatively few of these invitations to address religious congregations. The doors of various secular societies and associations have also been opened to Abdul-Bahá and in many conferences he has voiced the message of the Peace of the Covenant of which his life of service is the Center.

Only four years ago Abdul-Bahá was completing his fortieth year in the prison of Akka in the Holy Land, where he had been incarcerated by the former despotic Turkish government because of this progressive Baháí Message of Peace and Brotherhood. Now all this is changed. In Turkey Constitutionalism has taken the place of despotism, and Abdul-Bahá has come out from his prison to the West to establish the Unity of the Covenant of God.

Many people have been drawn to Abdul-Bahá by a spiritual force which they could not explain; a force which affected them so deeply as to make them observe that a change had been produced in their very souls. These people are now realizing the reason why Abdul-Bahá's presence and words have a spiritual effect that no other man's presence nor words have. This is because he stands in his mission, quite distinct from other men. In his life of service to mankind is centered the great power of the Divine Covenant.

The Covenant of God has ever been the source of man's spiritual enlightenment in past ages; it is the source of his spiritual enlightenment in this present day, and it will be the source of his spiritual enlightenment during the ages to come.

Through Abraham God made a Covenant which was fulfilled and renewed by Moses, and in like manner by the Christ, Mohammed, and the Bab who was the immediate forerunner of BAHÁ'O'LLAH the founder of the Covenant of this present day.

All of the prophets and mouth-pieces of God heralded the coming of the great latter day Messiah, "*The Ancient of Days*," who would found and establish God's Kingdom of Peace and Unity upon earth. BAHÁ'O'LLAH is that Promised One. He is the fulfillment of the Covenant made through the prophets of the past. He has brought the Kingdom of Peace upon earth, and as the point of guidance for the further establishment of His Kingdom, He appointed His beloved son Abdul-Bahá to be

the Center of His Covenant, the establisher and promoter of His Kingdom and Peace in the world.

Abdul-Baha's life of service is the Center of the life of the Kingdom which is the Bahai cause. His servitude to God and service to mankind is the heart from which the life

force of the Kingdom is flowing to all the members of that growing spiritual body. He is the interpreter and the expounder of Holy Writ. BAHÁ'ÓLLAH commanded all to turn to Abdul-Baha, who is the Greatest Branch—branched from the Pre-existent Root—the Center of the Covenant of God.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page five)

glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the good-pleasure of God, we must agree to adhere to it and establish it permanently."

H. M. "There is much newspaper talk about the United States fighting Japan. There is no prospect of it whatever. We don't want to kill good customers. Commercial energy is more profitable to us. Competition of commerce is as severe, trying and as cruel as wars of olden time. Science has made war expensive; so expensive it don't pay to fight. We make more money by being peaceful, so long as the other fellow keeps quiet and sticks to business. If an English navy came over here and bombarded New York a week they would injure themselves more than us. The expense of ammunition and equipment would cost a great deal more than the damage inflicted by their guns and shells. You are right in advocating peace. I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace."

A. B. "The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one-hundred-thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellaheen who till the Nile banks, gather four or five harvests from the soil. Sup-

pose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after-results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance fails, poverty and suffering continue long afterward. Furthermore, how many wars there have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed; the whole world thrown into a condition of grave uncertainty. Therefore it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century."

H. M. "Fewer are killed in modern engagements than in the battles of ancient times; the range is longer and the action less deadly."

A. B. "How about the war between Japan and Russia?"

H. M. "Less men are killed in war in a year now than are killed by our industries through preventable accidents."

A. B. "War is the most preventable accident."

H. M. "The short sword was more deadly in battle than the quick-firing gun, for the reason that massed men come together in hand-to-hand conflict and the slaughter was fearful. At Mukden two-hundred and fifty-thousand soldiers retreated without loss. In ancient times many thousands would have been overtaken and killed. War is no more dangerous now than automobiling."

A. B. "History shows that in war between

the Roman and Persian Empires extending over a period of twenty years, in which one-hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present, 'Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice.'

H. M. [Making diagram.] "The effect of a bomb is not so great as expected. Most of its force is expended upward into the air. It is impossible to mass men close enough to it for a full utilization of its energy. If its explosive energy could be expended in the right direction, it would do plenty of killing."

A. B. "The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity.

The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is Mr. Maxim, inventor of the guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high ex-

plosives has discovered the means of universal peace; an active worker in the science of war has become a factor in the assembly of love! Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man."

ADDRESS BY ABDUL-BAHA AT BOWERY MISSION,
227 BOWERY, NEW YORK CITY, FRIDAY EVEN-
ING, APRIL 19, 1912.

From Stenographic Notes.

TONIGHT I am very happy for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said, "Blessed are the poor"; He never said: Blessed are the rich. He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for the rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed His time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head; no home. He was exposed in the open to heat, cold and frost; to inclement weather of all kinds, yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who accepted Him first, not the rich. Therefore you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death, their souls are filled with remorse, and worst of all, their hope in the mercy of God

is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that the Divine compassion is bestowed upon the poor. His Holiness Jesus Christ said so; His Holiness BAHÁ'O'LLAH said so. While BAHÁ'O'LLAH was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of "The Poor One," and often in His writings refers to Himself as "Darweesh" which in Persian means "poor"; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward heaven saying: "O Father! for the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for me Thou hast provided no shelter; there is no place where I may lay my head, my bed consists of the cold ground, my lamps at night are the stars and my food is the grass of the field, yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty but unto me Thou hast given the poor. To me Thou hast granted this blessing. They are mine. Therefore am I the richest man on earth!"

So my comrades you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto Him, you resemble Him more than the rich. Therefore we will thank God that we have been so blest with real riches. And in conclusion I ask you to accept Abdul-Baha as your servant.

[At the end of this meeting, Abdul-Baha stood at the Bowery entrance to the Mission hall, shaking hands with from four to five hundred men and placing within each palm a piece of silver.]

ABDUL-BAHA AT UNITY CHURCH, MONTCLAIR
NEW JERSEY (REV. EDGAR S. WIERS, PASTOR).
SUNDAY, MAY 12, 1912, 11 A. M.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. EDGAR S. WIERS.

Reading of Bahai Scriptures.

NINETEEN HUNDRED years have passed since the birth of Him whom the Western nations acknowledge as the Master, and yet in these Western lands a constantly increasing amount of the wealth of field and factory is expended for instruments of destruction, for engines of warfare. Europe is a great armed camp, and the Christian nations confront one another armed to the teeth. Where there was one soldier in the time of Jesus, there are hundreds now. We need some great impelling message of peace. Within the nations, class is set against class. The employer and employee, the capitalist and wage earner confront each other with hatred, and such are the conditions of these relationships that many a man believes there is revolution. Our own attitude of the white race toward the negro of the South and the red men of the West is anything but that which is inculcated in our religion or any religion. In that highest endeavor, in what we call religion, we are absolutely divided into little sects. Toleration in religion is the only visible fruit of four hundred years. We have not progressed beyond toleration. We need some great word that will bring us to the realization of brotherhood, unity and love. Here in the Western world, where we are drunken in the pride of our inventive powers, with the development of our industries, we need to have our thoughts turned to the deep things of the spirit; to the things that do not pass with the passing of the centuries.

Fortunately for us there comes now a great Word from the East, a Word from Asia—the mother of religion throughout the history of man—a reconciling Word. Just when we need the message of spiritual truth, the message of peace, this new religion has appeared. It has already had its ten thousand martyrs. Its history is a series of heroic deeds. It is the new Acts of the Apostles. In some slight way we have been in touch with this religion for five

years. Never have we found aught in it but good; never has there been one false note; never one thing of self seeking. Wherever it has gone, it has shattered the chains of prejudice and ignorance. It has given to the women of the East a larger life. It has given to the men of that Eastern country larger possibilities, and now it is spreading through this land of ours. We have its leader here this morning. To stand in the presence of the prophets of old is great, but to stand in the presence of the prophets of our own generation is far greater. One of the succession of men who has brought forward this religion—Abdul-Baha—will speak to us now through an interpreter.

ADDRESS BY ABDUL-BAHA.

I wish to touch upon the subject of the Divine Unity,—the Oneness of God,—before this revered assemblage.

It is a self-evident fact that the phenomenal reality can never grasp nor comprehend the Ancient or Essential Reality. Utter weakness cannot grasp absolute strength. When we glance at the phenomena of the world, the world of genesis, we discover various differences which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom no matter how much it shall advance can never comprehend the vegetable kingdom. The vegetable kingdom no matter how far it shall develop can have no message for, nor can it come in touch with the animal kingdom. No matter how great shall be the growth of a tree, it cannot realize the five senses, hearing, seeing, smell, taste and touch;—these are beyond its comprehension. Although in the world of being it is the possessor of existence, yet a tree has no knowledge of the animal kingdom, because the animal kingdom is a superior degree. Likewise no matter how far the animal shall advance, it can have no idea of the human reality; of intellect and spirit. Of these it can have no knowledge. Difference in the degree is a hindrance to this comprehension. A degree beneath a superior degree, a lower degree, cannot comprehend a higher, although all are upon the plane of genesis, whether mineral, vegetable or animal. For difference of degree is a hindrance to this comprehension. We can say,—this product of the vegetable kind exists; we have knowledge of its kingdom. Why? Because our degree is superior to the vegetable; but it has no knowledge of us,—no information of us. No matter how far this flower may advance in its own sphere in the vegetable kingdom, it can never

grasp hearing and sight. Now inasmuch as in the creational world, which is a phenomenal state, the difference of degree is an obstacle or hindrance to comprehension, how can the human reality which is a created exigency, comprehend the Ancient or Divine Reality which is essential? That is why it is impossible for man to comprehend the Divine Reality, for the Reality of Divinity is sanctified beyond human comprehension. Furthermore that which comes within the human grasp is finite, and man to it is as infinite. Is it possible for the human to be infinite and the Reality of Divinity to be finite? On the contrary, as a matter of fact, the human reality is finite, while the Essence of Divinity is infinite. Therefore whatsoever comes within the human grasp, whatsoever fact or reality you bring within the sphere of your comprehension is finite. As the Essence of Divinity which is infinite cannot be comprehended;—therefore God brings forth certain Manifestations, and upon those Holy Manifestations does He bestow certain effulgences causing them to be the media between humanity and Himself. These Holy Manifestations who are the Prophets of God are as mirrors, and the Essence of Divinity is likened to the sun. The sun has shone forth upon these mirrors, and these mirrors have acquired illumination from the sun, but the sun does not descend from its high zenith and does not effect entrance within the mirror. At most it is this:—that this mirror has attained the greatest polish and purity. The utmost capacity of radiance has been developed in it, therefore the Sun of Reality with its fullest effulgence and splendor has become revealed or reflected therefrom. These mirrors are earthly whereas the Reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them; although these mirrors are telling their story, nevertheless the Sun keeps its lofty station;—it does not descend; it does not admit entrance, because it is holy and sanctified.

The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are numerous, yet the Sun is one. The bestowals of God are one; the Reality of the Divine religions is one. Consider how it is the same light;—the one light which reflects itself in the numerous mirrors. Now there are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors. They are attached to the Sun; they adore the Sun no matter from what point

it may shine. But those who adore the mirror become deprived of witnessing the light of the Sun when it shines forth from another mirror. For example, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted it, believed in it. When the Sun of Reality shone from the Messianic mirror, because the Jews were fettered with the adoration of the mirror, because they were not lovers of the Sun, therefore they did not see nor perceive the lights and effulgence of the Sun of Reality when it became manifest through the Messianic mirror; hence they became deprived. Yet the Sun of Reality shone forth from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its lights were manifestly resplendent, but even today, even now, the Jews are holding to the Mosaic mirror. Therefore they are bereft of witnessing the lights of eternity in Jesus. In short, the Sun is one Sun, the light is one light, the heat is one heat, which shines upon all phenomenal beings. Every existent being has a portion thereof, but the pure mirror can reveal the narrative more fully, can tell the story more completely. Therefore we must adore the light of the Sun no matter through what mirror it may be revealed. We must not be prejudiced, for prejudice is a hindrance to realization. Inasmuch as the effulgence is one effulgence therefore the human realities must become recipients of the same light;—recognizing one light as the compelling force that unites all, that gathers all;—for all are illuminated thereby.

Inasmuch as this century is the century of lights, I hope that the lights of the Sun of Reality may illumine all humanity. May the eyes be opened, may the ears become attentive;—may souls become resuscitated, and all consort together in the utmost unanimity,—for all are and shall be recipients of the same light of the Sun of Reality. The lights of the Sun of Reality shall shine upon all. Perchance God will remove this strife of six thousand years. May this bloodshed pass away; may this oppression and tyranny cease; may this warfare be ended. May the light of love shine forth and illumine all hearts, and may human lives be connected and cemented together until all of us beneath the one tabernacle find peace and composure, and beneath the Standard of the Most Great Peace move steadily onward.

I shall pray now.

Prayer.

O kind Lord! Thou who art generous and

merciful! We are the servants of Thy threshold and we are all beneath the protection of Thy mercy. The Sun of Thy Providence is shining upon all and the clouds of Thy mercy shower upon all, Thy favors encompass all, thou providest for all, thou protectest all and Thy glance of favor encompasses all. O Lord vouchsafe to us Thy infinite bestowals and let the light of guidance shine. Illumine the eyes, make joyous the souls, and confer a new spirit upon the hearts! Give them eternal life. Open the doors of Thy knowledge, let the light of faith shine. Unite and bring all into one great shelter beneath the banner of Thy protection, so that all may become the waves of one sea, the leaves and twigs of one tree and may be assembled beneath the shadow of the same tent. May they drink from the same fountain; may they be refreshed through the same breezes; may they acquire illumination from the same source of life. Thou art the Giver, the Merciful!

ADDRESS AT METROPOLITAN TEMPLE RECEPTION,
SEVENTH AVENUE AND 14TH STREET, NEW
YORK CITY, MAY 28, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. WESLEY HILL, PRESIDENT
INTERNATIONAL PEACE FORUM.

THIS is a great occasion. It is graced and honored by distinguished guests, representatives of the great International Peace Movement, who have acquired fame at home and abroad.

We are living in a wonderful period; time and distance are well nigh annihilated. Science has out-generaled the forces of nature. The spirit of Nationalism has been overtaken by the larger spirit of Internationalism. The nations of the earth are strung on one telegraph wire. We are living everywhere at once, international visitations constituting one of the glowing hopes of International Peace. When we become better acquainted there is less of prejudice and of traditional hostility, more of charity brotherliness, mutual good will and fraternity; and this makes for peace.

Messages of peace are moving all through the world. A few months ago it was my privilege to visit the Orient. I found Japan on tip-toe of expectation; all eyes were turned toward Washington. The uppermost question in Japan was this: "Will your Senate ratify

the peace treaties?" And I was assured by the representatives of the present government that with the ratification of that treaty Japan was ready to become a party and to enter into this plan to arbitrate all international differences. In China I found the same spirit: the representatives of the new republic interested in international amity. All the world is interested in it. We have had enough of warfare, enough of bloodshed, enough of national humiliation and abasement. We are ready for a new era, an era of peace and universal good will, an era in which universal brotherhood shall be recognized, and in which the misunderstanding of the countries will be settled in court rather than on the field of bloodshed and war.

I am not here to speak; I was invited to preside. I am glad to be here, not only as the former pastor of the Metropolitan Temple, but as one who, in his humble way, has contributed all in his power toward the advancement of industrial and international peace.

ADDRESS BY REV. FREDERICK LYNCH.

I do not intend to discuss any phases of the Peace question. I don't want to stand here and take your time when I know you want to listen to one who comes from the East. As in ancient times, wisdom comes to us from the East again.

I have been exceedingly interested in the visit of Abdul-Baha to this country. I have had the pleasure of hearing him and meeting him several times. It may interest you to know where I first saw him. It was at Charles Grant Kennedy's play, the "Terrible Meek," a play to show us that we are not in this world to kill but to love each other, and that we are not to go about in this world with the smell of blood upon us, but we are in this world to carry blessing to mankind. I was interested to see that this Leader, this Prophet, should have been at this great play. I had the pleasure next of seeing him at Lake Mohonk and hearing the most remarkable address I have ever listened to. The address of the evening was full of this one thing, the unity of mankind. We are in this world,—one. When you get beneath the different languages, different nationalities, different races, different colors, different temperaments, after all, we are one. The minds may vary but the human heart is one.

It seems to me that the great note of the twentieth century is its universality; we have gotten away from provincialism; we have got-

ten away from boundaries; we are getting away from nationalism; it is universality which is the great note of this century. It is true in politics. The last century, the nineteenth century, was the time of upbuilding. Our own nation during this century built its States into one compact whole. We established a parliament at Washington where all the States' representatives make laws for the nation, and we established a court at Washington where disputes may be settled. That was the great task of the nineteenth century, the task of nationalism. It is internationalism—world politics—that we are entering upon in this century. Now we are going to put a world parliament at the head where the nations shall take their disputes to be settled as the States have taken theirs.

We are signing arbitration treaties. In the last century hardly any treaties were signed at all. In the first twelve years of this century (twentieth century) one hundred and one arbitration treaties have been signed.

I don't want to continue this theme, but to throw this out to show how the great things pertaining to national universality is the twentieth century note. The same thing is true in religions. The last century was the century of denominations. The last century was the century of nationalism of religion, but this twentieth century is the century of universality of religion. All our great religions are beginning to spread throughout the world, and we are beginning to find that which is good in them all. All that is good in the religions of the world, take it and use it, and out of it will arise one great universal religion which will be made up of all that is good and truest and best in all the others.

Now I welcome this great man today because he stands for all these things. He has come to this country modestly. His modesty has impressed the country greatly. He has taught that one lesson of the oneness of mankind—that we are all children of the one Father. He comes here only in the cause of religion and has raised up a great following, a following which stands for these great truths: the universal love of God, brotherhood and good will to man. I am glad to say Abdul-Baha will speak.

ADDRESS BY ABDUL-BAHA.

Among self-evident subjects is the Fatherhood of God. For it is as clear as sun at midday that there is no one kinder than God, no

(Continued on page nineteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. III

Chicago (July 13, 1912) Kalamat

No. 7

OUTLINE OF THE BAHAI CALENDAR.

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

The first day of each Bahai month falls as follows:

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

The following days and seasons are observed by the Bahais:

The Feast of Nawrooz—the Bahai New Year—March 21st.

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

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

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

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

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

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 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 or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE CENTER OF THE COVENANT

The time has come when the Bahais of the West should understand what is intended by "The Center of the Covenant;" therefore we are pleased to publish in this issue the article from the pen of Charles Mason Remey, "Abdul-Baha, the Center of the Covenant." A tablet regarding this important subject was recently revealed by Abdul-Baha through Mr. Remey. We publish it herewith:

Tablet to Mr. Remey.

To his honor Mr. Remey—Upon him be BAHÁ'OLLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received and I was informed of its contents. Explain the matter according to the following Teachings, and do not add one word thereto:

His Holiness Abraham—Upon him be Peace!—took the Covenant of His Holiness Moses and gave the glad-tidings of His appearance. His Holiness Moses took the Covenant of the Promised One, His Holiness the Christ, and gladdened the world with the glad-tidings of His Manifestation. His Holiness the Christ took the Covenant of the "Paraclete"—which means His Holiness Mohammed—and announced the glad-tidings of His Appearance. His Holiness Mohammed took the Covenant of His Holiness the Bab, and the Bab was the Promised One of His Holiness Mohammed, for He gave the good news of His Coming. His Holiness the Blessed Perfection—BAHÁ'OLLAH—was the Promised One of His Holiness the Bab. The Blessed Perfection has prophesied of the coming of a Promised One after one thousand years, or after thousands of years. That Personage is the Promised One of the Blessed Perfection, and He will

appear after one thousand years or after thousands of years. Likewise with the trace of the Supreme Pen He has taken a great Covenant and Testament from all the Bahais, that after His Departure they must obey the Center of the Covenant and must not deviate one hair's breadth from obedience to him. He has commanded in the most explicit term in two instances in the Book of Akdas and He has appointed most unmistakably the interpreter of the Book.

In all the Tablets, especially the chapter of "Branch," whose meanings are all Abdul-Baha—that is, "the Servant of Baha"—everything that is necessary is revealed from the Supreme Pen. As Abdul-Baha is the interpreter of the Book, he says that the chapter of "Branch" means Abdul-Baha, it refers to the servitude of Abdul-Baha and nothing else.

In brief, one of the special favors of this dispensation of His Holiness BAHĀ'O'LLĀH which is not seen in past Manifestations is this:—that He has left no place for difference. For in His own Day, with the Trace of His own Supreme Pen He has taken a Covenant and a Testament. He has pointed to the one who should be looked upon as authority by all. He has shown the interpreter of the Book and has closed the doors of outside interpretation.

Everyone should thank God that in this Blessed Cause He has tranquilized all and has left no place for hesitation. Therefore obedience and submission must be shown and the face turned completely to him (the Center of the Covenant).

Restrict discussion to this and do not exceed thereto, so that it may become the cause of fellowship and the remover of differences.

Upon thee be BAHĀ-EL-ABHĀ!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmad Sohrab, Montclair, N. J., June 24, 1912.

Notwithstanding that BAHĀ'O'LLĀH pointed to the one who should be looked upon as authority by all and named the interpreter of His Words, leaving no place for difference and misunderstanding, yet it is known that shortly after the departure [death] of BAHĀ'O'LLĀH difficulties arose. The following interview between Badi'u'llah [brother of Abdul-Baha] and Howard MacNutt at the home of Abdul-Baha in Akka, Syria, January 10, 1905, is a presentation of this important subject of "The Center of the Covenant" from another standpoint. It is printed in the STAR OF THE WEST at the request of Abdul-Baha:

Interview with Badi'u'llah.

Another afternoon, Badi'u'llah, came in to see us. Our conversation had been upon "loyalty to the Covenant." After the interpreter had explained our views, Badi'u'llah listened gravely for a while, then said: "Nine days after the ascension of the Blessed Perfection, [BAHĀ'O'LLĀH] the Kitab-el-Ahd [Book of the Covenant] was read. After a few days Mohammed Ali Effendi [brother of Abdul-

Baha and Badi'u'llah] and a part of the family withdrew from Abbas Effendi [Abdul-Baha]. The other members of the family were instigated by words of Mohammed Ali to the effect that the Blessed Perfection had written in the Kitab-el-Akdas [Book of the Laws] that no Manifestation should appear for one thousand years and that Abbas Effendi was taking the title of "Manifestation" to himself. This was the cause of the breaking away of part of the family, including myself. Afterwards I saw some of the actions of Mohammed Ali and realized that the reason he had withdrawn from Abbas Effendi was not on account of the words of BAHĀ'O'LLĀH in the Kitab-el-Akdas but that it had been occasioned by his own feelings. And I saw too that these actions were not consistent with the commands and writings of the Blessed Perfection. From this I saw and knew clearly that the cause of his withdrawal had been hatred of Abbas Effendi. The brother of the wife of Mohammed Ali, Mirza Majded-din, was sent by Mohammed Ali to Damascus with a letter for the Governor of Damascus. In that letter Mohammed Ali wrote a complaint against Abbas Effendi. This messenger was also instructed to tell the Governor by word of mouth certain things which would injure the Cause further for Abbas Effendi. The letter and messages were duly delivered to the Governor-General of Damascus. In twenty-five days the messenger returned. Just about that time a telegram came from the Sultan to the Governor-General of Beirut who telegraphed it to the Governor at Akka: "Abbas Effendi and his brothers shall not be allowed to go outside the city." I was deeply grieved by these happenings. After thinking over the matter carefully I concluded that the best course would be for Mohammed Ali and all the family to come here to Abbas Effendi and reach some understanding so that discord and disunion might no longer exist. I thought they should come themselves and ask for the truth of these rumors set afloat by Mohammed Ali concerning Abbas Effendi. I myself came first to Abbas Effendi and told him what I wanted to accomplish. Then I went to Mohammed Ali and said "Do come with me to Abbas Effendi so that all the terrible trouble may cease." All the family were happy about this proposal of mine, except Mohammed Ali himself. I spoke a great deal to him and tried to persuade him to follow my advice but without success. I have written out in detail all the conversations I had with Abbas Effendi upon these matters. What I am giving you today is but a brief synopsis of them. After hearing my words Mohammed Ali spoke a great deal to his family and those who followed him, uttering falsehood and thus driving them further and further away from the prospect of unity. When I finally realized that reconciliation and harmony were impossible I was so deeply grieved that I became very ill. When I recovered I wished to leave Akka and determined to do so if I could secure permission. I wrote to the Governor-General of Beirut asking that I "might be removed from this prison to another prison as the conditions were

so distasteful to me here." I took a copy of this letter. Although this prison was the best of all homes to me on account of the Blessed Perfection's life here, yet I was so miserable I wished to leave at any sacrifice. By the way, all I ever heard Abbas Effendi say proved the rumors set afloat by Mohammed Ali to be false and untruthful. After I had written to the Governor-General of Beirut, I wrote to the Sultan, copying this letter also. There is a prison on the Island of Rhodes where criminals and offenders are sent. In my letter to the Sultan I asked that I might be sent to it. I forwarded this letter to a man in Constantinople asking him to present it to the Sultan. Afterwards I saw Abbas Effendi and learned that he did not sanction this action, so I wrote immediately to the man in Constantinople, saying, "Do not deliver the letter." I also wrote to the Governor-General of Beirut countermanding my wish to be removed from Akka. If the letter had been delivered to the Sultan it might have been too late to change the result. The prisoners at Rhodes are mostly Jews and Turks. As time went on I found it impossible for me to remain with Mohammed Ali. Finally I went to talk with him again. Accompanying me as a witness to the conversation was Seyd Ali, a brother of a son-in-law of Abbas Effendi. I said to Mohammed Ali, "If you will go with me to Abbas Effendi, come and go with me now." He said, "I will not go." I then took my family and left the house. I have written two accounts regarding this matter,—one brief, another in full detail, beginning at the time of the Ascension of the Blessed Perfection. The short one has been translated into English; the long one is not yet translated (January, 1905). The latter account explains everything fully and clearly shows that Mohammed Ali's action and behavior was not on account of his love for the Blessed Perfection but on account of his personal feelings and jealousy. Since I came to Abdul-Baha with my family, fifty men and women have come back to him in love and loyalty. Five or six returned after a few days; and only day before yesterday five others came to him,—about fifty in all. The adherents to Mohammed Ali do not number fifty all told. In Akka there are two, in Haifa three, in Teheran one and in other places a few. Only this small number remain in support of him. And why is this so? Because it was not for the Glory of God but for his own personal motives that Mohammed Ali acted so. The Blessed Perfection said, "My Cause is to unite men and bind them together; and those who violate this command step away from the protecting Shadow of My Word." He commanded that we must sow the seeds of love in our hearts, not the thorns of hatred. Therefore if any of the sons of the Blessed Perfection follow His Word they are under the Shadow of His Command and Protection; and if not, they are afar off. For example, if the Sultan has a Governor who obeys the Sultan it is the duty of the people to love and obey him because he himself is obedient. I wish this explanation to be perfectly and clearly understood in America. In

the Persian Hidden Words, BAHÁ'U'LLAH says: "O Friend! In the garden of the heart plant only flowers of love and cling to the Nightingale of Love and yearning." All must know and realize that he who says that which is not in accordance with the Words of the Blessed Perfection or speaks that which causes discord to arise in human souls is assuredly not one of the servants of God and a follower of the Blessed Perfection. It is impossible for a true lover to desire to harm his beloved. If he does that which injures his loved one it is evident that his love is not true. The sign of a true lover is that all his actions aim to please his beloved. The first quality of a real lover is that he sacrifices his own desire for the wish and desire of his beloved. Mohammed Ali has followed his own will and desire and has left the Will and Desire of the Beloved. This is why he failed and fell.

The English section of the next issue of the STAR OF THE WEST will be largely if not entirely devoted to the Addresses delivered by Abdul-Baha in New York City and vicinity. A beautiful full page illustration of the Unity Feast given by Abdul-Baha for the Bahais of New York City and vicinity, in West Englewood, N. J., Saturday, June 29th, will also appear in our next issue.

The STAR OF THE WEST is indebted to Miss Muriel Jones and Mr. A. C. Killius for the photographs used in this issue. Originals of the picture on page 2, may be had of Miss Jones, 6231 Drexel Ave., Chicago. Originals of the group picture on page 7 may be had of Mr. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c.

Word has come to us that Abdul-Baha has stated that booklets and leaflets pertaining to the Bahai Cause should not be distributed indiscriminately, but only to those who ask for them or to those whom we believe are spiritually thirsty; in other words to use wisdom in distributing such literature.

Our Persian section this issue contains: (1) Poem by Mirza Mahmood, regarding Abdul-Baha's arrival in America; (2) outline of Abdul-Baha's travels in America; (3) Abdul-Baha's address on Science, in Clark University, Wooster, Mass.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

father so beneficent to his children. Consider how He nurtures all. According to His merciful attributes He provides fully and amply for all, and if any of His creatures, any soul sins, He does not suspend His bounty. All created things are perceptible manifestations of His Fatherhood, mercy and heavenly bestowals. Likewise human brotherhood is as clear and evident as the sun. There is a fraternity among mankind because we are all the servants of one God. There is brotherhood among mankind because all are submerged in the sea of His mercy. There is brotherhood among mankind because all belong to human kind. There is brotherhood among mankind because all inhabit the same globe. There is brotherhood among mankind because all are sheltered beneath the overshadowing dome of heaven. There is brotherhood among mankind because mutual helpfulness and co-operation are the two necessary principles underlying human welfare. This is the physical brotherhood as regards humanity. But there is a brotherhood greater and superior to all other brotherhoods, and that is the spiritual brotherhood, the heavenly brotherhood—the brotherhood of the breaths of the Holy Spirit—the brotherhood of the effulgence of the merciful attributes—the brotherhood founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

From the day of Adam down to this present time every one of the Holy, Sacred Manifestations who have appeared have founded this spiritual brotherhood. They have striven to unite humanity to such a degree that all may be accounted as one soul. Consider that the purpose or function of the shepherd is to gather together the sheep and not to disperse the flock. The more capable the shepherd, the greater is his power to gather together and unite the flock. The purport is this: that the Prophets of God, the Manifestations, have all been Shepherds, and they have gathered together the divine sheep. They have established a bond for the unity of mankind. They have established love among humanity. They have made scattered peoples one nation; wandering tribes as one strong people. They have laid the foundation of the Unity of God, and summoned all to universal peace. All these Holy, Divine Manifestations are One. They have served one God; they have promulgated

the same truths; they have laid the same institutions; they have reflected the same light; they have all been linked together; each one has praised the other; each one announced the glad tidings of the one who was to appear afterward, and all laid the foundation of Reality. They all summoned and invited the people to love, and all have made the human world a mirror to reveal the Word of God. These divine religions have one basis for their foundation; their teachings are one; their proof is one; their evidences are one: nominally they differ, but in Reality they are one. Consider how these Holy Manifestations have been as spring seasons. Although the spring-time of this year has another name, a distinct name (for example we say "this belongs to the calendar of 1912"), yet this spring is precisely the same as the spring of last year if we observe it as regards its phenomena. If we look at it from the standpoint of recreation, this spring is the same as that of the year past, for its foundation is one, its effects are one, its bestowals are one, its perfections are one, its vivification is one; but as regards names springtimes are multitudinous. This is the spring season of the year 1912; last year's was that of 1911; the year previous was 1910. Therefore as regards names they differ, but as regards reality this spring is precisely that of the year past. The sun is one but the dawning points of the sun are numerous. The ocean is a body of water, though there are various seas. There is the Atlantic Ocean; there is the Mediterranean Sea; there are Eastern seas and Western seas, but they are all one water. If we consider the names, we call this the White Sea, the other the Red Sea, or the Black Sea, or this is the Ocean, but when we regard all concerning the water, they are all the same. Likewise the Divine Religions of the Holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what day-spring it may appear. Man must be a lover of the rose, no matter in what soil it may grow. Man must be a seeker of the truth, no matter from what source it may come. Attachment to the lantern—to the glass—is not loving the light. Attachment to the earth is not befitting, but attachment to the rose which grows out of the soil is worthy. Attachment to the tree is profitless, but attachment to the fruit is to be

commended. Luscious fruit, no matter where it may be found, or upon what tree, must be accepted. The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing. The strife which exists among religious systems, the strife which exists among nations, the strife which exists among nationalities, the warfare separating nations and countries arises from nothing else but misunderstanding. If religions investigate the reality of Religion, that is, find out what are the principles which underlie the foundations of religions, they will surely agree, for by investigating the Reality they will find that Reality is one and not multiple. Most surely by this means they will unite and become agreed. Then they will ascertain the truth that the purpose of Religion is the acquisition of praiseworthy virtues, improvement in morality, the spirituality of mankind, the life real, the lordly bestowals. All the prophets have been the promoters of these principles; none of them have been the promoters of corruption; none have been the promoters of vice. They have summoned all people to all good. They have united people by the Love of God. They have invited all people to the Religions of the world of humanity. They have invited all people to unity and amity. For example, we mention Abraham and Moses. We do not mean by this mention the limitation implied in the mere names. By mentioning them we mean at once that we intend the virtues which these names embody. When we say "Abraham" we mean thereby a Manifestation of the Divine Guidance, the center of the virtues of humanity, the source of the bestowal to mankind, a dawning point for divine inspiration and perfections; these perfections and virtues are meant. They are not limited to any boundaries. When we see these virtues, these qualities and attributes in any personality, therein we see the same Reality, and there we shall bow because we have seen the Abrahamic virtues. In Moses we bow thereto and adore him. But there were souls who were the lovers of the name Abraham, who loved the lantern and not the light, who when they saw this light transferred to another lantern, and because they were attached to the former lantern and not to the illumination, did not recognize its later appearance. For example, those who were attached or held tenaciously to the name

Abraham and adored Abraham—when the Abrahamic virtues became apparent in the Mosaic center—were deprived. The Jews were believers in His Holiness Moses, expecting the appearance of the Messiah. Those virtues of His Holiness Moses, those perfections of His Holiness Moses became apparent in His Holiness Jesus Christ most effulgently, but the Jews were holding to the name Moses, and not adoring and gazing at the virtues which were manifest in Moses. Had they been adoring those virtues in Moses, seeking the perfections of Moses, when they saw the same manifestations of perfections and virtues in His Holiness Jesus, they would most assuredly have been believers in Him. Now when we are lovers of the light, we adore the light in whatsoever incandescent lamp it may become manifest, but if we are lovers of the lamp itself, and the light is transferred to another lamp, we will not accept it nor sanction it because then we are not lovers of the light, but lovers of the lamp. Therefore we must follow and adore the virtues which have become manifest in the Manifestations of God. Those virtues which became manifest in His Holiness Abraham, those virtues which became manifest in His Holiness Moses, those perfections and graces which became manifest in all the prophets, those must we adore, but we must not adore the lamp. We must adore the Sun, no matter from what dawning point it may appear, be it an Abrahamic orientation, be it Mosaic, be it any standpoint of orientation whatsoever. We are lovers of the Sun and not lovers of orientation. We are lovers of the Light and not lovers of candles. We are seekers for water from whatsoever rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We are seekers for rain, no matter which cloud pours it down. We must not be fettered. If we forego these fetters, we shall all be agreed, for we are all seekers of Reality. Now a certain kind of counterfeit or imitation has crept in, and the foundations of the divine religions have been lost sight of. The differing of these imitations has caused strife and enmity and produced war and bloodshed. And now this glorious, brilliant century has come and the Divine Bounty is in the utmost radiation. The Sun of Reality is shining, giving forth its greatest heat. This is verily the century when these imitations must be forsaken; in which these superstitions must pass away and God alone must be adored. We must look at the Reality of the Prophet; we must look at the

teachings of the Prophet in order that we may agree.

Praise be to God, the springtime of God has arrived. This century is verily the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the Lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fulness of His Bounty. On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly this can be called the miracle of centuries, for it is the manifestation of the miraculous. The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all religions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of human kind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light. Therefore we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant; that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations. This is our hope, this is our inclination, this is our desire. We hope through God's grace and bestowal that we may attain thereto. And I am very happy to be present at this meeting, which has innate radiance, intelligence, perception and longing to investigate Realities. Such meetings are the glory of the world of mankind. And in your behalf I ask God's blessing.

ADDRESS BY RABBI JOSEPH SILVERMAN.

My friends, does it not seem to you this afternoon that we have had a demonstration of the saying, "A light from the East"? We are accustomed to see the sunlight come from the East. We no longer regard it as a miracle: still it is a daily miracle that strikes our vision, a supernatural event that comes over the universe every day providing light and warmth, this wonder-*orb* of nature sending forth its rays to revivify the whole earth. So it seems to me that we have had a spiritual light from the East. It came originally from the East, and it has come from the East again and again,

traveling Westward. This visit of Abdul-Baha to our country seems to me to be another exemplification of that ancient proverb which has done service so long. The world needs light. The light is the source of the world's redemption. It is the source of the world's resurrection. The light that comes from the mind and from the heart brings to us a revelation of Truth. There is nothing new in this doctrine of universal peace. It was written in the scriptures three thousand or more years ago, was reiterated by the prophets, was heralded forth by teachers time and time again and still it is left for this twentieth century to introduce a movement that shall give life to that ancient doctrine. It seems a commonplace thing to tell people to live at peace with each other, and yet it is the only doctrine that deserves to be preached. Now this man comes to us in his simplicity, in his oriental garb, in his oriental speech; he has a fascination about him, not because of any new thing that he preaches, but because he brings a message that is true, a message that appeals to our minds and our hearts. We Western people have been living at war with each other all these ages. We have built up a wonderful civilization. We have established great nations in Europe and America. We have built up monarchies, we have created republics, and we have exhausted all the arts and artifices of modern civilization. We have built churches which send their steeples towering to the very sky. We have built institutions of learning, and with all our building we are far behind the simple Orientals, who know nothing of our civilization and care less for it, but who do know the wonder, the greatness, the majesty, the sublimity, the world-entrancing force of that only religion which is to them real, the religion of Peace. When you think of it, my friends, there is no other religion, there is absolutely no other religion; there are only forms of religion. I do not care what the name is or what the church, whether you call it Zoroastrianism, Christianity, Mohammedanism, Judaism or Christian Science, they are only forms; they are shells which enclose the kernel. The shell is the means of carrying the kernel from place to place, but don't mistake, as so many do, the kernel for the shell; don't mistake the form for the reality; as the prophet Abdul-Baha said this afternoon, "don't mistake the lantern for the light." Seek the kernel. It is the light we need. Seek the kernel; it will bring illumination to the mind; it will bring purity to the heart; it will bring brotherhood to all mankind.

گرایه نمود و فی الفور اجای الہی بزیادت جمال جانان
آمدند و دستہ گلہا آوردند شب اول در مجلس
گنیشش ای فرقت و حدت سیحی کہ ضیافتی بود باقی حضرت
مولی الوری محبت فرمودند در این مجلس عطی کہ بیشتر
از بہت صد نفر گنیش نمایند از گنیشہ ای این فرقت
بود حضور حضرت مولی الوری بسیار پر معنی بود در ہام
بیشتر از ہزار و پانصد نفر جمعیت بود و قیام آنها یکروز
اثر عطی در عالم جرائد امریکہ نمود . بعد خطابہ ای
دیگر در دار الفنون دستہ در حضور پانصد نفر نفلد شد
و متحدثین در باب علم خطابہ مبارک در خانہ سمن
مادر زن جناب علیخان و خطابہ دیگر در جلوس
انجمن آزادی ادیان امریکہ و خطابہ ای دیگر در
ہن تین تن مال و در باران مبارک کل نورث
انجذاب قلوب و ارتقاع امراتہ کردید

مجلس با ختم
گنیشہ شیدتی کہ بہرنت کل مشہور محض راحت کاش
آمدہ اند و با وجود این اجای الہی ہر روز در شب
جمع شدہ گوشہ بیانات مبارک میدہند
ولی چون بسیار با صفا ہستند و بی نہایت سبز
و عزم است امید است قدری راحت فرمایند
چند روز دیگر دو بار مراجعت بر نیویورک نمودند
انجا خود حضرت من اللہ صیافتی بکہر جمع
یاران میدہند این صیافت در ۲۹ ماہ جولائی
این بود خلاصہ از احوال است و گذشتہ است و حال
چند عدد از خطابہ ای مبارک لا در این صیافت
درج نموده و دوبارہ از جمع یاران بخند این
تعطیل در نہایت نجات و شرمساری میخواید

خطابہ مبارک در باب "علم" در دار الفنون
کلا راکٹ در ۲۳ ماہ می ۱۹۱۲

پس از صحت لذت بہن دستہ روزی موقفاً در
ستردیس گنجی محل اقامت فرمود بعد از آن
بیت بزنگی گرایہ نمود از الوقت تا کمال در انجا
بود اند . از نیویورک ہفتہ قبل سفری بہ شہر
فیلادلفیا فرمودند و در روز یکشنبہ جمع و عہد در دو
خطابہ ای ادا فرمودند دستہ روز قبل از این سفر
جناب لایرزا اعلی اکبر خجانی علیہ بہا الہ دار دشہر
نیویورک شدہ ولای تاسید استادمہ و این نویسندہ
بر استگرفتہ استقبال نمودیم و چون حضرت مولی الوری
در منزل استادمہ سس نیون در شہر بروکلین بہا رہیدند
بودند ایشانرا ہم انجا برن دفعہ اولی در امریکہ حضور
مبارک شرف کشند فرمودند آیا گمان مینودی کہ در
امریکا بیانی و عبد البہا در این بلاد ملقات مناس
باری در سفر فیلادلفیا لایرزا اعلی اکبر ولای دتر این
فرید و این نویسندہ در رکاب بودیم و شب در مسجد
باب تہمت کہ بزرگترین کائس امریکہ است دستہ
ہزار و پانصد نفر زن و مرد حاضر بودند خطابہ بس
جانفزا ادا فرمودند حال در این چند روزہ در این

در ۲۳ ماہ می بر فانسہ بلکلی مشی دار الفنون
با تو بیل مخصوص ساعت دو بعد از ظہر انجمن
ایلی تیشام آمد کہ حضرات حضرت عبد البہا با بلہ
نہار دعوت نمود بودند و غذا ای شرفی بہا نمود
بودند پس از عرف نہار خطابہ بہرسان عربی
برای جمعیتی از اعراب ادا نمود کہ بسیار سیر کرد
انہا کردید و در وقت حرکت رئیس ان انجمن
را طلبیدہ جنبہ در دست او گذارند و با بر فیسہ
بلکلی در اتوبیل نشستہ و مدتی حضرات سویتہ دور تا
بد در اتوبیل ملا گرفتہ خدا حافظی میکردند بارے
دار الفنون کلا راکٹ تو سائما ۲۲ میل از شہر بستن
دور است و جمعیت ملا از باغ و شیلقات در
چمن ہای سبز و عزم عبور نمایند پس از در دو روز
دار الفنون با استقبال آمدہ حضرت مولی الوری
در نہایت احترام و انجی در در تالار محبت برد جمعیت
زیار از تخلصین و پروفیسرہ حاضر بودند و پس از آن
حضرت عبد البہا با بلہ بیارات فصیح معرفتی فرمود
مولدی دل و جان قیام نمود و بالیکہ است خطابہ

بسیار هم منعقد گردید یکی مجلس صلح نیویورک که
 در مهوتل استر تشکیل یافت و دیگری در یکی از کلاس
 عظیم در مجلس صلح نیویورک بیشتر از هر روز
 و مردان بزرگان و عقلمند و پرورش یافته حاضر بودند و قوی
 مهم مثل پرورش جاکسن و خام و آیز و قونسل
 ایران و یکی لوزنمان عاقله امریک متعین نمودند
 بیانات خود تجملی از حضور مهمانان آن روز
 محبوب عالمیائی نمودند و اگر چه در آن روز وجود
 قدری ضعف داشت ولی خطابه پر روح در سینه
 صلح بین المللی جان بر حقار داد غنچه دهمهم
 انداخت حاضرین لذت شد و روز از جای برخاست
 دست زدن خندان با دوجو قسم و قلوب
 نورانی چندین دقیقه کف زدند و بعد حضرت مولی الودیه
 در جلوی محفل خطابه ایستاد جمع صف زدن یک
 نیک دست میدادند و لذت هم محب اظهار سرور
 میکردند و افغانان و تشکر نمودند در این ایام
 خاب هریز اولی الله خان در قاء غلیبه بهاء اتسابی
 دارد گشته محلی به ملازمین حضور کشند و از حضور ایشان
 قلوب ایرانیان سرور و در سینه ترجمه کمک میزبان
 پس از ماندن چند روزی در نیویورک و خطابه دادند
 در مواقع مختلفه عازم نیک موهبت گشتند و حضور
 حضرت مولی الودیه جمع ایرانیان حاضر بودند و ستر
 منتقد سیلا دانه الله لوگت شکر و لودی راستن اس
 انی بولین هم در رکاب مبارک حاضر گشتند چنانچه
 بارها ایشان شده کنفرانس صلح بین المللی
 موهبت نیک از بزرگترین اسس های صلح عالمی
 است و دعوت نمودن حضرت عبداله که در این
 آنجن خیر خطابه در باب حقائق صلح و صلح ادا
 مهم ترین دلیل نفوذ در سوخ امر الله در امریکات
 دور روز در آن کنفرانس آفات نمودن تشب
 اول اعظم ترین خطابه صلح در حضور بیشتر از چهار
 نفر دسای ملت امریک ادال دید خطابه

بسیار هم منعقد گردید یکی مجلس صلح نیویورک که
 در مهوتل استر تشکیل یافت و دیگری در یکی از کلاس
 عظیم در مجلس صلح نیویورک بیشتر از هر روز
 و مردان بزرگان و عقلمند و پرورش یافته حاضر بودند و قوی
 مهم مثل پرورش جاکسن و خام و آیز و قونسل
 ایران و یکی لوزنمان عاقله امریک متعین نمودند
 بیانات خود تجملی از حضور مهمانان آن روز
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 میکردند و افغانان و تشکر نمودند در این ایام
 خاب هریز اولی الله خان در قاء غلیبه بهاء اتسابی
 دارد گشته محلی به ملازمین حضور کشند و از حضور ایشان
 قلوب ایرانیان سرور و در سینه ترجمه کمک میزبان
 پس از ماندن چند روزی در نیویورک و خطابه دادند
 در مواقع مختلفه عازم نیک موهبت گشتند و حضور
 حضرت مولی الودیه جمع ایرانیان حاضر بودند و ستر
 منتقد سیلا دانه الله لوگت شکر و لودی راستن اس
 انی بولین هم در رکاب مبارک حاضر گشتند چنانچه
 بارها ایشان شده کنفرانس صلح بین المللی
 موهبت نیک از بزرگترین اسس های صلح عالمی
 است و دعوت نمودن حضرت عبداله که در این
 آنجن خیر خطابه در باب حقائق صلح و صلح ادا
 مهم ترین دلیل نفوذ در سوخ امر الله در امریکات
 دور روز در آن کنفرانس آفات نمودن تشب
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 نفر دسای ملت امریک ادال دید خطابه

گویی یا شعله آتش بود که قلوب را مشتعل نمود
 و با اقیانوس مصلحت بود که خار و خاشاک تعالی
 را از میان برد نسیم با بخش همت بود که ابروح
 است را سزنده و پر فرح نمود و با شراب است
 بود که نفوس سلامت و بی عقل ساخت
 از شدت نفوذ بیانات ریشه با ندام آفاد
 چون عبارات بر قوت با ختم رسید
 ان جمع عظیم مانند شعله های سوزان دکه های
 آتش نشان شد دیوانه وار کف میزدند
 همچون صفت هله دهمهم نمودند و اینقدر کیف
 میگفت زدند که حضرت مولی الودیه دوباره در مقام
 خود برخاسته بر حسب رسومات اینها اظهار افتخار
 فرمودند و عنایات خود در ایران جمع نازل فرمودند
 در حق جمع دعا و مناجات کردند رئیس
 کنفرانس بچید سرور شد و خود برادران سرور
 بحضور شرف اظهار خلوص حقیقی نمودند حضرت
 مولی عالیان نیک فانی ایرانی با پیشکش
 دست انداز . در وقت آمدن است نیک موهبت
 در وقت رجعت اینقدر در نظر طبیعت دکه آفاد
 و چون با دجله با سرور شدند که اشعار با آواز
 دلربا خواند قلوب کل بلاد را در رسیدار می نمودند
 در رجعت بشهر نیویورک خطابه غرور و حضور
 نفرزنها که حق را بی سیاسی می طلبند ادا نمودند
 و وحدت حقوق مردان و زنان بیدلائل عقل
 ثابت و بر همین اساس خفتند و باز دست برداری
 ماند بر حسب دعوت های مهم که از دستن رسید
 بود عازم آن شهر شد و این سفر فقط جناب
 دکتر امین الله فرید و نویسنده در رکاب مبارک
 ماند سایرین در نیویورک ماندند و هم چنین
 امر مبارک شد که جناب دکتر ضیاء افندی
 رجعت بر شیکاگو نمود و در خدمات امر الله
 مشغول گردند و با قوتی عظیم آثار ملکوتی الهی
 را نشر دهند .
 در بستن در چهار زیت مهوتل اپارتمان

سولی الوری در سفارت داد که خلدی از شرح آن
 در این شمار نشری یابد .
 بعد از ۹ روز توقف درواستگن که اعلیٰ آ
 یک رصد گردید نفس آسمان ثقی عازم شهر کاشان
 شدند که در جمع کهنه نفس شرق الدکار حاضر شده
 و قلوب نمازید گانی که لذت جامع امریک جمع شده
 بانوار تعالیم الهی مدشن و بنساخت رحمان رشک
 گلزار دچمن زمانید در کاب مبارک نفوس
 ذیل بشیکاغو سفر کردند جناب دکتر امین تمزید
 جناب میرزا محمود جناب سعید استاد دکتر حکیم
 ستر چون بوشس مسن تپو ستر ضیه سس
 از قبل اجامی بشیکاغو در سهوتن ملازما که در جلوی
 دریاچه میشگان واقع است و مضطرب سار
 با سنگوبی دادد اپارتمان گرفته و پس از دردد
 سستیجا تشریف بر منزل برسد همیشه اطفا
 تما روک در میر شهر می که در امریک سس
 نمونه اند مانند گستانی است مظهر زرا یار
 و اغیار انواع واقم کلهای رنگارنگ آدرن
 لغیات انهاست هماسا مظهر نماید شلا در انجا
 نیویورک اطفاهای مبارک نبوی را کل می نشاند
 شده بود که بوضف نیاید بهمان نوع داستگن
 و حال بشیکاغو . بیانات مبارک در محافل
 سترق الدکار در وقت گذردن اسس
 بید مقدس در کفرانس سخن نسوان و ضیفت
 زنان بهائی در محفل تشو نو قها در انجن شورت
 سیان و غیره و غیره با شرح انها کل بکلیه چاپ
 و نشر یافته و برات روحانی قرون آینه است
 و امیلا ارم که فارسی انها هم محض توسیح انکار شرق
 انتشرا یابد . در بشیکاغو عکس های مبارک
 را با اطفال انداخته بسیار خوب در انده است
 انی الواقع عکس های زیاده در شهر می انداخته شده
 چه تنها چه با ملد زمین ایرانی و چه با اجامی امریکا
 و چه در محافل عظمی یک سو ز قبل از حرکت از

بشیکاغو که روز یکشنبه بیست و پنج دقت در دست
 بزرگ در حضور هزاران خطاب اداء فرمودند
 از رجعت از شهر های بزرگ بزرگ و کلیه شهر
 عبور نمودند و در هر یک یک روز مانده خطاب های
 روحانی اداء نمودند و دو باب رجعت با داستگن
 فرمودند و بعد از ملازمین جناب انجمن یوزن دکتر ضیا
 بغدادی علیه بهاء الله همراه بودند اینده لکه در حب
 مشیت الهی در اپارتمان منزل گرفتند ولی مجلس
 در خانه مسس بارنر بود و در این وقت محفل بسیار
 هم در بیت مشا را ایها تشکیل یافت از اباد تقاضا
 و کلدی بارلمان و پرورنده و نسوان عالمه کل
 بحضور مبارک شرف شدند و سئوالدست سستی
 نمودند و نبوی از جواب های سنی کافی وانی بجز
 شدند که علمات سرور در جنبش ان مهوید او
 یکی لذتخانه مشهور سئوالدست بسیار در سس
 قانون اشتهر اکیتون سیاست علوم و فنون
 نمود و فقط کوشش دان اید انظار رود قبول نمی
 نمود و ضعیف سکت بود بعد از اوستوال فرمودند که انجا
 این جواب قبول افتاد بانی فی الفور از جهای خود در
 و بعد ای بلند گفت "لم یخفنه الله بسینو
 پس از سه چهار روز اقامت در میشگن سفر
 نیویورک فرمودند . در سفر بشیکاغو نویسنده
 در کاب مبارک بنوه زیرا پس سه مدد کفرانس
 انجن ارتباط شرق و غرب کارهای زیاد بود که بکث
 رتق و فتق ان امور و داستگن ماند ولی حاشی
 این سفر عزم نیویورک فرمودند امر بسفر خیر کردیم
 و از انوقت تا بحال در اسفار با طرف همراه بود
 بارسی در نیویورک در جلوی رود هلسن اپارتمان
 گرایه نمود بسیار با صفا بود و چون در جلوی آن
 پارک بسند و خرمی بود هر روز صبح و عصر حضرت محله
 الوری در جنابان های آن یا نشنا یا با ملد زمین
 کاب سسی میفرمودند . در این وقت در مجلس

۵ در مجلس فقرا قریب دو سئید و دلدرد در میان
حضرات اتفاق نمودند و آن سئید بعد بجز
و تجدید جریه نگاران می گفت زیرا همیشه متعلقین
روحانی از هندوستان و سایر نقاط شرق
آسم و بوسایل مختلفه پول از مردم گرفته دیگرند
صورتیکه این شخص بزرگوار هر کجا می رود اتفاق جناب
فی الحقیقه این بزرگترین دلیل حقانیت این امر است
و حتی خود کشیش در وقتیکه حضرت عبدالبهاء را مشاهده
نمودند شرح این واقعه را می دادند که ای مردمان
بدانید که عبدالبهاء محض هدایت است در میان ما
سفر نماید نورانیت قلب شما را طالع است
دبس ترقی شما را خواهد آن است تا بحال است
باین روح محبت و اخوت عمومی از شرق نیامده است
ای مردمان قدر این نعمت را بدانید تعالی نورانی
ادرا در حیات خود مجری دارد عبدالبهاء خیر خصله
کلمات بیانات اورا گوش دهید کی
از کشیش فریاد زد ای حاضرین ملکوت الهی
در جلوی چشم شماست چشم های خود را باز دلو
شماهای خود را گشودن تا شاید زیرا این اعظم است
حیات شماست
جناب دکتر امین الله فریدنی الحقیقه در ترجمه بیانات
مبارک نهایت سوس و چند را می نماید و در جمیع کبری
سبوی خطای ای الهی را با نفع و این نفع انگیزی
ترجمه می نماید که بجز جرت و جرت یار و اغیار
و کل از ترجمه ای ایث بی نهایت تجید و توصیف
نمایند
بآری چون آیام آفات نیویورک بر آمد روز
۲۱ آوریل یک ساعت و ۳۳ دقیقه از ظهر گذشته
دلداد آشنگتن کردیدند با مبارک اجزاء محض
استقبال در محله نیامد بودند مگر سه چهار نفری چون
مستر دایلم هورر دستر جوزف هین مسن نیویورک
مستر دوسم دوم دستر ریخی التویل مادام بارنی
و کاسکوه دواسبه مسینر نیویورک حاضر شدند و در
التویل نشسته بخانه امه امه مسینر نیویورک

که از اجای بسیار روحانی و لذتجوی امریکایی
اشرف فراموشند و همان لایبراز محمود
و لاسیداسداته و دکتر شکر در اپاراتمان محض
و حضرت عبدالبهاء و دکتر امین الله فرید زینت
مسینر نیویورک . انشب انروز را در محفل نیویورک
انجمن ارتباط شرق و غرب خطاب در باب مطالبات
ما بین ایران و امریکه ادا فرمودند و حاضرین را
بر الفت دول و اتحاد ملل تشویق و تحریک نمودند
الفقر حقیقت بود که مردم دور تا دور ان تا در
بزرگ ایستاد و جای انداختن سوزن بر
و محض درود جمیع اندک کسی های خود بند شد و ایستادند
با حضرت مولی الوری به محله محبت رسید و لذت
نستین دادند صاحبان جرات لذت این احرام
فوق العاده بی نهایت تعجب نمودند و می نمایند زیرا
حضرات امریکاییها اینقدر منتقل الای هستند
که برای برزیدان های خود بلند نمی شوند تا چه
برسد به فحشی ایران که اورا ندید و اغلب
اسم اورا هم نمی تو استند تلفظ کنند چون قدری
در این مسئله متفق نمایم انرا باید سمجوه و خارق
العاده بداشت زیرا چندین دفعه این واقعه
در کائنات غمغمی اتفاق افتاد است که حضار بدیدند
اختیار بر برای خواسته و دست نشان و بهرله
کمان خوش آمد میگویند مثل محفل کشیش های
شهر استن که یک دفعه هشت صد کشیش و بیست صد
نفر حضار قیام نمود بدون اذن نه نشسته
طلحه القبول در ایام توقف بود استنکتن محافل
و مجالس و هیئات بسیارند در کائنات
و در الفنون بسیار که هرگز در فحشین حاضر بودند
در خانه مستر بل مختص مقبول در سفارت ایران
در سفارت عثمانی در خانه مسینر نیویورک
بهائیان خطاب های مفصل ادا شد که جمیع تدریج
نشر خواهد یافت تا انحصار صفات شایانی
که حضرت ایفر عثمانی ضیاء پارس با آن حضرت

نوشت و آن نفوس که باستقبال آمده بودند بسیار از آن تفریح کردند و حال همه لذت در باغ افتخار خواهند نمود.
 جناب مستنصر فرمودند که از اجای ثابت دستم و لذت و کمال آن تفریح کردیم که آن بیست دقیقه یا نیم ساعت محرم و در نای نیویورک است انوایل خود را حاضر نمودند
 و حضرت عبدالباق ترفیض فرمای هوتل انوینا که در خیابان برادری نزدیک بکوچه بغداد چهارم است شدند اول قدمی استراحت نمودند بعد دست از جزایندگان زن و مرد حضور شرف گشتند و سئوال از تعداد مبارک از سفر مبارک و تقالیم امری نمودند و غذای از روز جوایهای مبارک را بر حسب مذاق خود کم و بیش در صفحات روزنامه آفتاب ردادند.
 سفت چهار مجلس بسیار مفصلی که جمیع بهائیان در آنجا جمع شده بودند در بیت مستنصر گشته که از زیاران خصوصی هستند معقد شد و حضرت علی اکبر در آنجا حاضر گشته خطاب بخمتری از سرور خود از دست او و وجه نورانیه اجایان فرمودند از اینکه بخت شما سب قطع بخواند نیک شد استثنای ملاقات شما شب بکل زحمات و مشقات سفر گردید حال ملاحظه نمایند که چقدر محنت شما دارم . در وقت دیدن مبارک کل در نهایت احترام و در کامی قیام نمودند و اینقدر محنت بود که بسیاری روی زمین نشسته بعد در اطاق دیگر رفته جای و شیرینی صرف شد و همه دست و پا مراجهت به اپارتمان فرمودند یکی از سائلان تهنه آنکه یکی از کپانه های بزرگ عکس شوک نمایند و خود را بعد از دو سه روز اقامت بحضور فرستاد که اذن عکس انداختن فایست فریاند لهذا اذن دادند در جلوی همان هتول با جمعی از ایرانیان که در کباب مبارک بودند عکس انداخته شد در همان ایام در جمیع اطراف امریکا در هر شهری و قریه در تالارهای معلوم در حضور هزاران هزاران مروض گردید و عکسها ابداً اسید زارت نداشتند لطف تعالی مولدی عالمیان شرف گشتند و حتی اجای الهی که چهار روز میل از نیویورک دورند نوشته که با حضور حضرت عبدالباق شرف گشته و لذت عکسهای شوک گرفتند

خط باخته
 تفریح کردن بودند و حال همه لذت در باغ با صفای جناب مستنصر مکاتبات یک دور مفصل ترک نمودند آن بیست دقیقه یا نیم ساعت میکشد انداخته شد است و بسیار مفصل است بسیاری از زیاران حاضرند و شکی نیست که این دستگاه دوام بشرق فرستاد خواهد شد با یکی پس از روز مردمان دسته دسته از حضرت حضور شرف میگشتند از جمله روزگردانان کشیکهای امنشن . پس از ملاقات فی العود دعوت نمود که اول خطاب خود را در مجلسی او دادند فریاند و حضرت مولی الوری قبول فرمودند لهذا صبح بگیشند در آن کنبه عظیم که بیشتر از هزار نفر جمعیت در آنجا بود خطاب فرمودند که فرمودند که لب انقباه و اعطاف قلوب کل مستمعین گردیدیم که چنین ننگرانی های تهنیت نیز از جمیع شهرها رسید و علی از اعظم علماء این امر اعظم انکه محض نمودند حضرت عبدالباق در همان ایام ننگرانی های مفصل که بیشتر از صد عدد میشود از جمیع بهائیان شرق از ایران از هندوستان از چین از سوریه از مصر از روسیه و غیره و غیره وصول یافت و عالم غیب را با نور رحمت و الفت الهی روشن فرمود . و حضرت مولی الوری هم جواب دادی پر عنایت میفرستادند و قلوب را از این لب رات کبری سرور و ملاحظه میداشتند و انشاء الله سوادای این ننگرانیها و جوائی مبارک بوقتش در صفحات پنجا با خبر درج خواهد شد آفات حضرت عبدالباق در نیویورک ۹ روز بود و هر ساعتی شب و روز مشغول بکث مولود در دارالفنون کلبا روز دیگر در مجمع تنویریهها شب که در مجلس فقرا و دانشمندان میفرمودند اوقات دعوت از کائیس مثل باران میر رسید بزرگان بحضور مبارک شرف میشدند و بخند و مشتاقان رجعت میکردند در کائیس که خطاب میدادند بکث مبارک مبالغه قابل ملاحظه عنایت میفرمودند

والله وشيدا اشتند
 در اين شامه درج خداشه از قانع احتفانوم و اش
 در شان نامي آينده منقضا از چگونگي احوال دت و اسفار
 مبارک نوشته خواهد شد
 قريب دسال بود که اجاي امريک شب در وقت
 مي نمودند و منتظر درود قدوم مظهر حضرت عبا الهيا بودند
 بنوعي که ديگر صبر از دست رفته و بن اختيار جمع عيون
 سنجو بمرکب شرق بود و بر لندن و پارس غبطه
 مي خورد تا آنکه پس از اينهمه استظاري با شمس اميد از
 افق غرب طالع گشت و گشتي سدرک که دلگراي
 بهيکل مبارک بود نزديک بندير نيورک گرديد
 و هنوز سه روز برود گشتي مانده بود که اجاي
 امريک از جهت تکرکافات بي سيم تحت ذر بک
 مي فرستادند و از کاليفورنيا و شيگانو و اداس
 نجم باختر و داسکلين و انجن ارتباط شرق و غرب
 و نيورک و دستن تکرکافات بي سيم بنا سرد
 و استيقاق سلا بحضور مبارک در داسکلين در بار
 و چون در ميم سکلين که رفتن گريدم قوت و عظمت اثر
 را از همه چيز بهتر واضح نميد که اگر چه دود دست شرق
 در نهايت استبداد بر اطفا، اين نور الهي قيام نمودند
 ولي ملت امريک هنوز به حضور شرف گشته و در کاش
 کان مزاها کافورانه نوشيد ولي چون بندير گاه مکتوبات
 نزديک ميگردند از قدرت و جود و شفيع بن اختيار
 شد چو زمانه هي سلا از تکرکافات خوش آمديد
 خوش آمديد خوش آمديد بزمي کند اين است بک
 عدل مات عطف و جلال امرانه که با مجال چشم است
 نظيرش سلا ندين و مثل و مانند سلا نشيده است
 روزي مانده هم آوريل گشتي سدرک بک عت بظهور
 مانده و در بندير گاه نيورک گرديد و ضمن
 و اما همچون که در اطراف امريک محض استقبال آمد
 بودند در حالیکه دسته هاي گل در دست داشتند
 قريب چهار ساعت در اسکلين منتظر درود گشتي بودند
 و محض آنکه گشتي نزديک شد جناب کتر اين
 فريد جناب لاييز محمود زرقاني و جناب سید

استدائه قمي و از بهايان امريکاي مستر و دسکلين
 مستر و دسکلين و دسکلين و دسکلين و دسکلين
 و در روی سطله کشتي استبان بودند و باران الهي
 که در روی اسکلين بودند محض اظهار خوش آمد و استقبال
 و کلاه و دسته هاي گل سلا متصل در هوا بکوت مي
 آوردند صاحبان جرات عظيمه امريک چندين ساعت
 قبل از ورود گشتي با قائق هاي مخصوصه باستقبال رفته
 و در وسط دريا حضور حضرت عبا الهيا شرف گشته
 دستهاهاي زيادانوم بودند علي الخصوص سطله و سطله
 داد چ که از اجاي مودف و از شاپو و قايح نگار گشت
 امريک است بحضور شرف گشته و همان بعد بعد از
 ظهر مقالاتي در جرائد امريکا شته بافت و پاري
 حضرت عبا الهيا، اردو احوالاته انشاء بوا سطله چا
 و کتر فريد پيغمي بر باران الهي فرستادند که چيچ بنزله
 خود بخت نمايند در مجلس مخصوص ساعت چهار جمع
 شد ملاقات کنند و در پيچيد سلا در کاشين
 مبارک احضار فرمودن بحضور شرف گشت و بعد
 برون تزييف آوردن در روی سطله چندين کاشين
 عکس مبارک سلا انداختند تا صفت جرائد سلا
 بان مزين نمايند و باين افتخار يثنا زيبيدند و بايدند
 جناب شوکتاب سترک و دي وزير امور مائه محض
 احترام خصوصي مکتوب سفارش نامه برئيس سلا نوشته
 بود که چنانچه قانون است اسباب هاي مبارک سلا
 بخش نمايند لهذا در نهايت ملاحظه فقط به چند وقت
 و اسباب نظري انداخته در چند دقيقه با تمام رسيد
 پس از آنکه اجاي رفتند حضرت عبا الهيا با جلد سلا
 روحاني و عظمتي آسماني و دهمي نوراني و قوتی ملکوتی
 از گشتي با شين آمد زمين امريک سلا بقدم مظهر مبارک
 فرمودند و گويادر همان وقت تاريخ روحاني در بک
 استدا کرديد عالم جديدني انحققه عالم جديد گشت
 چه که جديد کنند اشياء باطلعت بر نور ظاهر کرديد
 شخص بصيرت پس لذتليل ناطق ميديد که در ستمت
 ايشه انالي امريک اين تاريخ سلا بقره طرا خواهد

هر سبب خود نموده و قبح ماست با او در کتب
 زینب خان را بشخص خود که شهنش عهد بر ما
 آرزو نمود و در میان اهل آذربایجان زندگانی کرد
 و در شرفی غنائی و نوا که شهنش عهد بر ما
 قلبه محضه نگارین شهنش عهد بر ما
 بر شرفی غنائی و نوا که شهنش عهد بر ما
 شکر کاغذ اجابت برود آستان پناه گستر از لطف خود
 زینب خان شهنش عهد بر ما
 هر آنکه بر میوشد سر بر میان می کشد
 این چنین سخن رود که شهنش عهد بر ما

بهار و حدانی را بکوشش در روز نزدیک رسیده
 افق ابریک را با نوله کوب دنی مرکز میاف
 در سن نمود انهار حرکت و درایت الهی را
 تقوه الهامات رحمانی در قلب جافه جاری
 نمود زن اخوت و گمانی را تعظیم دانسته
 نیست که به حمد و ثنای او مشغول نه و غلبی نیست که بتجدید
 و تحسین او مالوفت و علم و قدرت مملکت اهی مانند
 شمس فی راتعه انهار رطاب و با هر گریه دیگر حال انکار
 برای کسی نماند و دائره بغض و کینه بحدی تنگ گردید
 دشمنان بعد از چند دقیقه مدقات دولت و بهوش
 چون از حضور بیرون آیند همیشگی ابواب کائنات
 و معابد از هر طرف مفتوح و کشیش با اساقفه در پشت
 حضور و حضور بزرگان ابریک شرف غلظت خود
 و تقایم و فدا شد فرید عهد و خدمت حضرت عبد البها
 مانند تلامید بحر علم و عرفانش در جلوس است
 و اسماج محبت و مودتش در خدمش رحمتش
 واضح است و قدرتش کامل از بومی که دارد
 این بلاد شد بسیاری از کائنات بزرگ که هر ذره
 دعوت گرفته و حضرت عبد البها در حضور زلدان
 خطاب های غزالی داد فرمودند و قلب را بملکوت
 جانان جذب نمود اندک شکی نیست که در این دو
 دین که حضرت مولی الوری در مالک ابریک در سفند
 اجسد ما هزار نغمه بیانات مبارک ما شنید
 و چند مقابل بر این نغمه در جرات و مجدلات
 مقادرت امری ترا فرات نمود اند چون
 طبع حاد برقع از چشم مبارک بر انداخت برینها
 از بهر جهت یارب طلب شسته قدر ایشانند چون
 چشمه های حیات بچشش اند هیچ تشنگان بی اختیار
 حرکت آمدند چون مانند آسمان چید گشت کل
 کسنگان بدو در میز الهی نشستند چون نسیم
 ملکوت اهی بملود آمد بر مرده گان سینه و تن
 گشتند چون محبوب روحان طاهر گشت جمع مشوقش

خلاصه وقایع سفر حضرت عبد البها
 چون از بوم وارد حضرت عبد البها ادا افتاد عظمت قدرتم
 فدا و میر جریه دائما در حضور مبارک با اطراف ابریک
 مشغول بنمود لهذا در نهایت خجالت و ترساری از
 از جمع یاران عذر نیطلب که نه فقط وقت چاپ
 داشت ران نمرد بل در جواب صد ها مکاتیب که از
 اطراف شرق و شمال یافته اجمال نمود ولی در این موقع
 امید است که یاران الهی دانش غنوه و عفران را پس
 نمود این تصور را خواهند بخشید زیرا در این ایام نه
 القدر مشغول است موجود که قلم و بیان شرح از او
 سفر حضرت عبد البها جان بیجانی در عالم ادیان
 و انگار انداخته که تصور آن خروج احصاء بشر است
 افق تاریک جهان مادی را با نور شمع حقیقت روشن
 فرمود اساس اتحاد عالم بشر را مستحکم نمود اصل
 و صلح بین المللی انبث رادان آیات با بهره ملکوت
 اهی را چون مقدمه ای مرادید اثنا نمود اتحاد
 و اتفاق را در آسمان اخلاق و ادب مستقیم
 روح جدیدی در بدن دین سیقت جاری نمود
 انجار مرابطات شرق و غرب را آساری فرمود و قوت
 محبت و مودت را با لفضل جعل آورد نغمه و
 در کنش و انجن های ما بریک داخل فرمود با

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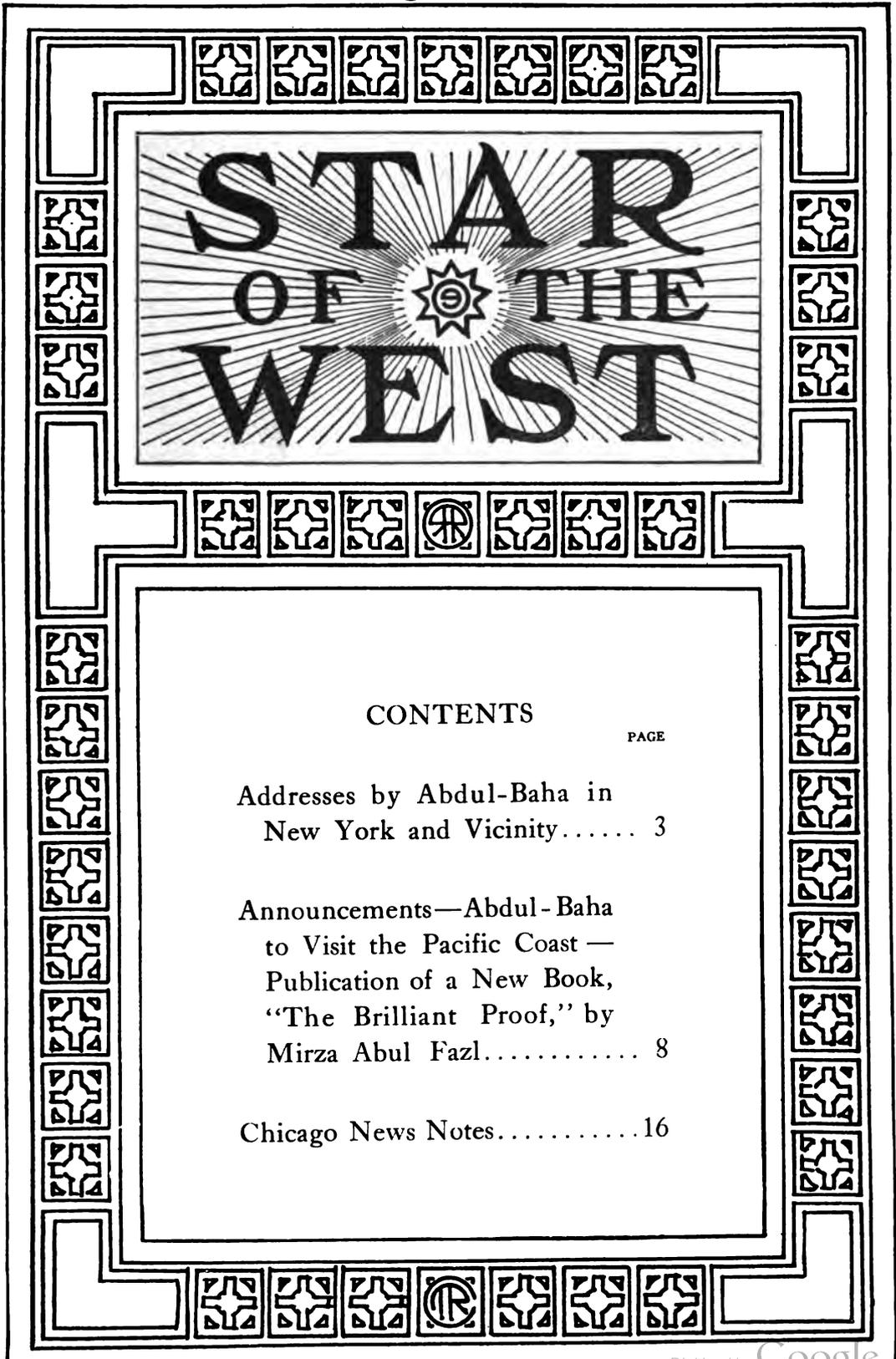
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STAR OF THE WEST

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

Vol. III

Chicago (August 20, 1912) Kamal

No. 9

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS BY ABDUL-BAHA AT A GATHERING OF BAHAI-FRIENDS AT THE HOME OF MRS. EMORY, 273 WEST 90TH ST., NEW YORK CITY, THURSDAY EVENING, APRIL 18, 1912.

Stenographic Notes by Miss Dixon.

TONIGHT I wish to tell you something of the history of the Bahai Revelation.

The Blessed Perfection BAHÁ'O'LLAH belonged to the royal family of Persia. From His earliest childhood He became distinguished among His relatives and friends. "This child," they said, "has extraordinary power." Not only in wisdom, but in the realm of new knowledge He was superior to His age and time. All were astonished. Some remarked, "Such a precocious child will not survive," for it has been believed that children who are precocious cannot live very long. Until the Blessed Perfection reached the age of maturity He had not entered any school. He was not willing to be taught by any teacher. This fact is well known among the Persians of Teheran. Nevertheless He solved the difficult problems of all who came and inquired. In short, whatever the meeting, whether scientific gathering or theological discussion, He always explained the abstruse problems presented to Him.

Until the father of BAHÁ'O'LLAH passed away He did not seek after position or political station. All were surprised at this. Notwithstanding His connection with the government, He would not accept any position. They remarked:—"How is it that a young man so intelligent, so keen, so perceptive, so subtle, is not a candidate for lucrative appointments; as a matter of fact, every position is open to Him." The people of Persia are witnesses to this historical fact.

He was most generous; giving abundantly to the poor. He did not refuse any who asked Him. The doors of His house were open to all. He always had many

guests. This generosity was conducive to greater astonishment from the fact that He did not seek position or prominence. In commenting upon this His friends said that all His wealth would be given away, for His expenses were many, while His wealth was becoming limited. All were amazed at His conduct and greatly astonished at His doings. Some remarked, "Why is He not thinking of His own affairs?" Some who were wise declared: "This Personage is connected with another world. He has something sublime within Him that is not evident now, but the day will come when that shall be manifested." In short, the Blessed Perfection was a refuge for every weak one; a shelter for every fearing one; kind to every indigent one; most lenient to all creatures.

He became well known in regard to these qualities before His Holiness the Bab, appeared. Then BAHÁ'O'LLAH declared the Bab's Mission to be true and promulgated His Teachings. The Bab stated that the greater Manifestation would take place after him and called that one, "Him whom God would manifest,"—saying that nine years afterwards the reality of his own mission would become apparent. In his writings he stated that in the ninth year that promised One would be known:—in the ninth year they would attain unto all good;—in the ninth year they would attain to all glory;—in the ninth year they would advance rapidly. Between BAHÁ'O'LLAH and the Bab there was communication privately. The Bab wrote a letter to Him in which the name BAHÁ'O'LLAH was incorporated 360 times. Then the Bab was martyred. And in the ninth year later, in the City of Baghdad, BAHÁ'O'LLAH publicly announced Himself. For the Government of Persia had decreed that as long as BAHÁ'O'LLAH remained in Persia the country would not be in peace; when BAHÁ'O'LLAH was exiled from Persia, then Persia would become quiet. On the contrary, when

BAHA'O'LLAH was banished from Persia great tumult arose. The proclamation of His Manifestation was made in Baghdad, His Mission was declared there. He called His friends together and spoke to them of God. Afterward He departed from them alone. Nobody knew just where He was. Even we were not informed. Two years passed. He lived in the mountains in caves and grottoes and some time in the City of Sulimaniyye.

Although solitary, secluded and unknown, it became reported throughout Kurdistan that this was a most remarkable person and exceedingly well learned; that He was possessed of a great power of attraction and all Kurdistan was magnetized by His love. BAHÁ'O'LLAH lived in poverty; even His robes and clothes were those of the poor. His food was that of the indigent. An atmosphere of reverence haloed Him as the sun at mid-day. Everywhere He was greatly revered.

He left Kurdistan and returned to Baghdad. The guards came from Sulimaniyye to visit Him. They found Him in His accustomed affluence and ease and were astonished at the appointments of one who had lived in seclusion and subsisted as He had done in Kurdistan.

The Government of Persia thought the banishment of BAHÁ'O'LLAH, the Blessed Perfection, from Persia would be the extermination of the Cause in that country. Now they realized that it spread more rapidly. His fame became more widely circulated, His teachings more pronounced. Then the chiefs of Persia endeavored to expel BAHÁ'O'LLAH from Baghdad. He was summoned to Constantinople. While in Constantinople He was regardless of any restriction. He paid no attention to the ministers or clergy. Then the ministers of Persia made efforts and succeeded in having Him banished from Constantinople to Adrianople, so that BAHÁ'O'LLAH should be kept far distant from Persia and His communication made more difficult. Nevertheless the Cause still spread.

They said, "We are endeavoring to banish BAHÁ'O'LLAH from place to place, but each time the Cause is more extended, His proclamation is more widely circulated and day by day His lamp is becoming brighter. Its potency is becoming greater and this is due to the popular cities to which He has been sent. Therefore it is better to send Him to a penal colony as a suspect, so that all people may know that He is a prisoner; that He is in the prison of the murderers, robbers and criminals; then in a short time He and His

followers will perish." Therefore the Sultan of Turkey banished Him to the prison of Akka in Syria.

When BAHÁ'O'LLAH arrived at the prison of Akka, through the power of God He was able to hoist His banner. It was first a star. It became a mighty sun. The fame of the Cause of the Blessed Perfection expanded as far as the East from the West.

From inside prison walls He wrote epistles to all the kings. He summoned them to arbitration and the "Most Great Peace." Some of the kings expressed disdain. One was the Ottoman king. The Emperor Napoleon Bonaparte III did not reply. Then a second epistle was addressed to him. It stated: "I have written you an epistle before summoning you to the Cause but you heeded it not. You proclaimed once that you were the defender of the oppressed and it hath become evident that you are not. Nor are you kind to your own distressed and oppressed people. You act contrary to your own interests and this pride of yours, which is supported by your commands must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and a great conquest will take place. The river Rhine will be a place of lamentations and mourning. The women will bemoan the loss of their sons." Such was his arraignment, published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender; a foreigner, a stranger, a prisoner in the fortress of Akka writing such letters to kings—writing such a letter to the Emperor of France and the Sultan of Turkey while He was a prisoner at Akka! BAHÁ'O'LLAH hoisted His banner in prison. Refer to history. It has no parallel. No such a thing has ever transpired before that time nor since; an exile in prison advancing His Cause and spreading broadcast His Teachings so that eventually He was powerful enough to conquer the very king who banished Him.

His Cause spread more and more. In short, the Blessed Perfection was for twenty-five years in prison. During all this time He was subjected to the indignities and revilement of the people. He was subjected to the persecutions of the people of Persia. They pillaged His properties in Persia. They put Him in chains in Akka. First, banishment from Persia to Baghdad; then banishment from Baghdad to Constantinople; then, banishment from Constantinople to Roumelia;

finally, banishment from Roumelia to the most great prison, Akka.

During His lifetime He was restless every moment. He did not pass one night in restful sleep. He bore all these ordeals and calamities and difficulties in order that in the world of humanity a manifestation of selflessness might become apparent; in order that the "Most Great Peace" might become a reality; in order that souls might become as the very angels of heaven; in order that heavenly miracles might become perfected among men; in order that the faith of humanity might become adequate; in order that the precious, priceless bestowal of God in the human temple, namely the human mind might develop to its fullest capacity; in order that the children of men might become likenesses of God, even as it has been stated in the Bible: "We shall create men in our own image."

To be brief, He bore all these ordeals and calamities that our hearts might become bright, our spirits glad, our difficulties replaced by virtues, our ignorance transformed into knowledge: in order that we might obtain the fruits of humanity and acquire heavenly grace; although we are upon the earth we may travel in the Kingdom; although needy we shall receive the treasures of heaven. For this has He borne these difficulties.

Trust all to God! The lights of God are resplendent. The Blessed Epistles are spreading. The Blessed Teachings are promulgated in the East and in the West. You will shortly see that the Blessed Teachings have established the oneness of the world of humanity. The banner of the "Most Great Peace" has been unfurled, and The Great Community is at hand.

ADDRESS BY ABDUL-BAHA AT BROTHERHOOD CHURCH (REV. HOWARD COLBY IVES, PASTOR), BERGEN AND FAIRVIEW AVENUES, JERSEY CITY, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. HOWARD IVES.

Reading from Hidden Words.

MY FRIENDS, this is a most wonderful age:—the most wonderful age in human history. This is the age of which poets have dreamed and prophets have spoken since the dawn of time. The Kingdom of Heaven is at hand. Do you realize how short a time ago it is that such a scene as this would be absolutely impossible? Do you realize that now, this is the first decade, I might say,—certainly the first quarter of a century when not only free

speech is heard from the pulpit, but in every pulpit in the land it is possible to welcome people of other sects, nay of other creeds, nay of other nations? The Scotch Covenanter, Richard Cameron, not so many years ago, on the last Sunday before his death, preached from his pulpit that he hoped that blood and fire could be used against the Church of Rome;—that he would be in favor of war against all Catholicism, and he hoped it would break out in Scotland first.

Now we have with us tonight a representative of the Orient,—a part of the country almost within gunshot of Nazareth,—a man who comes to us with a great and wonderful message. He hardly set foot within this country before he was asked by Percy Stickney Grant, Pastor of the Church of the Ascension, to occupy his pulpit on the next Sunday morning. Percy Stickney Grant, one of God's heroes, exposed himself to criticism and no slight annoyance to express publicly his belief in true religion. And since then, where has this brother of ours been? I would almost say everywhere. He has been asked to speak to the most diverse people. He has gone from Columbia University to the Bowery Mission. He has gone from the African Church to speak at a meeting of the New Thought Society. Wherever he has gone he has brought the great leveler of the Spirit of God. He has in truth come here to teach us the lesson of humanity, and I pray God with all my heart that this night may be to us—this Brotherhood Church—a wonderful blessing; that we may get his Spirit, the Spirit of Self-sacrifice.

You know something of his life probably, but let me tell you as I may briefly, that he has spent over forty years in prison for this Truth. His Father died in prison,—a Great Teacher of the human race. He comes out of this prison and steps into the great societies of Paris, London and America. He finds the world open to receive him. He comes with nothing to back him. He has no great letters of credit; he has no great introductions; he does not even speak our language. Ah, but he speaks the language of the heart and the heart understands!

I hope I may be allowed to make one personal allusion, which may be pardoned if it is not exactly what our brother here would wish: There have come to this country vast numbers of so-called prophets,—people who came with a newism,—something a little different,—with the twang of the Orient about it, and flocks of people go to them and pour out their money and enthusiasm. These Orientals line their pockets

with our money and go away. This is an insult to humanity. Lest you may think it is possible to believe such a thing of Abdul-Baha, let me tell you that his friends here provided a beautiful apartment for him in the Ansonia. They wanted to express their love and veneration in the only way they could by providing a comfortable place in which he could meet the many friends and be comfortable. He accepted it with thanks, but paid for it all himself. Never since he has been in this country has he accepted one cent from anybody. On the contrary, the generosity of this noble soul is beyond any comparison. The first Sunday he spoke in Grant's church, the contribution was passed, and he made his offering. When he was asked to speak to the Bowery Mission, he went there with a big bag of one thousand francs changed into twenty-five cent pieces of our money, and stood at the door giving them to those poor ragged brothers of ours.

My friends, the Kingdom of God is at hand, and I call upon you to recognize it! I call upon you to spread the news on every side! No longer is there room in God's world for sect or creed. He knows no sect. There is no creed or sect in God's sight.

ADDRESS BY ABDUL-BAHA.

Because this church is called the Church of Brotherhood, I wish to touch upon the subject of the "Brotherhood of Mankind." There is perfect brotherhood underlying humanity, for all are the servants of one God. There is brotherhood among mankind because all are beneath the providence of God. There is brotherhood in humanity because all belong to one family. There is the fraternal bond in humanity because all belong to the realm of growth. There is brotherhood pertaining to humanity because all are sensitive beings. There is brotherhood among humanity because all are beneath one canopy or heaven. There is brotherhood in humanity because all inhabit one earth, one globe. There is brotherhood among humanity because of the necessity of cooperation. There is brotherhood among humanity because all belong to one sociology. There is brotherhood among humanity because all are the waves of one sea. There is brotherhood among humanity because all are the leaves, twigs and fruits of one tree. This is the physical brotherhood which insures the material happiness of the human world. The stronger this brotherhood becomes, the more will the world of humanity advance and the circle of materiality be enlarged. This is material

brotherhood. But the real brotherhood is the spiritual brotherhood, because the physical brotherhood is subject to separation. All the wars which take place are the causes of separating humanity, but spiritual brotherhood is eternal brotherhood. It does not accept separation. Material or physical brotherhood is based upon material interests, but the spiritual brotherhood owes its existence to the breaths of the Holy Spirit. This brotherhood, the spiritual brotherhood may be likened to the light, while the souls may be likened to lanterns. Although the incandescent lamps here are many, yet the light is one.

At a time in the Orient when even the physical brotherhood was not existing, His Holiness BAHÁ'Ó'LLAH appeared. At first he promulgated the physical brotherhood; then he founded the spiritual brotherhood. Such a spirit of brotherhood did he breathe into the countries of the Orient that the various peoples and warring tribes became one in spirit. Their bestowals became one; their susceptibilities became one; their purpose became one purpose; their desires became one desire—to a degree wherein they sacrificed themselves for one another, forfeiting possessions for one another, forfeiting their glory for one another, forfeiting comfort for one another. They were bound together in such a fellowship as to be indissoluble. This is eternal brotherhood; this is spiritual brotherhood; this is heavenly brotherhood; this is divine brotherhood—which is indissoluble absolutely. Material civilization advances through the material fraternity. All the progress which you observe in the material civilization is founded mainly upon the fraternal basis. Were it not for material fraternity or brotherhood, these material advancements would not have been witnessed, and civilization would not have progressed. Now, praise be to God! spiritual fraternity is organized, the eternal fraternity, and that is indissoluble. Therefore it is certain that the Divine Civilization shall be founded and spiritual progress shall be made. In this radiant century Divine knowledges, merciful civilization, and spiritual virtues shall attain the greatest progress and advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for one another. Their spiritual perceptions have developed. Their intelligence has increased. Their souls have advanced. The utmost of love has been manifested. Therefore my hope is that spiritual fraternity shall unite the East and the West, and be conducive to the entire

abolition of warfare among mankind. May spiritual fraternity be the cause of binding together the various individuals and members of humanity. May spiritual fraternity be the cause of the utmost advancement of minds. May spiritual fraternity be the cause of allowing the spiritual divine bestowals to encompass us from all directions. May spiritual fraternity be the cause of illuminating hearts. May spiritual susceptibilities set aglow the hearts with spiritual glad-tidings. May spiritual brotherhood cause a regeneration or rebirth, for spiritual fraternity emanates from the breaths of the Holy Spirit and is founded by the Power of God. Surely any affair or movement which is founded through the Divine Power, through the Holy Spirit, is permanent and everlasting in its potency and effect.

Material brotherhood will not prevent warfare; it does not remove warfare; it does not dispel differences among mankind. But spiritual brotherhood shall destroy the very foundations of warfare; it will erase differences entirely; it will promulgate the oneness of humanity; it will revivify all mankind; it will cause all hearts to turn to the Kingdom of God, and all souls shall be baptized with the Holy Spirit. Then will the material world be resplendent through the lights of divinity; the mirror of materiality shall acquire its lights from heaven; spiritual brotherhood will give the world justice, so that not a trace of darkness, rancor and enmity shall be visible. All humanity shall come within the bounds of security; the Prophethood of all the Prophets shall be established; Zion shall leap and dance; Jerusalem shall rejoice; the Mosaic flame shall ignite; the Messianic light shall shine; the world will become another world; and humanity shall put on another power. This is the greatest Divine Bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive, in order that the utmost desire of the Prophets may today be realized, and all the glad-tidings may be fulfilled. Hope in the favor of God. Look not at your own respective capacities, for the divine bestowal can transform a drop into an ocean. It can make of a tiny grain a colossal tree; for the divine bestowals are like the sea, and we are like the fishes of that sea. The fishes must not look at themselves, but they must look at the ocean, which is vast and wonderful. Provision for the sustenance of all is there. So the divine

bestowals encompass all, and love eternal shines upon all.

REV. HOWARD IVES.

I asked Abdul-Baha if he would be willing to answer questions, as it is our custom, and he says he would prefer not to. He thinks in a gathering of this kind, a religious meeting, it would not be suitable to discuss questions, and that he would prefer not to. But he told me, in lieu of the discussion, he would speak longer, and I have just reminded him of it. It may be interesting to you to know that a question was presented to him. He is going to reply to that question.

Question—"Will the future progress in the world spiritually be equal to the material progress in the past fifty years, and will the spiritual keep pace with the material?"

ABDUL -BAHA.

Everything in life in its inception is not fully known in the full degree of its potency. Development and progression is gradual. For example, spiritual advancement may be likened to the light in the early morning. This dawn-light is rather dim in its effulgence, but a wise man who looks at the early morn and sees the march of the sunrise at the beginning can verily foretell the ascendancy of the sun with all its glory and effulgence. He knows for a certainty that it is the beginning of manifestation, and that later it will assume great power and potency. Again for example, if he takes a grain, and observes that it is growing, he can rest assured that the growing seed shall ere long become a tree. Now is the beginning of the manifestation of the spiritual power, and surely day by day its potency will assume greater and greater proportions. Therefore this twentieth century is the beginning or dawn of the spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical; so that Divine susceptibilities will overpower material intelligence and the heavenly light shall dispel and banish earthly darkness; Divine healing shall cure all the ills and the cloud of mercy shall pour down its rain. The sun of Reality will shine and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of the spiritual forces will be: that the human world shall take on a new social form; the justice of God will become manifest; human equality will be established. For the poor there will be a great bestowal and for the rich eternal

(Continued on page nine)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

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OUTLINE OF THE BAHAI CALENDAR.

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

The first day of each Bahai month falls as follows:

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

(Month of fasting.)

The following days and seasons are observed by the Bahais:

The Feast of Nawrooz—the Bahai New Year—March 21st.

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

*The Anniversary of the Declaration of the BAH—*May 23rd. (1844.)

*The Anniversary of the Departure of BAHAI'OLLAH—*May 28th. (1892.)

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

*The Anniversary of the Birth of BAHAI'OLLAH—*November 12th. (Born in Nur, Persia, 1817.)

*The Feast of the Appointment of the Center of the Covenant—*ABDUL-BAHA—Nov. 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 or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

ANNOUNCEMENT

In the last issue of the STAR OF THE WEST, a brief announcement was made that Abdul-Baha was then in New Hampshire and would return to New York city the latter part of August or the first of September; also that he would be pleased to meet in that city any or all of the friends throughout America before he sailed for the Orient about the middle of September.

It seemed needless to state that that word caused sadness to the hearts, especially among the friends on the Pacific coast, who anxiously awaited his coming.

But now, another word has been received which will cause joy and happiness—it is, that after a short visit to Green Acre, Maine, Abdul-Baha will go to Malden, Mass., for a few days, and there prepare for a journey to the Pacific coast, visiting Montreal, Canada, and other cities en route. *The Editors.*

"THE BRILLIANT PROOF"

A new book by Mirza Abul Fazl Gulpaygan, written December 28, 1911, in Syria, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of every one of the friends. Published in both English and Persian under one cover—the Persian a fac-simile of Mirza Abul Fazl's handwriting; 72 pages, attractively bound in paper, 15 cents each. Order of Miss Mary Lesch, 5205 Jefferson Ave., Chicago, Ill.

ADDRESSES DELIVERED BY ABDUL-BAHA A IN NEW YORK CITY AND VICINITY.

(Continued from page seven)

happiness. For although just now the rich enjoy the greatest luxury and all comfort, yet they are deprived of eternal happiness, for eternal happiness is contingent upon giving, and the poor are in the state of abject poverty. Through the manifestation of God's great equity, the poor of the world will be rewarded fully, and there shall be a readjustment in human affairs, so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy comfort as well as the poor, for in the future, owing to certain restrictions, the rich will not accumulate so much as to be beyond management, and the poor will not retain this state of absolute want and misery. The rich shall enjoy his palace, and the poor shall have his comfortable cottage. The purpose is this: that divine justice will be manifest and all human kind will find comfort. I do not mean that all will be equal, for inequality in degree is a property of nature. There will of necessity be rich people and those who will be in want of their livelihood, but there will be an equalization and readjustment. There will be in the future no very rich people, nor extremely poor people. There will be an equilibrium, and a condition will be established which will make both the rich and the poor comfortable. This shall be an eternal and blessed outcome of this glorious century, which in the future will become realized. The purpose is this: that all the promises of the prophets, all the glad-tidings given in the Holy Books will be fulfilled. Await ye for that manifestation!

ADDRESS BY ABDUL-BAHA AT THE CHURCH OF THE DIVINE PATERNITY (REV. FRANK OLIVER HALL, D.D.), 76TH STREET AND CENTRAL PARK WEST, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY DR. HALL.

IN the year 1843, Edward H. Chapin who was the builder, if not the founder of this church, then a young man about thirty years of age, published a lecture upon the subject of Religious Unity, one sentence of which is printed in the Responsive Service this morning. In that lecture he pointed out that while many attempts had been made to establish religious unity on the basis of dogmatism, none of these attempts had ever been successful, and there was no hope that anyone should succeed in such a project. He went on to say that there was

a possibility of such a union based on universal friendship, something better than tolerance, and then occurs this sentence:

"When that time comes, one will say to another, 'I have sinned against thee. I thought the little parchment creed my fathers gave me was the test of true religion, and I called thee hard names, but I have learned that religion is not a dogma but a life.'"

"Not what is your creed, but what is your deed," he said "is the test and expression of true religion." It was on this platform that there was a possibility of unity, and it was upon that foundation this church was built.

A year later, specifically in the year 1844, in Persia appeared a young man who proclaimed essentially the same idea. This young man called himself the "Bab" or "Gate". Neither of these men ever heard of the other. God makes His sun to shine on every part of the earth; one man sees more of it than another. He that hath an ear to hear, hears; and he that hath an eye to see, sees. Chapin stood in the pulpit and proclaimed these large truths for forty years, and died finally in peace, though he was the subject of misunderstanding and some vilification. It was not so with his contemporary in Persia. This young man was persecuted for six years and finally was executed at the age of 30; but while the sword may drink a man's blood, it cannot destroy truth. Persecution continued and extended to his followers. It was said ten thousand, possibly twenty thousand men, women and children were put to death because their enemies were not followers of the Bab.

Among those who were attracted by the philosophy of this young man was one of wealth and of noble lineage. His father had been Vizier, his grandfather had been Grand Vizier, yet he had the courage to take the side of these persecuted people. As a result he was cast into a dungeon for four months, and then he and his family were banished to Baghdad, suffering greatly from deprivation. His name was BAHÁ'OLLAH. At that time this guest of ours this morning was eight years of age, and was known as Abbas Effendi. In 1868, BAHÁ'OLLAH was sent to prison in Akka, not far from Nazareth of sacred memory. He was confined to a single house for two years and was allowed to take air only on the roof. His followers were allowed more liberty, but he was confined in a single room for nine years.

BAHÁ'OLLAH died and was succeeded by

Abdul-Baha who calls himself simply "The Servant of God." Forty years of his life he has spent in prison, and for less than four years has he known entire liberty. It is said one-third of the people of Persia are his followers. Somehow this teaching has the power to bring together men of all classes, and they meet upon one platform. The attempt is not made to convert anyone from his own religion to another; the Jew remains a Jew; the Christian remains a Christian; and the Buddhist remains a Buddhist; but the Jew becomes a better Jew; the Christian a better Christian. It has no ritual, no creed. It lays down love as the greatest thing in the world. It says that religion is not many, but religion is one. Now that sounds very familiar to us because we have heard it over and over. This Movement aims at the spiritual unification of mankind, not to establish a new religion; but to bring about a kind of Esperanto of religion, that is to the Jew it sounds like Judaism; to the Christian, Christianity; to the Buddhist, Buddhism. The order claims all bibles for its own; it proclaims the equality of all men and all women; it teaches the Universal Fatherhood, a universal philosophy.

I take very great satisfaction in welcoming here to the pulpit of the Divine Paternity, one who has had a wide hearing the world over for these Universal fundamental Truths.

ADDRESS OF ABDUL-BAHA.

Religions are many but the Reality of Religion is one. The days are many but the sun is one. The fountains are many but the fountainhead is one. The rivers are many but the ocean is one. The branches are many but the tree is one. The foundation of the divine religions is Reality; were there no Reality, there would be no religions. His Holiness Abraham heralded the Reality. His Holiness Moses promulgated the Reality. His Holiness Christ founded the Reality. His Holiness Mohammed heralded the Reality. His Holiness the Bab announced the Reality. His Holiness BAHÁ' O'LLAH founded the Reality,—for Reality does not accept multiplicity nor divisibility. The Reality is one. The Reality is as the sun which shines forth from various dawning points. The Reality is as the light which has illumined various lanterns. Therefore if the religions investigate this Reality and seek the foundations of the Divine Religion, they will all agree and no difference will remain. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundation;—and

inasmuch as imitations vary, therefore religions have become different. These imitations may well be likened to the clouds which have obscured the sunrise;—but the Reality is the sun. If these clouds, these imitations disperse, the Sun of Reality shall shine upon all and no difference will then exist. All the religions will then agree for the divine religions fundamentally are one. The subject is one, the predicates are many. When we consider the human world, we discover that the divine religions are similar to the seasons of the year. When the earth was as dead and because of cold and frost no trace of springtime remained, the springtime again dawned and revived the world. The meadows became fresh and green; all the trees were adorned with garments of verdure and varied fruits appeared. Then the season of winter came again and left no trace of springtime. But the springtime which came again is verily the same as the former springtime, although the calendar has changed. Springtime is one springtime. This spring is the renewal of the former spring. It does not signify that a new season has come. Everyone of the Divine Prophets was like unto the springtime, renewing or reforming the teachings of the former Prophets. Just as ten springtimes are essentially one as regards freshness, vernal showers, beauty, and so on, likewise if ten prophets come, the quintessence of their work is one and the same. Now the people have lost sight of the essence of the springtime. They have held tenaciously to certain imitations and because of these imitations there is strife, difference and altercation among the various religions. We must now give up these imitations and seek the foundation of the divine religions. And inasmuch as the foundation is one, all the religions will agree, until among all nations and denominations there will be love and unity.

At a time when the Orient was rent asunder by religious difference and utmost strife, BAHÁ' O'LLAH appeared. He founded certain teachings which proved to be the means of uniting the various peoples. He promulgated certain principles which were capable of removing the causes of these dissensions and dispersions, until today in Persia, divergent people who were constantly at war are united through the efficacy of these teachings. For example,—Christian, Mussulman, Zoroastrian, Jew,—every religion and denomination which has followed the teachings of BAHÁ' O'LLAH has attained the utmost unity and accord with the other. The former difference, dissension and strife have

passed away entirely. The teachings of BAHĀ'U'LLĀH are as follows:

First: That the oneness of humanity shall be established. All men are the servants of God. God has created all, is the provider of all, is the perceiver of all, and is loving to all. Inasmuch as God is just to all, why should we be unjust? As God has revived all, why should we be the cause of death? As God has given comfort to all, why should we be the means of discomfort? Is there a policy better than God's? Can humanity establish a plan superior to His plan? It is certain that no matter how keen humanity may be in the organization of plan or discovery of purpose, it will be inadequate as compared with God's,—for the policy of God is perfect. Therefore we must follow and emulate the policy of God. Just as God is kind to all, we must likewise be kind to all. It is certain that if we are kind to all, that will be most acceptable to God.

Second: The teaching of BAHĀ'U'LLĀH is that the Truth or Reality must be investigated, for the Reality of the divine religions is One, and when we investigate this Reality, all will find love and amity,—all will be united. Then we shall become kind and loving towards all because the foundation of this Reality is One. At most it is this: that some are sick, they must be treated; some are ignorant, they must be educated; some are infants, they must be reared. Is it meet for us to oppose or to detest the one who is sick, the one who is an infant, or the one who is immature? Rather is it not meet to be kind and gentle to him and to think of ways and means to remedy the situation. Therefore the human race, under no condition whatsoever, should exercise any prerogative save that of kindness, gentleness and humility.

Third: The teachings of BAHĀ'U'LLĀH show that religion must correspond with science. The fundamental principles of the Prophets are scientific, but the imitations which have appeared are opposed to science. If religion does not agree with science it is ignorance. For God has endowed man with reason in order that he may perceive the Reality. Among the things which are reasonable are the foundations of religion. God has granted us intelligence to perceive them. If they be opposed to reason and science, how could they be received and followed?

The Fourth teaching of BAHĀ'U'LLĀH is that religion must be conducive to love and unity. If religion be not the cause of love and unity among mankind,—if it be the cause of enmity, strife and bloodshed, non-religion is better than

religion. For God has made religion for love. If it be the cause of enmity and strife, surely the absence of religion is preferable.

Consider the time when His Holiness Moses appeared. The tribes of Israel were in a state of disunion. They were captives of the Pharaohs. His Holiness Moses gathered them together, and the divine law became the cause of fellowship among the people. The varying tribes of Israel became as one people; agreed and were united. Then they were rescued from bondage. They went to the Land of Promise; advanced in all degrees; developed sciences and arts; progressed along the lines of material civilization; increased in spiritual or divine civilization until the Solomonic sovereignty was founded by them. Therefore it is manifest that religion is the cause of unity, fellowship and progress among humanity. For the mission and function of the shepherd is to assemble the sheep and not to scatter them. Then His Holiness Christ appeared. He united the varying and divergent creeds and warring people of his time. He united the Greek and the Roman nations. He united the Egyptians and Assyrians; the Chaldeans and Phoenicians. These varying nations who were at constant warfare with each other, Christ united and caused them to agree. Therefore again it becomes evident that religion is for concord and unity. Likewise Mohammed appeared at a time when the peoples and tribes of Mesopotamia were divergent and in a state of utmost tribal warfare. Warfare was rampant among them. They killed each other, pillaged the property of one another and took captive wives and children. His Holiness Mohammed arose, united these divergent tribes, instituting among them a bond of the utmost fellowship, until they gave up warfare absolutely and established communities. The result was that the Arabian tribes freed themselves from the Persian yoke and Roman control and established an independent sovereignty, until the sciences and arts reached a high pitch in Andalusia and Spain, and the Saracen nation became famous throughout the world. Therefore it is proved once more that religion is the cause of fellowship and not the cause of enmity. If religion be the cause of enmity, surely its absence is preferable. For the Religion of God has no other purpose than amity, and the foundations of all religions are one. When His Holiness BAHĀ'U'LLĀH appeared in Persia, the utmost strife and rancor separated the various people and tribes of Persia to such an extent that two tribes would not associate in

one place. They would not partake of the same food. They would not drink of the same water. Association and intercourse were impossible among them. His Holiness BAHÁ'Ó-LLAH founded the oneness of humanity, and bound together the hearts of all these people with such a bond that they were united perfectly. He reestablished the prophetic foundations. He reformed all the former principles laid down by the Prophets. And it is hoped through His efforts that the East and West shall be so united that no trace of discord shall remain.

DR. HALL.

When Abraham Lincoln was asked why it was he did not belong to a church, he said, "When some church will write over its door simply this sentence, 'Thou shalt love the Lord thy God with all thy soul, with all thy strength and thy neighbor as thyself,' that church will I join with all my heart and all my soul." We have been trying to build that kind of church for one hundred years. Abdul-Baha is trying to build that church all over the world. Amen! more power to his voice!

ADDRESS BY ABDUL-BAHA AT GRACE METHODIST EPISCOPAL CHURCH, WEST 104TH ST., NEW YORK. REV. W. A. HUNSBERGER, D.D., FIRST VICE-PRESIDENT OF THE INTERNATIONAL PEACE FORUM PRESIDING: (CHRISTIAN F. REISURER, D.D., PASTOR), SUNDAY, MAY 12, 1912.

INTRODUCTION BY DR. HUNSBERGER.

THE sentiment voiced by General Grant at his first inauguration as President of the United States, and which stands forth in bold capitals over the magnificent tomb which bears his name on Riverside Drive;— the sentiment which has become historical, "Let Us Have Peace," is the sentiment to which we would as speakers of the evening give utterance. But a Peace more comprehensive is coming, the benign benefits of which are to be shared by all people, in that day which, we trust, is not far distant— notwithstanding wars and rumors of wars— in that day of which Tennyson sang in sentiment so familiar, "When war-drums shall thro' no longer and all battle flags be furled."

One hundred billion dollars have been spent by the nations of the world to maintain their armies and navies. In this most Christian of centuries, twenty-one million of lives have been sacrificed on the altar of the God of

War. But the prophecy of Isaiah shall be fulfilled and the time shall surely come when "nations shall know war no more."

I have the pleasure now of introducing the real speakers of the evening. In January of this present year, at a great Peace meeting in the City of Brooklyn, we had expected the first speaker, so highly honored in all lands of the earth, to be present with us, but for unexpected reasons, he found he could not come to America, and so turned away from London to the Far East. However, he was kind enough to send an autograph letter to me in the Persian language, which contained a special message to that meeting, along with an autograph photograph.

We were disappointed in his not being with us, but tonight we are especially favored—that this man so distinguished, this man who stands for conscience in a personified way, for the loftiest kind of courage that has enabled him to move in line with his convictions, is here with us, the first speaker of the evening. His Holiness Abdul-Baha Abbas, the great peace leader of the eastern world. I esteem it a great honor to introduce Abdul-Baha Abbas.

ADDRESS BY ABDUL-BAHA.

When we glance at history, we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious warfare, a warfare of races, or a war among the nations. All these wars have arisen from the ignorance of humanity, because of misunderstandings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the Divine Prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves. The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every Divine Shepherd has gathered together a certain flock which formerly had been scattered. Among the Shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward he took them over to the Holy Land. At a time when the Tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their

vices were replaced by virtues until they reached such a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a Divine Shepherd for He united the scattered tribes of Israel and gathered them together.

When the Messianic Star dawned, He declared, "I shall gather together the scattered tribes or flocks of Moses." He not only united the flock of Israel, nay rather, He was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of the utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore it is evident that the Divine religions are meant to create a bond of love among humanity, and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religion and religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease;—at such a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained. The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the Divine religions is for peace and not for strife, warfare and shedding of blood. Inasmuch as the foundation of the religions of God is one Reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a Reality, and Reality is One. The

fundamentals of the religions of God are one in Reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away. For Reality is One and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the fruits of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. The Oriental sheep would not look surprised and strange saying, "You belong to the Occident; whereas I belong to the Orient." They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming for man to observe them? Man is reasonable, has the manifestation of the Divine bestowals, the perceptive faculty, adoration, memory; and with all these Divine bestowals, shall he allow these racial ideas to change him;—one saying, "I am a German"; another, "I am a Frenchman"; a third, "I am an Englishman"? Through these superstitions shall he wage war? Is this becoming? God forbid! It is not at all. If the animal does not condescend to observe such lowering thoughts, shall man be willing to stoop to this level? Why should he fetter himself with such groundless imaginations and superstitions. They are purely imaginary.

As to war which has been caused by nativ-

ity;—the idea that this is an Eastern nativity, the other is a Western, this is Northern and that is Southern; this is likewise purely imaginary. The globe of this earth is one globe, and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God! we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United States government a fair government. Is it becoming for us to entertain anything but love for them, saying, "This land does not belong to us, this is not our nativity and because it is not our nativity it shall not be acceptable." This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this.

Consider what is taking place in Tripoli. How many of the poor are being killed, how much blood of the oppressed is shed upon both sides! How many children become fatherless: how many fathers lose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all?—nothing. Is it just, is it becoming for man to be so blood-thirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals. For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet, they fight. Even these ferocious animals are ferocious because of their necessary food; they are in need of ferocity. Without ferocity they will be bereft of food. But man does not need to exercise that sort of ferocity; his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannons. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind—toward these mothers who have so tenderly cared for their sons. How many nights have these mothers spent sleepless; how many days have they la-

bored from morning until evening nurturing their children until they reach maturity! How many of their kith and kin do these warring ones allow to be torn asunder in one day! What savagery! What ignorance! What greed! What enmity! What degradation, which even the ferocious animals do not understand! For the ferocious animal may tear to pieces one in a single day; the wolf, for instance, may carry away one sheep, but some unjust man kills one hundred thousand of his kind in a day, and glories in it, saying: "I am a great general; I am a great commander-in-chief, for in one day I have done away with one hundred thousand of my kind!" Consider how ignorant the human race is. If a man kills another man,—one single soul,—no matter what the cause may be,—he is at once pronounced a murderer, meets with capital punishment, or is put in prison for life. But the man who kills one hundred thousand of his kind is called a "Conqueror," a "Hero," a "Great General." If a man should commit the theft of one dollar he is called a thief and sent to the penitentiary; but if a general should pillage a whole country, they call him a great "Conqueror" of the highest heroism. "This is a hero!" "This is a conqueror of the world!" How ignorant man is! How low!

In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war; at all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each others lives. They considered the greatest glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed. At such a time as this His Holiness BAHÁ'U'LLAH appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind? Inasmuch as God is kind and merciful to all His creatures and manifests His care and goodwill to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all,

He would not have provided for all; He would not have created man; He would not have trained him. Now that He has created, provided for and preserved man, it is therefore evident that God is kind to all. Why then should man be unkind to man? This is the Divine policy. Shall we consider human policy to be better than the Divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with all humanity—so kindly, so lovingly—we must deal with each other. BAHÁ'Ó'LLAH declared the "Most Great Peace" and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject, which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated International Peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of International Peace the blood of twenty-thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the greatest efforts. They not only promulgate principle; they are people of action. Now you see the same people who were formerly at enmity and strife in far off Persia—people of various religions and denominations,—through the great teachings of BAHÁ'Ó'LLAH living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God. At most it is simply this: that some are still ignorant, they must be educated; some are sick, they must be treated; some are as children, they must be helped to reach the age of maturity. We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant; we must not reject anyone because he is sick; but we must treat

the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity. If a Divine religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together. Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection. We must will to build it. Then wealth is needed for its erection; simply thinking will not be sufficient. All of us know that International Peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition, and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the human foundation, and in all the countries of the world there are those who favor this issue. When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. If other nations should take such a step, everybody will misinterpret the motive. For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains; nor have you any need for territorial aggressiveness. Therefore if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by

humanity, "There was no other purpose than altruism and service to mankind." Therefore it is my hope that you may be the cause, and that you may hoist this banner—for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the "Most Great Peace," for the people are distressed because of the excessive and irreparable damage of war. Thousands of the farmers are taxed and expenses collected for war. Every year the tax increases and the people have come to their end. Just now you can say Europe is a battlefield; like ammunition ready for a spark; and one spark can set aflame the whole world. Before these complications and colossal events happen, take a step and prevent it. The foundations of all the Divine religions are peace and amity; but misunderstandings have crept into them. If these misunderstandings disappear, you will see that all the religious agencies will work for peace, and promulgate the oneness of human kind. For the

foundation of all is One Reality and Reality is not multiple or divisible. For example, His Holiness Moses founded this Reality; His Holiness Jesus hoisted the tent of Reality, and the light of this Reality shone forth in all the religions His Holiness BAHÁ'O'LLAH proclaimed this Reality and promulgated the "Most Great Peace." In the prison He rested not until He lighted this lamp in the East. Praise be to God! all the people who have accepted the teachings of BAHÁ'O'LLAH are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill; famous for the equity of her government and colossal undertakings—may she also become noted for the "Most Great Peace." Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.

CHICAGO NEWS NOTES

ON SATURDAY evening, August 10, the Bahais of Chicago became the guests of Abdul-Baha at a feast held in his name and through his love and bounty, at the home of Mr. and Mrs. George Lesch. Previous to this event, word had been received from Abdul-Baha to prepare this feast; also that he could not attend in person, but would send Mr. Howard MacNutt, of Brooklyn, N. Y., to be his representative. On the day of Mr. MacNutt's arrival—two days before the feast—the friends gathered at the home of Mrs. Corinne True to hear the message brought by him from the presence of Abdul-Baha. Needless to say that message was one of love and goodwill to all. Mr. MacNutt's splendid presentation of the fundamental teachings of the Revelation at this gathering—and also the next evening at the home of Miss Mary Lesch—was an excellent preparation for the descent of

the fragrances of the Kingdom of ABHA at this feast of Abdul-Baha. It was indeed a never-to-be forgotten gathering and an occasion of great rejoicing and happiness.

On Sunday evening, the 11th, the Chicago Assembly selected a "Spiritual Meeting" of nine, composed of men and women, whose service—according to the wish of Abdul-Baha—is, first, to promulgate the teachings of the Revelation, and, second, to attend to other matters necessary to the welfare of the assembly. Mr. MacNutt was present and gave an inspiring address.

Mr. and Mrs. William Addison, 1743 W. 96th St., Longwood, Ill., are the parents of a little daughter, born July 29th. Abdul-Baha gave the name of Zeevar, meaning, Adornment.



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"THE STAR OF THE EAST HAS RISEN IN THE WEST"

[Scene from Moving Picture of Abdul-Baha—see opposite page]

"In former times it was not possible for us to gather together in a meeting like this with such great love and affection, loving each other with heart and soul. Consider what the Power of BAHÁ'Ó'LLÁH has accomplished. Were it not for His Power, it would have been impossible to bring about such a gathering. We are all united here. We are all in perfect accord. We have one heart. We have one spirit. Praise be to God!"—
Uttered by Abdul-Baha at the time above scene was taken.

[Moving picture by Special Event Film Co., New York City.]

STAR OF THE WEST

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

Vol. III

Chicago (September 8, 1912) Eizzat

No. 10

TAKING OF THE MOVING PICTURE OF ABDUL-BAHA, THE CENTRE OF THE COVENANT.

BY J. G. GRUNDY AND H. MACNUTT

SHORTLY after Abdul-Baha arrived in New York City, a moving picture concern requested him to pose before their camera. He replied at once, "Khaili Khub ("Very good"). Some of the Bahai friends who were present were very much upset by the decision and hastened to inform him that his photograph would be scattered all over the country in moving picture houses and theatres. He replied, "Besyar Khub" ("Most good"). The result was that he appeared before the camera at the entrance of the Hotel Ansonia, for a very short film.

It was a wonderfully impressive sight, for, Abdul-Baha as he approached the camera, was exhorting BAHÁ'O'LLAH to bless this means for the spreading of the Heavenly Cause throughout the world.

Early in June we conceived the idea of an extended motion picture in which Abdul-Baha would appear in various scenes. He consented

at once, and made every effort—after several postponements on account of the weather—to have the picture completed. The response of the friends by subscription was most willing and generous. The picture was taken at the home of Mr. and Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y.

The first scene was somewhat curtailed by the fact that Abdul-Baha did not remain in focus, but hurried into the house, somewhat disarranging the scenario. This happened also in the fourth scene where he appears alone; we had hoped he would stand longer before the camera. Abdul-Baha seemed very much impressed by all the scenes, especially the final ensemble—his utterances coming forth with wonderful intensity and power. All these were never-to-be-forgotten scenes, but those who beheld his countenance in the final utterance of the "Glad-Tidings" will treasure the memory of it forever.



"The souls of little children are as mirrors upon which no dust has gathered."

Abdul-Baha's object in this motion picture is that it shall become an instrument for spreading the message of the Bahai Revelation throughout the world. From the negative secured he intends to take a number of films into the East—Egypt, Persia, India and other countries. The influence this will exert is beyond any power of estimation.

Furthermore, it is our intention—Abdul-Baha's consent having already been willingly given—to take a record of his voice on the Edison talking machine. This record will be heard in conjunction with the moving picture film and slides. Human power of invention can go no further in reproducing Abdul-Baha for the benefit of the coming generations. The greatest effect will be apparent in those coming years long after the Blessed Subject himself has passed from this earthly world. Consider what this means! The beloved friends one hundred years from now will be able to see the form, face, and actions of the Beloved Centre of the Covenant; and even more, listen to the actual tone of his voice speaking the words which the pictures so eloquently portray.

It is our hope and expectation that the exhibit of the moving picture of Abdul-Baha with its accessories, will become a most powerful instrument in this country for the spread-

ing of the Most Great Message of Peace and Unity. May all Heavenly blessings follow this earnest effort.

[On Sunday morning, August 11th, the Bahais of Chicago were privileged to see the moving picture of Abdul-Baha for the first time. The occasion was made doubly enjoyable through the presence of Mr. Howard MacNutt, who told how the picture was taken—the substance of which is incorporated in the foregoing. The film shown is owned by the STAR OF THE WEST.

An exhibition of the moving picture of Abdul-Baha with complete accessories was given at Golden Gate Theatre, W. 128th St., New York City, August 14th. Explanatory talks were given by Mr. MacNutt and Mr. Grundy, stereopticon slides were shown, making altogether an interesting program of over an hour.

Hearing of the moving picture film owned by the STAR OF THE WEST in Chicago, the Bahais of Muskegon, Fruitport (Mich.) and vicinity expressed a desire to see it. Through the efforts of Mrs. Corinne True, whose summer home is in Fruitport, and Mrs. Helene Bagg arrangements were made, and on Sunday morning, August 25th, it was exhibited in Muskegon. The showing of the picture, the presence of Miss Gertrude Bulkema, Mr. Albert R. Windust, and Mr. George Latimer, of Portland, Oregon—who had recently visited Abdul-Baha in Dublin, N. H.—was made the occasion of a happy outdoor Bahai gathering at Lake Michigan Park during the afternoon. Mr. Latimer read from notes taken while with Abdul-Baha, and addresses were made by the friends.—*The Editors.*]

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT 780 WEST END AVE., NEW YORK CITY (HOME OF MR. AND MRS. E. B. KINNEY), ON THE DAY OF HIS LANDING IN AMERICA, APRIL 11, 1912.

Stenographic Notes by Hooper Harris.

HOW are you? You are welcome. After arriving today, although tired, still I had the utmost longing and yearning to see you, and I could not resist this meeting. Now that I have met you and have seen you, all my fatigue is gone;—as your meeting is the cause of spiritual happiness, all physical fatigue has disappeared.

I was in Egypt and was not feeling well; but I wished to come to meet you in America, for I had the utmost longing and yearning to meet you in this land. My friends and associates came to me and said: "This is a

long trip, the sea is expansive, and you must stay here." But the more they insisted, the greater became my longing to take this trip. Some of those friends also were not feeling well. Nevertheless I have come to America to meet the friends of God. This will demonstrate to you how great my love is for you. To see you I have taken this long voyage. Although there were many troubles and vicissitudes, yet when I thought of the meeting with you, all these things vanished away.

In reality I am very much pleased with the City of New York. Its entrance, its wharves, the buildings and the broad avenues are all magnificent and beautiful. Truly I say it is a wonderful city. As New York has made wonderful progress in material civilization, I hope that spiritually it may also advance in the realm of God, so that the friends in this

city may become the cause of the illumination of America; that this city may become the city of love, and that the fragrances of God may spread from this place to all parts of the world. I have come for this. I pray for you, that you may become the manifestations of the love of BAHĀ'O'LLĀH, that each one of you may become like a clear crystal-line lamp and that the rays of the bounties of the Blessed Perfection may emanate from you to all parts of the world. This is my utmost aspiration.

It was a great, long trip. The more we traveled the greater seemed the extent of the sea. Although the weather was very fine and there was no storm, yet there seemed no end to the sea.

I am very, very happy to meet you all here today. Praise be to God! that your faces are shining with the love of BAHĀ'O'LLĀH. To behold your faces is the cause of spiritual happiness.

We have arranged that every day we will meet you at the homes of some of the friends in this city, and those places will be designated from day to day. I will go there, and the friends will be gathered there, so that I may meet them.

In the East the people were asking, "Why are you taking this long trip?" The people in Egypt were saying "You don't know how far America is from the East; your body cannot endure this long trip." When the time comes, my body can endure everything. My body has endured forty years of imprisonment, and so I can stand the utmost trials.

I hope to see you again, and now I will shake hands with each of you; and then I desire to leave you in peace. I was very tired today yet I came to see you all. Now I hope that you will all be happy, and God willing, I will meet you again and again in New York.

ADDRESS OF ABDUL-BAHA AT UNION MEETING OF ADVANCED THOUGHT CENTERS, CARNEGIE LYCEUM, NEW YORK, APRIL 14, 1912.

Notes by Mountfort Mills and Howard MacNutt.

I HAVE come from distant lands in order to visit the assemblies and meetings of this clime.

I am greatly pleased with what I see of the assemblies here, for I find in every meeting people gathered loving each other. The bond of union among them is evidenced in this assembly which the Power of God has brought together in faith, unity and concord, engaging in the development of the human world.

Just as here we have a large assemblage of people, men and women of all kinds gathered here collectively, likewise it is my hope that the whole world may be united in one gathering of love. Unity, the gathering of accord and union, is indicative of the loving power of God, for the Reality of Divinity is expressed. It is resplendent through the various bestowals of light upon humanity in this day.

That Divine Power is effulgent in endless images and pictures. The world of creation, or of humanity, is likened unto the earth. The Divine Power might well be likened to the sun. This sun has shone upon all humanity. In these endless images His will is reflected. Consider how all created beings are the recipients of the bounty of the same sun. At most the difference is that of degree, but the effulgence is one effulgence. It is the one light which is emanating from the sun.

All that exists in the world is being enlightened, so that all created objects are the recipients of the bounty of this sun. That expresses the oneness of the world of humanity.

There is no created being which is deprived of the bounty of the Divine Sun. The body politic, or the social unity of the world may be likened to an endless ocean and each member, each individual, is likened to a wave. These waves belong to the same ocean.

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply a difference of capacity and degree. A certain created object may be of stone. The stone would be a recipient only to a limited extent. Another created thing may be likened to a mirror wherein the sun is fully reflected; but upon both the same sun shines. At most, the important thing to do is to polish the mirrors of the hearts in order that they may become illumined, may become receptive of the light of the sun.

One heart you may find to be expressive of or to have reached the capacity of the polished mirror; another quite rusty, or covered over with dust and dross. Although the same sun is shining upon these, in one, the mirror which is polished, which is pure and sanctified, you will see the sun in its fullness, in its glory, in its power, with all its effulgence and majesty; but the mirror which is full of dross, which is rusted, is not capable of reflecting, though so far as the sun is concerned, it is shining thereon and it is not deprived.

Therefore, our duty lies in endeavors toward polishing the mirrors of our hearts that

perchance we may become reflective of that light, so that the Divine bounties may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when the oneness of humanity, when this human body-politic reaches a state of absolute unity, then the great effulgence of the Eternal Sun will make its fullest light and heat manifest. Therefore we must not make any distinctions between any individual members of the human family. We must not consider any soul as barren or deprived. At most our duty lies in educating, so that the Sun of the bestowal of God will become resplendent therein, and this is possible through the power of the oneness of humanity. The more among mankind love is expressed and the stronger the power of unity, the greater will be this revelation, for the greatest bestowal of God is love. That is the origin of all the bestowals of God. Until love takes possession of the heart, no other great or Divine bounty can be revealed in it.

All the prophets have striven to make love manifest in the hearts of men. His Holiness Jesus Christ endeavored to create this love in the hearts. He suffered all those difficulties, all those ordeals, that perchance the human heart might become the fountainhead of love. Therefore, we must strive with all our heart and with all our soul that this love may take possession of our hearts, so that all humanity, whether it be in the East or in the West may be connected through the great bond of this affection, for we are all the waves of one sea; we have come into being through the same bestowal, and we are recipients from the same center.

The lights which exist upon the earth are all acceptable; but the center of lights is the sun, and we must direct our gaze to the sun.

The Center, of the Sun, is God. The more we direct ourselves to this Center of Light, the greater will be our capacity.

In the Orient there were great differences. The various peoples hated each other. There was no association among them. The various and divergent sects were inimical toward one another. The different races were at constant warfare until about sixty years ago BAHÁ'O'LLAH appeared from the eastern horizon and He caused love and unity to exist among these various peoples. He united these peoples with this bond, and their former animosity and hatred passed away entirely. On the contrary, love and unity took their places. It was a dark world; it became radiant. A

new springtime from a new Sun appeared through Him; and through this new springtime there appeared beautiful meadows and pleasant prairies; variegated flowers of inner significance bloomed, and the good fruits of the Kingdom of God became manifest.

I have come here with this mission; that through your endeavors, through your heavenly morals, through your earnest efforts, there may be accomplished a bond of unity between the East and the West; that a perfect bond may be established, so that the bestowals of God may surround all; so that all of you may be seen to be parts of the same tree, and that is the tree of the human family. All mankind may be likened to the branches, the twigs, the blossoms and the fruits of that tree.

The favors of God are endless. The infinite bounties of God have encompassed the whole world. We must emulate the bounties of God; and just as the bounties of God, the bounty of life, for instance, encompasses and surrounds all, so likewise we must become connected together so that each may be a part of the whole.

Consider; we plant a seed. Therefrom appears a whole tree, and from each seed of this tree another tree can be produced; therefore the part is expressive of the whole, for this grain, this seed, was part of the tree, but therein potentially was the whole tree. So each one of us may become expressive or representative of all the bounties of life. This is the unity of the world of humanity. This is the bestowal of God. This is the happiness of the human world, and this is the manifestation of the Divine favor.

ADDRESS OF ABDUL-BAHA AT A GATHERING OF THE BAHAI FRIENDS OF NEW JERSEY AT HOTEL ANSONIA, NEW YORK CITY, TUESDAY EVENING, APRIL 16, 1912.

From Stenographic Notes.

SOULS from the East and from the West have been brought to this spot through the power of the Holy Spirit. It is impossible to bring about such a gathering through material means. Such a meeting has never been established in New York, that people coming from the farthest corner of the earth to this country are associated with the people of America in the utmost love and unity. This is only through the power of God. When His Highness the Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bonds of love between the various nations and differ-

ent communities, He cemented together the sciences of Rome and the greatness of Greece. He also brought and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love, accord and agreement between these nations but His Highness the Christ, through the Divine power, established this condition among the children of men.

Now a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident! His Highness BAHÁ'O'LLAH, through the power of heaven, has established union between the East and the West. Ere long we shall know that the East and the West are cemented together with the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of the earth. No nation like Persia will be left. America will be known only in name; Germany also; France, England, Turkey, Arabia—all these various nations will be welded together in unity. When they ask the people of these various nations in the future, "To which nationality do you belong?" the answer will be "To the nationality of human beings. I am living under the shadow of BAHÁ'O'LLAH. I am the servant of BAHÁ'O'LLAH. I belong to the army of the 'Most Great Peace.'" The people in the future will not say, "I belong to the nation of England, France or Persia." All of them will become citizens of one nation. All of them will be considered one family, all will belong to one country and these warfares and strifes will pass away.

His Highness BAHÁ'O'LLAH appeared in a country which was the center of prejudice. In that country were many different communities. There were many religious sects and denominations. The greatest animosity of the past existed among these people. They were ready to kill each other. They considered the killing of others who did not believe as they did a great act of worship. His Highness BAHÁ'O'LLAH established such a unity and agreement between these various communities that the greatest love and amity are now witnessed among them.

Today the Bahais of the East are longing with the greatest desire to see you face to face. Their highest hope, their greatest aspiration, is that the day may come when they will be gathered together in an assembly with you. Consider well the power that made this great change.

Today the human world is sick. To heal this sick body of the world will need the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination is love. Its happiness consists in the acquirement of the perfections of this world. I hope and trust that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power, attain to a great and wonderful source of energy so that the foundations of the unity of the world of men may establish the "Most Great Peace." May the love of God from this city, from this meeting, be spread to all the surrounding countries. Nay, may America become the center of spiritual enlightenment and all the world receive this great heavenly blessing. For America has developed wonderful capabilities and powers. The capabilities of the people in this country are greater than other nations. It is true that the people have perfected a most wonderful material civilization. I hope that the spiritual forces may likewise animate this great body. May the inhabitants of this country become like angels of heaven with faces turned towards God. May all of them become the servants of the Great One. May they rise from the perfections of materialism to such a height that heavenly illumination may emanate from this center to all the countries of the world.

The Divine Jerusalem has come down from heaven. The bride of Zion has appeared. The voice of the Kingdom of God has been raised. I hope that you may attain great capacity and magnetism in this realm of might and power,—that you may manifest wonderful energy and accomplishment,—for God is your Assister and your Helper. The breath of the Holy Spirit is your comforter and the angels of heaven surround you. I desire this power for you. Rest assured that these benefits are surrounding you.

TALK BY ABDUL-BAHA AT 261 WEST 139TH ST., NEW YORK CITY (HOME OF MR. AND MRS. ARTHUR P. DODGE), APRIL 16, 1912.

Notes by Miss Juliet Thompson.

QUESTION—Shall we have a temporary Mashrak-el-Azkar?

Abdul-Baha—In those places where they have no Mashrak-el-Azkar they rent a house and call it by that name. Today the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so impor-

tant? Because it has become known throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar.

The matter of the Mashrak-el-Azkar does not depend upon personal endeavor,—it needs united endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention upon that place. There was no personality anywhere. And thus they were able to build.

Question—Those who assume the direction of Bahai affairs are often criticized. If a man has a superior intellect, should he come down to the station of those who are less capable?

Abdul-Baha—Capacity and privilege in this Cause are intrinsic. Whosoever has a greater power of speech, whosoever has a greater power of attraction, whosoever has a greater sincerity, will advance, no matter what happens. In other movements, positions are like public offices; but in this Cause the people advance because of their innate qualities;—because their works echo in the hearts of men.

In Persia there are many Bahais who are the center of all the friends. When the friends of God find that a soul has arisen to serve the Cause in sincerity, they accept him with heart and soul. They do not doubt him; they believe in what he says and consider that to believe in what he says is to believe in and to obey God. It is true that all souls are not equal. Some souls are in high stations of exaltation,—in the vanguard of the army; some are in the second rank. This is an innate Cause. The friends of God must have utmost consideration for those souls who are sincere and endeavoring to serve in the Cause.

For example, when we see a man doing public service, we must have consideration for him; if he gives a good address, we must praise him; if he makes wise suggestions, and if good intentions appear from him, we must have for him the greatest consideration.

I will relate to you a story, the conclusion of which you will understand: After the appearance of the Bab, the disciple who succeeded Him was called "Bab-el-Bab." He was almost worshipped. When His Highness the Bab had passed away, all hearts turned to Bab-el-Bab. While His Highness Bab-el-Bab was traveling with three hundred and sixty staunch believers, His Highness Khudus, who was another great teacher, was as his

disciple,—like his servant. While Bab-el-Bab sat, Khudus always stood before him. But one day there came a great change. Khudus was found sitting and Bab-el-Bab standing before him. All were astonished. Then His Highness Bab-el-Bab, addressing the people, said: "I did not before know the station of Khudus. Tonight I realize that I am less than the dust of his feet." Later he sacrificed his life in the path of Khudus.

The believers in this city must have the utmost consideration for each other. None must try to precede the other. Those souls who are distinguished among the friends must receive due consideration.

Question—Does not this distinction come about naturally when one is severed, and is it not a spiritual distinction rather than intellectual?

Abdul-Baha—Distinction* is good—all distinctions are good—distinction of intellect—distinction of sincerity—all; because distinction means development.

Question—Is not distinction dangerous for the individual?

Abdul-Baha (laughing)—All people are in danger. Man, in whatsoever degree he chances to be, is in danger. Can you single out a man who is beyond danger?

We are all servants of the One Threshold. These remarks are unnecessary. We must serve this Threshold. This is truth. We must love each other perfectly. If we are in such a state, the confirmations of God will reach us. If other discussions creep in, there will be a cessation of confirmation. Service must be rendered to this Threshold. The Blessed Perfection BAHÁ'ÓLLAH has trained us that we may pass our time in the discussion of things spiritual; that is ideal. We must be engaged in things conducive to the onward growth of man. Hence we must pray that He may accept us at His Threshold; that He may preserve us; that He may usher us into His Kingdom. This is praiseworthy. This is essential.

Question—Suppose you reason out something, and your reason tells you it is true? In the "Seven Valleys" it is said that when the "fire of Love becomes ablaze, the harvest of reason is consumed." How is this?

Abdul-Baha—That is not to be taken literally. It has an inner meaning. It refers to ordinary reasoning. For example: a soul in Persia who became a believer endangered his very life. Now, what would the ordinary

*DISTINCTION, see page 17.—ED.

intellect say? Preserve your life! Preserve your property! But he who is set on fire with God's love will forego all possessions. On such occasions his actions appear insane; but he is in a sacrificial state. Honor, glory, everything pertaining to himself, is sacrificed. BAHĀ'O'LLĀH means that the harvest of reason becomes consumed by the fire of faith. In such a state a man appears insane. Those who see him under such circumstances would say: "Here is a man who has good position, who has honor, affluence, influence,—a man of competence, and he has sacrificed all of these in the path of some mysterious thing!"

Question—What are the "seventy-two degrees of insanity" spoken of by BAHĀ'O'LLĀH?

Answer—One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station. Et cetera [ended Abdul-Baha, laughing], et cetera, et cetera. Each one of these is a distinct insanity!

TALK GIVEN BY ABDUL-BAHA AT 780 WEST END AVENUE, NEW YORK CITY (HOME OF MR AND MRS. E. B. KINNEY), APRIL 17, 1912.

Notes by John G. Grundy.

IN the Holy Books it is recorded that when the Sun of Truth dawns it will appear in the East and its Light will be reflected in the West. Already its dawning has taken place in the East and its signs are appearing in the West. Its illumination shall spread rapidly and widely in the Occident. That Sun of Truth has risen in Persia and its effulgence is now manifest here in America. This is the greatest proof of its appearance in the horizon of the world, as recorded in the Heavenly Books. Praise be to God! that which is prophesied in the Holy Books has been fulfilled.

On Sunday last, at Carnegie Hall, the revered soul who introduced Abdul-Baha gave voice to the statement that according to tradition demons would appear from the land of the sun-rising, but now we find angels appearing instead. At the time this statement was made a reply was not possible, but today we will speak of it. The great Spiritual Lights have appeared only in the East. The Blessed Perfection BAHĀ'O'LLĀH appeared in the East. His Holiness Jesus Christ dawned on the horizon of the East. Moses, Aaron, Joseph and all the Israelitish prophets such as Jeremiah, Ezekiel, Isaiah and others, appeared from the Orient. The Lights of

Mohammed and the Bab shone from the East. The Eastern horizon has been flooded with the effulgence of these great Lights, and only from the East have they risen to shine upon the West. Now, praise be to God! you are living in the dawn of a cycle when the Sun of Truth is again shining forth from the East, illumining all regions.

The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another, thorns and thistles. Each plot receives the bounty of the sunshine, but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and Divine susceptibility in order that the merciful Bounty of the Sun of Truth intended for this age and time in which we are living, may reflect from us as light from pure crystals.

The Bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the Lights of the Sun of Truth. Be like a well cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is my hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the Divine showers of the Bounties of the Blessed Perfection may descend and the zephyrs of this Divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the Heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the Divine Cultivator who has nourished them. Day by day become more closely attracted in order that the Love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

As difference in degree of capacity exists among human souls; as difference in capability is found,—therefore individualities will differ one from another. But in reality this is a cause of unity and not of discord and enmity. If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore, although we are of different individualities, different in ideas, and of various fragrances, let us strive like flowers of the same Divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same Light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea; trees of one forest, growing in the utmost love, agreement and unity.

If you attain to such a capacity of love and unity, the Blessed Perfection will shower infinite graces of the Spiritual Kingdom upon you, guide, protect and preserve you under the shadow of His Word, increase your happiness in this world and uphold you through all difficulties. Therefore it is my hope that day by day you will become more and more effulgent in the horizon of Heaven, advance nearer and nearer toward the Kingdom of EL-ABHA, attain greater and greater bounties of the Blessed Perfection. I am joyful, for I perceive the evidences of great love among you. I go to Chicago, and when I return I hope that love will have become infinite. Then will it be an eternal joy to me and the friends in the Orient.

TALK BY ABDUL-BAHA AT HOTEL ANSONIA,
NEW YORK CITY, APRIL 17, 1912.

From Notes by Howard MacNutt.

DURING my visit to London and Paris last year, I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair;—therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun;—I see flowers

upon this table;—I smell their fragrance;—I hear sounds outside, etc., etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever;—for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans, the criterion of knowledge was Reason—that whatever is provable and acceptable by Reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians, that traditions and interpretations constitute the basis of human knowing. There is still another,—a fourth criterion, upheld by religionists and metaphysicians, who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly, then, these four criterions, according to the declarations of men, are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth—Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror, you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water, but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one torch. We behold a shadow moving upon the ground, but it has no material existence, no substance. In deserts, the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far North other deceptive phenomena appear to baffle human vision. Sometimes three or four suns, called by scientists "mock suns," will be shining at the same time, whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived

and we are unable to separate that which is reality from that which is not.

As to the second criterion—Reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If Reason is the perfect standard and criterion of knowledge, why are opinions at variance, and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists, continually disprove and reject the conclusions of the ancients;—nothing is fixed, nothing final;—everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future, much that is announced and accepted as true now will be rejected and disproved. And so it will continue to be ad infinitum.

When we consider the third criterion—Traditions—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God, the faculty of comprehension by which we form conclusions is Reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is Inspiration, through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are Satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we know whether we are following inspiration from God or Satanic promptings of the human

soul? Briefly, the point is, that in the human material world of phenomena, these four are the only existing criterions or avenues of knowledge, and all of them are wrong and faulty. What then remains? How shall we attain the Reality of Knowledge? By the breaths and promptings of the Holy Spirit, which is light and knowledge Itself. Through It the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criterions are faulty and defective, but the Divine Standard of Knowledge is infallible. Therefore man is not justified in saying, "I know because I perceive through my senses,—or I know because it is proved through my faculty of reason,—or I know because it is according to tradition and interpretation of the Holy Book,—or I know because I am inspired." All human standard of criterion is faulty, finite.

TALK GIVEN BY ABDUL-BAHA AT 227 RIVERSIDE DRIVE, NEW YORK CITY, MAY 11, 1912.

Notes by John G. Grundy.

IT is just three weeks that we have been away from the New York friends, yet so great has been the longing to see you that it seems like three months. We have had no rest by day or night since we left you;—either traveling, moving about or speaking;—yet it was all so pleasantly done;—and we have been most happy. Praise be to God! Everywhere and all the time it has been "harakat," "harakat," "harakat" ("motion," "motion," "motion").

The friends in America are very good. All the people we have met here are very good. They are polite, not antagonistic, although inquisitive. A small minority of them are prejudiced, yet even these have their good points. The American people have a real love for progressiveness. They are not content to stand still. They are most energetic and progressive. When you see a tree which is growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.

The questions asked us have been opportune and to the point. The answers we gave have not been used for altercation and argument. We met savants and learned men and satisfied them with our explanations. Important people expressed their satisfaction and pleasure at our replies to their inquiries. In

brief, it would be difficult to find, in the aggregate of people we met, any one who was dissatisfied. Some scholastic minds aimed only at fruitless discussion. In Chicago we met two clergymen,—delivering an address at the church of one, and having dinner with the other. Both manifested great love. Likewise among all the people we met, not a single soul arose in opposition or went away disappointed.

Yesterday we met a group of important people. One prominent in political circles came with a Justice of the Supreme Court. There were many ladies of the Diplomatic Circle present. After we had spoken, the politician referred to raised the point that the foundation of all religions, from time immemorial, had been peace, unity and accord,—principles conducive to fellowship and unification,—yet Jesus, he declared, “had been the cause of discord and strife and not a factor in the cause of unity.” “Therefore,” he said, “I cannot accept your statements and explanations of religious betterment.” When we elucidated further, he said: “What you state may cause me to change my views and accept.” During this time the Justice was sitting silent, saying nothing. Fearing he might have some feeling of dissatisfaction, we asked him if anything presented had been objectionable to his opinions. He replied: “Not at all! Not at all! It’s all right! It’s all right!” This is the characteristic expression of the Occident,—“All right! All right!”

There were also present at this meeting several Cabinet officers, United States Senators, many from the Foreign Diplomatic Service, Army and Navy officials, and other high dignitaries. The servant of God, Mrs. Parsons, endured much trouble, but was always active and energetic in service, inviting important and influential people to the gatherings, etc. We spoke to all from their own standpoints, with most satisfactory results,—working day and night, so there was very little time for individual and private interviews.

In Washington, too, we called together a meeting of the colored and white people. The attendance was very large, the colored people predominating. At our second gathering this was reversed, but at the third meeting we were unable to say which color predominated. These meetings were a great practical lesson upon the unity of colors and races in the Bahai teaching.

We said in part: “The black man must ever be grateful toward the white man, for

the white man has manifested great manliness, courage and self-sacrifice in behalf of the colored race. Four years he fought their cause, enduring great hardships, sacrificing life, family, treasure,—all for his black brother, until the great war ended in the proclamation of freedom. By this effort and accomplishment, the black race throughout the world,—in all countries,—was benefited and influenced. Had this not been accomplished, there would be no liberty for the black man in Africa today. Therefore the black man everywhere should be grateful, for no greater evidence of humanism and manliness could be shown than the white man has displayed. If the colored people of the United States should forget this sacrifice, this zeal and manhood on the part of the whites, no ingratitude could be greater or more censurable. If they should see the black people of Africa today, in their native wretched state, then would the contrast between their state and the condition in the Orient be apparent and the fact clearly evident that the black man of the West enjoys incomparable advantages. The comfort and civilization under which you live is owing to the white man’s efforts and sacrifice. Had this sacrifice not been made, you would still be in the bonds and chains of slavery, scarcely lifted out of your aboriginal condition. Therefore always show forth your gratitude to the white man. Eventually all differences will disappear and you will completely win his friendship.

“God makes no distinction between the white and black. If the hearts are pure, both are acceptable before Him. God is no respecter of persons on account of their color or race. All colors are acceptable to Him, be they white, black or yellow. Inasmuch as from the standpoint of humanity both were created in the image of God, we must bring ourselves to realize that both are as one and both embody the Divine possibilities in humanity.

“If you go into a garden and find all the flowers uniform in form, color and perfume; if you find them all white, all yellow, or all red,—is that better than to behold them variegated, many-colored, different? It is the difference among them which lends charm to the garden. Variety lends adornment and the effect of decoration. In a flock of doves, some are white, some black, red, blue,—yet they make no distinction among themselves. All are doves, no matter what the color.

“This variety in forms and colors which is visible in all the kingdoms is according to

creative wisdom and has Divine intention. Yet whether the creatures be all alike or all different should not be the occasion of strife and quarreling among them. Why then should the human creature, man, find cause for discord in the color or race of his fellow-creature? No educated or illumined mind will allow that this differentiation and discord should exist or that there is any ground for it.

"The whites should likewise be kind and just to the colored people.

"Thus will the world of humanity become like one great flower garden, variegated and multi-colored,—each rivaling the other only in the virtues and graces which are spiritual."

TALK GIVEN BY ABDUL-BAHA AT 780 WEST
END AVENUE, NEW YORK CITY (HOME OF
MR. AND MRS. E. B. KINNEY), MAY 29,
1912.

Notes by Howard MacNutt.

THE Divine Manifestations have been iconoclastic in their teachings. Each of them has summoned mankind anew to the fundamental Oneness of God. Each one has proclaimed the Oneness of Humanity. The essential teaching of His Holiness Moses was the Law of Sinai,—the Ten Commandments. In His Holiness Christ were again revealed the commands of the One God and precepts of human action. In His Holiness Mohammed, although the circle was larger, the intention of His teaching was to uplift and unify humanity in the knowledge of the One God. In His Holiness the Bab the circle was again very much enlarged, but the essential teaching was the same. The Books of His Holiness BAHÁ'ÓLLAH number more than one hundred. Each one is an evident proof; each one is sufficient for mankind; each one from foundation to apex proclaims the essential Unity of God and humanity, the Love of God, abolition of war and the Divine standard of peace. Each one also inculcates Divine morality, the manifestation of lordly graces;—in every word a book of meanings. For the Word of God is collective Wisdom, absolute Knowledge and certain Truth.

Consider in the Gospels the statement recorded in the first chapter of the Book of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This is a brief statement, but replete with greatest meanings. Its applications are illimitable and beyond the power of books or

words to contain and express. Heretofore the doctors of theology have not expounded it, but have restricted it to Jesus as "The Word made flesh," the separation of Jesus from God the Father, and His descent upon the earth. In this way the individualized separation of the Godhead came to be taught.

The essential Oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word? In the universe of creation, all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideas, as for instance, "a," "b," etc. Likewise all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore as Christ conveyed the perfect meaning of Divine Reality and embodied independent significance, He was the Word. He was as the station of Reality compared to the station of metaphor. There is no intrinsic meaning to the leaves of a book, but the thought they convey leads you to reflect upon the reality.

The Reality of Jesus was the perfect meaning—the Christhood stationed in Him, which in the Holy Books is symbolized as the Word.

"The Word was with God." The Christhood means not the body of Jesus, but the perfection of Divine virtues manifest in Him. Therefore it is written, "He is God." This does not imply separation from God,—just as it is not possible to separate the rays of the sun from the sun. The Reality of Christ was the embodiment of Divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that Court of Sanctity are one; there is no multiplicity or division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings;—each one a thousand and more.

The Tablets of BAHÁ'ÓLLAH are many; the precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry—astronomy, biology, medicine, etc., etc. In Kitab-el-Ighan He has given expositions of the meanings of the Gospel and other Heavenly Books. He wrote lengthy tablets upon civilization, sociology and government. Every subject is considered. They are matchless in beauty and profundity. Even His enemies acknowledge

the greatness of BAHÁ'O'LLAH, saying He was the miracle of humanity. This was their confession, although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Mohammedans, who denied His claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a Manifestation of God, yet his miracles are as great as the sun." Mirza Abul Fazl has mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the "miracle of mankind,"—that He "walked in a special pathway of knowledge" and was "peerless in personality." His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon "Medicine" if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of BAHÁ'O'LLAH are the Oneness of God and Unity of Mankind. This is the bond of union among Bahais all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, "Ye are the salt of the earth; if the salt has lost its savour, wherewith shall it be salted?" This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we likewise bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor,—yea, even our lives for each other. Then will it be proved that we have acted according to the Teachings of God;—that we have been real believers in the Oneness of God and Unity of Mankind.

TALK BY ABDUL-BAHA AT 309 W. 78TH STREET,
NEW YORK CITY, JUNE 8, 1912.

Notes by John G. Grundy.

THE Body-Politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe however until he has made the diagnosis. The disease which afflicts the Body-Politic is lack of love and absence of altruism. In the hearts of men

no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and Unity are the needs of the Body-Politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the Power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the Body-Politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the Divine Bounties and Spiritual Bestowals which have descended from God in this Day for that purpose. This is an exigency of the times, and the Divine remedy has been provided. For the spiritual teachings of the Religion of God can alone create this love, unity and accord in human hearts.

Therefore hold to these heavenly agencies which God has provided, so that through the Love of God, this soul bond may be established, this heart attachment realized, and the light of the Reality of Unity be reflected from you throughout the universe. If we do not hold fast to these Divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His Bounties,—illumine our eyes to witness His great Guidance,—attune our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose.

TALK GIVEN BY ABDUL-BAHA AT 780 WEST
END AVE., NEW YORK CITY (OPEN COM-
MITTEE MEETING), JUNE 11, 1912.

Notes by Howard MacNutt.

THIS is in reality a goodly meeting. My hope is that the meeting in New York shall become what it should be, for a Bahai Assembly must be as a meeting of the Supreme Concourse. When you assemble together you must acquire the Lights of the Supreme Kingdom. Let your hearts be as mirrors reflecting the radiance of the Sun of Reality. Every bosom of the bosoms must be a telegraphic station; one terminus of the wire in the bosom of each soul and the other in the Supreme Concourse, so that inspiration may descend from the Kingdom of ABHA and

right things be discussed. Then will opinions coincide with Reality; day by day there will be general development and each meeting become better, more radiant and more spiritual. This attainment is conditioned upon perfect unity and agreement. The more you realize of agreement and love, the more the Confirmations of God and the help of the Blessed Perfection will descend to assist you. May this be a Divine meeting and boundless bestowals come down upon you. Strive with heart and very life that day by day agreement and unity may increase. In discussions look toward the Reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the Reality with the greatest love and agreement. Consult together upon every matter and when one presents an exposition of Reality, that shall be acceptable to all. Then will unity and spirituality increase among you, your illumination will be greater, your happiness and joy more abundant and you will draw nearer and nearer to the Kingdom of God.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JUNE 12, 1912.

Notes by Mary J. MacNutt.

YOU are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you thank God a thousand times with every breath it is not sufficient, because God has created and trained you. He has protected you from every affliction and prepared for you every gift and bestowal. Consider what a kind Father He is! He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born we beheld that He has prepared everything for our comfort, without any question on our part. Without our asking, He has given us a kind father and a compassionate mother; He has given us two springs of salubrious milk; He has given us pure climate; He has given us water, the gentle breeze wafting over us, the sun shining above our heads. In brief, He has provided for us all the necessities of life, although before our birth we did not ask for any of these great gifts.

With pure mercy and bounty He has prepared for us this great table. This is a mercy which precedes asking. There is another kind of mercy which is realized after questioning and supplication. He has bestowed both mercies upon us—without asking and with supplication. He has created us in this radiant century,—a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to fifty centuries of the past. This is true from every standpoint. This is the century of science; this is the century of inventions, discoveries and universal laws. This is the century of the revelation of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age. Furthermore, you have listened to the call of BAHÁ'O'LLAH. Your nostrils are perfumed with the breezes of the Paradise of ABHA. You have caught glimpses of the Light from the horizon of the Orient. Asleep you were; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the Love of God. You have attained to the Knowledge of God. This is the most great bestowal of God. This is the Breath of the Holy Spirit, and this consists of faith and assurance. This life eternal is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this Bounty and engage your time in mentioning and thanking the True One. You must live in the utmost happiness. If any trouble or vicissitude comes into your lives,—if your heart is depressed on account of health, livelihood or vocation,—let not these things affect you. These things should not cause unhappiness, for BAHÁ'O'LLAH has brought you Divine happiness. Heavenly food has He prepared for you; eternal bounty has He destined for you; everlasting Glory has he bestowed upon you. Therefore these glad-tidings should cause you to soar in the atmosphere of joy forever and ever. You must render thanks unto God forever, so that the confirmations of God may encircle you all.

(Continued on page seventeen)

STAR OF THE WEST

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Vol. III

Chicago (September 8, 1912) Eizzat

No. 10

OUTLINE OF THE BAHAI CALENDAR.

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

The first day of each Bahai month falls as follows:

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

(*Month of fasting.*)

The following days and seasons are observed by the Bahais:

The Feast of Nauroos—the Bahai New Year—March 21st.

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

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

The Anniversary of the Departure of BAHAI'OLLAH—May 28th. (1892).

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

The Anniversary of the Birth of BAHAI'OLLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 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 or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE TRUMPET CALL: "LIFE" OR "DEATH"—WHICH?

ALTHOUGH the STAR OF THE WEST has published only a portion of the Addresses of Abdul-Baha delivered in America, it must be evident to many that he is talking upon every subject necessary to the investigation and acceptance of the Reality of Religion, both scientifically and spiritually.

That all may be alive to the truth of this statement when reading forthcoming Addresses in the STAR OF THE WEST—for there are many forthcoming—and realize the importance of the matter, we respectfully direct the attention of the friends to the following:

Previous to Abdul-Baha's recent decision to journey to the Pacific Coast, and during his return visit to New York City, in answer to a question from one of the friends, he gave the impression that he would not go west again and would depart in one month for the Orient. When it was remarked that this would disappoint a great many people [we quote the letter received by us], "he replied that he had talked on every subject, from the scientific as well as psychological basis and that he breathed on the souls and spirits of all the Bahais in such a way that had it been upon bone, it would have taken on flesh (meaning, as I understood it, that he had given really life-giving spirit) and that if their souls were not on fire now, verily they were dead—just as a tree which is not green and does not show forth any signs of life though the most nourishing life-giving rains are pouring down upon it, and the fresh spring breezes blowing down upon it. In all this he seemed to say that he had done all that he could do and now it lay upon those whom he had blessed to do the rest. If they were not awakened after all this, then, verily, they were as dead and dried up."

THE EDITORS.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 15, 1912.

Notes by Howard MacNutt.

I HAVE made you wait for awhile, but as I was tired I slept a little. While I was sleeping I was conversing with you as though speaking at the top of my voice. Then through the effect of my own voice I awoke. As I awoke, one word was upon my lips,—the word "Distinction." So I will speak to you upon that subject this morning.

When we look upon the world of existence we realize that all material things have a common bond; and yet, on the other hand, there are certain points of distinction between them. For instance, all earthy objects have common bodily ties. The minerals, vegetables and animals all have elemental bodies in common with each other. Likewise all have place in the order of creation. This is the common tie or point of contact between them. All of them are composed of material substance; all have body and form. This is their common connection or point of contact. All of them pass through the process of composition and decomposition; the law of change affects all. This is a natural law to the operation of which all are subject. This law is ruling throughout creation and constitutes a common bond of connection among created things. But at the same time there are certain distinguishing features between these objects. For instance between the mineral and vegetable, the vegetable and animal, the animal and human, points of distinction exist which are unmistakable and significant. Likewise, there are distinctions between kinds and species of each kingdom. When we consider the mineral kingdom in detail, for instance, we observe not only points of similarity between objects but points of distinction as well. Some are immovable bodies, some hard and solid, some have the power of expansion and contraction; some are liquid like water, some are gaseous like air; some have weight, others, like fire and electricity, have not. So there are many points of distinction among these kinds of elements.

In the vegetable kingdom also we observe distinction between the various sorts and species of organisms. Each has its own form, color and fragrance. In the animal kingdom the same law rules, as many distinctions in form, color and function are

noticeable. It is the same in the human kingdom. From the standpoint of color there are white, black, yellow and red people; from the standpoint of physiognomy there is a great deal of difference and distinction among races. The Asian, African and American have different physiognomies; the men of the North and men of the South are very different in type and features. From an economic standpoint, in the law of living there is a great deal of difference. Some are poor, others wealthy; some are wise, others ignorant; some patient and serene, some impatient and excitable; some are prone to justice, others practice injustice and oppression; some are meek, others arrogant. In brief, there are many points of distinction among humankind.

I desire you for distinction. The Bahais must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting International Peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

ADDRESS BY ABDUL-BAHA AT 935 EASTERN PARKWAY, BROOKLYN, N. Y. (HOME OF MR. AND MRS. HOWARD MACNUTT), SUNDAY, JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

THIS is a good gathering, a very good gathering. It is a meeting of the maid-servants of the Merciful and beloved of God. Such gatherings take place in this world. Whenever they have taken place, the results

have been very great. They have caused an effect in the world of hearts and minds. Wherever in the night a lamp is lighted, naturally people are attracted to that light and gather around it. When there is a gathering in the evening in any place it is indicative of the fact that the light has been lighted there. There are lamps the light of which is limited. There are Lamps the light of which is unlimited. There are lamps which illumine small places. There are Lamps which illumine the horizons. The Lamp of the Guidance of God, wherever lighted, has illumined the horizons. Praise be to God! in this country the lamp of the guidance of God has been lighted and day by day its light is becoming more and more resplendent and this splendor is becoming more and more widespread. Now this is not known, but later its traces will become evident. Consider how in the days of His Holiness Christ the light of guidance brightened twelve hearts. Twelve hearts were illumined by that light and how limited it seemed; but how spacious it became for it illumined the world! You are not a great body of people, but because the lamp of guidance has been lighted in your hearts the effects will be wonderful in the years to come. It is evident and manifest that the world shall be illumined; therefore you must thank God—that praise be to God!—through His favor and grace the lamp of the Most Great Guidance has been ignited in your hearts and He has summoned you to His Kingdom. He has caused the call of the Supreme Concurrence to reach your ears. The doors of heaven have been opened unto you. The Sun of Reality has shone upon you, the Cloud of Mercy is pouring down and the Breezes of Providence have blown towards you. Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. Without capacity and readiness the Divine bestowals will not become manifest and evident. No matter how much the cloud may rain, the sun may shine, the breezes may blow—the land of sterility will give no verdure. The ground which is pure and free from thorns and thistles receives and produces through the rain of the Cloud of Mercy. No matter how much the sun shines it will have no effect upon the black rock, but in a pure and polished mirror its lights become resplendent. Therefore we must obtain capacity in order that the signs of Mercy of the Lord may become revealed. We must endeavor to make the soil of the hearts free from these useless weeds and sanctified from the thorns

of waste thoughts, in order that the Cloud of Mercy may bestow its power upon them. The doors of God are open, but there is need for readiness. The ocean of Providence is surging but we must be able to swim. The bestowals of God are descending from the heaven of grace but capacity is necessary. The fountain of Providence is gushing forth but we must have thirst. Unless there be thirst, the salubrious water will not assuage. Unless a soul is hungry the delicious foods of God will not appeal. Unless the eyes are perceptive the lights of the sun will not be witnessed. Until the nostrils are pure the fragrance of the rose garden will not be inhaled. Unless the heart be longing, the favors of the Lord will not become evident. Unless a melodious tune is given forth, the ears of the hearers will not be rejoiced. Therefore we must endeavor day and night to purify the hearts from every dross, sanctify the souls from every fetter and become free from the discords of the world of humanity. Thus the Divine bestowals in their fullness and glory shall become evident. If we do not strive and become sanctified from the defects and evil qualities of human nature we will not partake of the bestowals of God. It is like this: the sun is shining in its full glory, but if the hearts are black as stone, no results will be forthcoming. If an ocean of salubrious water is surging, and we be not thirsty, what benefit do we receive? If the candle be lighted and we have no eyes, what enjoyment do we obtain from it? If melodious anthems should reach the heavens and we are bereft of hearing, what enjoyment can we find? Therefore we must endeavor always, moan, supplicate and invoke the Kingdom of God to grant us full capacity, in order that the bestowals of God may become revealed and manifest in us. And as we attain to these Divine bestowals we shall offer thanks to the Threshold of Oneness. Then shall we be pleased with the Lord, then shall we be rejoiced that in this evident century and in this glorious time, under the shelter of the Kingdom of God, we have enjoyed these bestowals, and we will arise in thanksgiving. Therefore I first exhort myself, and then I exhort you. Do appreciate this great bestowal! Do appreciate this most great guidance! Do appreciate the bestowals of God! Do appreciate these bounties of the Lord! You must endeavor day and night that you may take a greater portion of them, in order that you may realize this great attainment. Praise be to God! your hearts are illumined,

your faces are turned to the Kingdom of God. I hope that all of these degrees may be reached and the friends attain a station which shall be an example for all the friends in the world. May the Love of God spread from here elsewhere; may the knowledge of God be sent broadcast from this place; may the spiritual forces become effective here; may the lights of the Kingdom shine; may intelligent souls be found here so that with all power they may be occupied in the service of God, serving the oneness of the human world and the cause of the "Most Great Peace." May they be lighted candles, fruitful trees; may they be the pearls of the shells of Providence; may they be stars of heaven. This is my supplication to God. This is my request from the Beauty of ABHA, that He may submerge all of you in the sea of His grace.

(Afterward, speaking of numbers being lucky or unlucky, as thirteen seated at table, etc.)

Such suppositions regarding numbers being lucky or unlucky are purely imaginary. The superstition concerning thirteen, of course, had its origin in the fact that His Holiness Jesus Christ was surrounded by twelve disciples and that Judas Iscariot was the thirteenth member of their gathering. This is the source of the superstition, but it is purely imaginary. Although Judas outwardly was a disciple, yet in reality he was not. Twelve is the original number of significance. Jacob had twelve sons, from whom descended twelve tribes. The disciples of Jesus were twelve. The imams of Mohammed were twelve. The zodiacal points are twelve; the months of the year are twelve, etc., etc.

(As to certain dates in the Book of Daniel.)

The mysteries of the Holy Bible have become apparent in the Manifestation of BAHÁ'Ó'LLÁH. Before He appeared, these mysteries were not understood. BAHÁ'Ó'LLÁH has opened these mysteries. It was my wish to come here today to have this meeting.

ADDRESS BY ABDUL-BAHA AT CENTRAL CONGREGATIONAL CHURCH, BROOKLYN (REV. S. PARKES CADMAN, PASTOR), JUNE 16, P. M.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. S. PARKES CADMAN.

MY dear friends and fellow members,—God's family:—I should like to say that it is with great pleasure I ask Abdul-Baha to speak to us tonight.

Christian people can afford to be absolutely free, not tolerant—I do not care for that word—but free and catholic in their extension of liberty and courtesy to other people. I believe it to be eminently proper for this to be the case. If I had my way I would invite a Hebrew brother and a Catholic brother to come here and let each interpret his creed to me.

Abdul-Baha our Elder Brother comes to us from the far East which has always been the birthplace of the world's greatest religions, that he may speak to us as God has spoken to him, and I will leave you in the hands of this visitor whom we are proud to have with us.

ADDRESS BY ABDUL-BAHA.

This is a goodly temple and congregation, for—Praise be to God!—this is a temple wherein conscience has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought likewise in the world of religion there should be the right of unrestricted opinion. Consider what a vast difference exists between democracy and the old forms of despotism. Under a despotic government the opinions of men are not free, whereas in democracy, because thought and speech are not restricted, the greatest progress is made possible. It is likewise so in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail,—that is to say, when every man according to his idealization may give utterance to his own beliefs—development and growth are inevitable. Therefore this is a blessed church because its pulpit is open to every religion and its ideals may be conveyed to the congregation with openness and the greatest liberty. For this reason I am most grateful to the Reverend Doctor, for I find him to be a servant of the oneness of humanity.

The Holy Manifestations who have been the sources or heads of the various religious systems are all united and agreed. For example, His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Mohammed, the Bab and BAHÁ'Ó'LLÁH are one in spirit and teaching. Moreover each Prophet has fulfilled the one who came before him and announced the appearance of the one who would follow. Consider how His Holiness Abraham foretold the coming of Moses, and Moses sanctioned this Abrahamic statement. His Holiness Moses

prophesied the Messianic cycle and His Holiness Christ fulfilled the Mosaic Law. It is evident, therefore, that they are united and agreed; there is no difference or discrimination among them. All are the founders of Reality and all are promulgators of the Religion of God. The Religion of God is Reality and Reality is not multiple; it is One. Therefore the foundations of the Divine Religions are One because all are based upon the One Reality which is not multiple. But the people of these Religions have disagreed: discord, enmity, strife, rancor and warfare have become rife among them, because they have forsaken the Divine Foundation of Reality, holding to that which is imitation. Inasmuch as imitations differ, strife and enmity have crept in. For example His Holiness Jesus Christ—may my spirit be a sacrifice to Him—laid the foundation, and that foundation was the Eternal Reality. But after the time of His Holiness Christ many sects sprang up. What was the cause of these sects? There is no doubt that they were caused by dogmatic imitation, for the foundations of His Holiness Christ were the One Foundation. But because imitations crept in, different sects and various denominations appeared. Now if the Christian denominations and sects should investigate the realities, that foundation of His Holiness Christ which is the Divine Reality will unite them all. No enmity or rancor will remain among them for they will emulate the One Reality. Likewise if all the existing religious systems will forsake ancestral imitations and investigate the Reality, seeking to find the real meanings of the Holy Books, they will unite and agree, for the foundation of all is Reality. As long as they follow these counterfeit doctrines or imitations, not emulating the Reality, undoubtedly animosity and strife will exist, predominate and day by day increase. Let me illustrate this point. His Holiness Moses and the Israelitish prophets announced the coming of the Messiah, but voiced it in the language of symbology. When His Holiness Christ appeared, the Jews rejected Him, though as a matter of fact they were expecting His Manifestation and in their temples and synagogues were moaning and lamenting, saying "O God, hasten the coming of the Messiah!" But when His Holiness the Messiah appeared they denied Him. Why did they deny Him? Because they had followed imitations and had not investigated reality. They had not discerned the inner significances of the Holy

Bible. The objected saying, "We are expecting His Holiness Christ, but the appearance of His Holiness Christ is conditioned upon certain fulfillments. The prophets have given certain announcements. Among the prophetic signs regarding His coming being one that His Holiness should come from an unknown place; whereas now this Messiah has come from Nazareth. We know His house and we recognize His mother.

"Second, one of the conditions or Messianic signs was that His scepter would be an iron rod, and this Christ has not even a wooden scepter.

"Third, that He was to be seated upon the throne of David, whereas this Messiah is in the utmost state of poverty and has not even a mat.

"Fourth—He was to conquer the East and the West. This personage has not even conquered a village. How can He be Messiah?

"Fifth—He was to promulgate the laws of the Bible. This one has not only failed to promulgate the laws of the Bible but He has broken the Sabbath law.

"Sixth—Messiah was to gather together all the Jews who were scattered in Palestine, and He was to render them honorable. But this One has degraded the Jews. He has not gathered them together.

"Seventh—that during His sovereignty even the animals were to enjoy blessing and comfort.

"This is according to the prophetic texts. Messiah should influence the world and there should be peace to such an extent that the eagle and quail were to live together; the lion and deer were to feed in the same meadow; the wolf and the lamb were to lie down in the same pasture. In the human kingdom warfare was to cease entirely and battles were to pass away; spears were to be turned into pruning hooks; warfare was to disappear forever from the midst of men. Now we see in the day of this Messiah such injustice prevails that even He was sacrificed. How could He be the Messiah that was promised? This Messiah is not the promised Christ."

And thus they expressed infamous words regarding Him.

Now inasmuch as the Jews were submerged in the sea of ancestral imitations they could not comprehend the meaning of these prophecies. All of them were fulfilled, but because the Jews held tenaciously to ancestral imitations they did not comprehend the meanings

of the Holy Bible; therefore they denied His Holiness the Messiah. The purpose of the Prophets was not the outward or literal meaning but the meaning embodied in symbols. They spoke in symbology. For example, they mentioned that the Messiah was to come from an unknown place. That did not refer to the body of Jesus. It had reference to the Reality of the Christ, that is to say the Christ Reality was to come from the invisible realm, for the Christ Reality is sanctified above place.

Second—That His sword was to be an iron sword signified His tongue, which tongue should separate the true from the false, and through that great sword He would conquer the realms of hearts. He did not conquer through an iron rod; He conquered the East and the West through the sword of His tongue.

Third—He was seated upon the throne of David, but His sovereignty was not a Napoleonic sovereignty; it was not a Pharaohic sovereignty. The Christ dominion was an eternal and everlasting sovereignty to which there is no end.

Fourth—By His promulgating the laws of the Bible the Reality of the laws of Moses was meant. These laws are the very foundation of the Reality of Christianity. There is no difference whatever between them, and He did promulgate them.

Fifth—He did conquer and subdue the East and the West. That conquest was effected through the breaths of the Holy Spirit. He eliminated the boundaries of East and West.

Seventh—In His day, according to prophecy the wolf and the lamb were to quaff from the same fountain. This was realized. The fountain referred to was the Gospel from which the water of life gushes forth. The wolf and lamb are opposing inimical and divergent races symbolized as these animals. Their meeting was impossible, but having become believers in Jesus Christ, those who were formerly as wolves and lambs were united through the words of the Gospel. The purport is that all the meanings of the prophecies were fulfilled, but because the Jews were captives of ancestral imitations and did not realize the meanings and realities of these words they denied His Holiness Christ; nay they even went so far as to crucify Him. Consider how harmful is imitation. These were imitations handed down from their fathers and ancestors, and because they held to them they were thus deprived.

It is evident then that we must forsake all

these imitations so that like the Jews we may not commit the same error. We must investigate the Reality. We must lay aside selfish purposes. We must banish hearsays from our minds and investigate realities. The Jews consider His Holiness Christ the enemy of Moses whereas His Holiness Christ promoted the Word of Moses. He spread the name of Moses throughout the Orient and Occident. He promulgated the Book of Moses. Were it not for His Holiness Jesus Christ you would not have heard the name of Moses. Had it not been for the Manifestation of the Messiahship of His Holiness Jesus Christ we would not have received the Old Testament so universally. The fact is that His Holiness Jesus Christ fulfilled the Mosaic law and in every way upheld Moses. But the Jews because of blind imitations consider His Holiness Christ the enemy of Moses.

Among the contemporaneous religions is Mohammedanism. About three hundred million people follow that religion. From olden times until today there has been enmity and strife between the Mohammedans and the Christians. This is due to misunderstanding between these two great religions. Were imitations to be forgotten there would be no enmity whatever and they would live together in the utmost of fellowship.

I wish now to call your closest attention to a most important point: All Islam considers the Koran the Word of God. In this Koran are explicit texts which are not traditional. The Koran, the Mohammedan Bible, contains explicit texts that His Holiness Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the resuscitation of the Holy Spirit, that His birth was through the Holy Spirit and that Her Grace Mary was holy and sanctified. In the Koran a whole chapter is devoted to the story of Jesus Christ and it is recorded that in the time of youth He adored God in the temple at Jerusalem; that manna descended from heaven for Him, and that His Holiness uttered words immediately after His birth. In brief, in the Koran there is eulogy and commendation regarding Christ such as you do not find in the Gospel. The Gospel does not record that the child Jesus spoke at birth. It is not stated in the Gospel that God caused sustenance to descend from heaven for the Christ babe, but in the Koran it is repeatedly stated that God sent down manna day by day as food for the child. Marvelous to relate when His Holiness Moham-

med proclaimed His work and mission, His first objection to His own people was this: "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not believed in the Old Testament? Why have you not believed in the Prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians, is to believe in these. You must consider Moses as a Prophet. You must consider Jesus Christ as the Word of God. You must know the Old and New Testament as the Word of God. You must know Jesus Christ as the product of the Holy Spirit." His people in reply said, "Very well, we will become believers, but our fathers and ancestors were not believers, and we are proud of them. What is going to become of them?" And He said: "I declare unto you that they occupy the lowest stratum of hell because they did not believe in Moses, because they did not believe in Christ, because they did not accept the Bible, and though they are my own ancestors, yet they are in despair in hell." This is an explicit text of the Koran. It is not traditional, it is not a story. It is from the Koran which is in the hands of the people. Therefore it becomes evident that misunderstandings have caused so much warfare and strife. If both parties should investigate the Reality, the utmost of unity and amity would result, strife and rancor would pass away forever, and the world of humanity find peace and composure. There are 250,000,000 Christians and over 300,000,000 Mohammedans. How much blood has been spilt; how many peoples have been destroyed; how many children have become fatherless; how many fathers have lost their children; how many mothers bemoan the loss of their dear ones! All these things were due to imitations and misunderstandings! If the Holy Bibles were rightly understood none of these discords would have existed. The utmost of love and fellowship would have prevailed. This is the case with all the other religions as well. I have given these as examples to illustrate the others. The purpose is this that the Religion of God is the means of unity. The Holy, Divine Manifestations of God were all founders of fellowship. They have come here for the purpose of fellowship and amity. They did not come to create discord, strife and rancor among mankind. The Religion of God is the cause of love, but if it become the cause of strife and enmity, surely its non-

existence is preferable to its existence because then it is a catastrophe in the human world. Surely the world of humanity must rid itself of such a catastrophe.

In the Orient the various peoples and nations were in a state of strife and sedition. They exercised the utmost enmity and rancor towards one another. Darkness had encompassed all nations. At a time such as this His Holiness BAHĀ'O'LLĀH appeared. He removed all the imitations which were the cause of separation and laid the foundation of the one Religion of God. When the imitations were dispelled, Musselmen, Christians, Jews, Zoroastrians, Buddhists, all were united in conditions of amity with each other. The souls who followed BAHĀ'O'LLĀH from every nation have become as one family living in the utmost state of love and accord, willing to sacrifice life itself for each other. For example, the Mohammedan gives his life for the Christian; the Jew forfeits his life for the Christian, and all of them are willing to sacrifice life for the Zoroastrian. They are in the utmost love, fellowship and unity. They have attained to the condition of rebirth. They have become revived through the breaths of the Holy Spirit. Praise be to God! this life has come forth from the East and eventually there shall be no discord and enmity in the East. Through the power of BAHĀ'O'LLĀH all will be united. And His Holiness BAHĀ'O'LLĀH hoisted this standard of the oneness of humanity in prison. When He was subjected to banishment by two kings, while a refugee from His enemies of all nations, during the days of His incarceration He wrote to all the kings with the utmost eloquence arraigning them most severely. He summoned them to concord, agreement and international peace. He made it incumbent upon them to call together a Board of Arbitration; that from all the nations and governments of the world there should be delegates sent to that Congress which was to be the great arbitral court of justice to settle international disputes. He wrote to Queen Victoria of England, the Czar of Russia, the Kaiser of Germany, and Napoleon Bonaparte of France. He wrote to all the kings summoning them to unity and peace. Through a heavenly power was He enabled to promulgate these ideals in the Orient. Kings even could not withstand His potency. They endeavored to extinguish His lamp. BAHĀ'O'LLĀH in prison withstood both the Shah of Persia and Sultan of Turkey and promulgated His Word until in the Orient

He finally raised the banner of truth and the oneness of human kind. I was forty years a prisoner until the Young Turks of the Committee of Union and Progress overcame the despotism of Abdul Hamid, dethroned him and proclaimed liberty. Then the Committee of Unity and Progress set me free from oppression. Were it not for the Committee of Unity and Progress I should have been in prison until the days of my life were ended. The purport is this,—that BAHÁ'Ó'LLAH in prison was able to hoist the banner of peace although two despotic kings were His oppressors. The king of Persia Naser-Ed-Din-Shah had killed twenty thousand Bahais. These martyrs in absolute severance and detachment, with the utmost willingness offered their lives for their faith. These two kings could not withstand a prisoner; this prisoner upraised the banner of human kind and caused the people of the Orient to agree. Now in the Orient only those who have not followed BAHÁ'Ó'LLAH are still in enmity; but the people of the nations who have followed BAHÁ'Ó'LLAH enjoy a condition of fellowship and amity. Were you to attend a meeting, you could not distinguish between the Christian and the Musselman; you would not know who was a Jew, Zoroastrian or Buddhist; they all associate with one another in the state of utmost love as if they belonged to one family; as if they were one people.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 20, 1912.

Notes by Howard MacNutt.

I AM about to leave the city for a few days rest at Montclair. When I return it is my wish to give a large Feast of Unity. A place for it has not yet been found. It must be outdoors under the trees, in some location away from city noises; like a Persian garden. The food will be Persian food. When the place is arranged all will be informed and we will have a general meeting in which hearts will be bound together, spirits blended and a new foundation for unity established. All the friends will come. They will be my guests. They will be as the parts and members of one body. The spirit of life manifest in that body will be one Spirit. The foundation of that temple of unity will be one foundation. Each will be a stone in that foundation, solid and interdependent. Each will be as a leaf, blossom, or fruit upon one tree. For the sake of fellowship and unity I desire this Feast and spiritual gathering.

Whatsoever is conducive to unity is merciful and from the Divine Bounty itself. Every universal affair is Divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. Consider how clearly it is shown in creation that the cause of existence is unity and cohesion and the cause of non-existence is separation and dissension. By a Divine Power of creation the elements assemble together in affinity and the result is a composite being. Certain of these elements have united and man has come into existence. Certain other combinations produce plants and animals. Therefore this affinity of the inanimate elements is the cause of life and being. Through their commingling therefore human affinity, love and fellowship are made possible. If the elements were not assembled together in affinity to produce the body of man, the higher intelligent forces could not be manifest in the body of man. But when these elements separate, when their affinity and cohesion is overcome, death and dissolution of the body they have builded, inevitably follow. Therefore affinity and unity among even these material elements means life in the body of man and their discord and disagreement means death. Throughout all creation, in all the kingdoms, this law is written,—that love and affinity are the cause of life, and discord and separation are the cause of death.

Consider the bodies of all the natural organisms. Certain elements have gathered and crystallization is the result. The tree, the man, the fish are due to this attraction and cohesion which have brought the elements together. Then a composition or composite being has resulted. The outcome of certain grouping for instance, is a mirror, table or clock, because a cohesive power has magnetized and bound their atoms together. When that attracting power is withdrawn, dissolution and disintegration follow,—no mirror, no table or clock remain,—no trace, no existence. Hence, commingling of the atoms brings forth a reality, while dispersion or dissemination of them is equivalent to non-existence.

Study the law of affinity among the domestic animals. They manifest fellowship; they live in flocks and herds; the love of amity is evident among them. Among birds we see evidences of instinctive fellowship and love. But the ferocious animals and birds of prey are just the reverse of the domestic.

Sheep, cows and horses graze together in concord and agreement but ferocious animals are never seen associating in love and fellowship. Each lives solitary and alone or with a single mate. When they see each other they manifest the utmost ferocity. Dogs pounce upon dogs; wolves, tigers, lions rage, snarl and "go for each other." Their ferocity is instinctive. There is a creative reason for it. Birds of prey, like eagles and hawks, live solitary and build their nests apart, but doves fly in flocks and nest in the same branches. When an eagle meets another eagle there is a furious battle. The meeting of two doves is a peace meeting. Therefore it is evident that these blessed characteristics, as well as the reverse, are found among the creatures of a lower kingdom.

The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the Divine attributes are already manifest in them. The Supreme Love and Unity is witnessed in the Divine Manifestations. Among them unity is indissoluble, changeless, eternal and everlasting. Each one is expressive and representative of all. If we deny one of the Manifestations of God, we deny all. To inflict persecution upon one is to persecute all. In all degrees of existence each one praises and sanctifies the others. Each of them holds to the solidarity of mankind and promotes the unity of human hearts. Next to the Divine Manifestations come the believers whose characteristics are agreement, fellowship and love. The Bahai friends in Persia attained such fellowship and love that it really became a hindrance in the conduct of material affairs. Each one, into whatever house of the friends he went, considered himself the owner of the house, so to speak. There was no duality, but complete mutuality of interests and love. The visiting friend would have no hesitation in opening the provision box and taking out enough food for his needs. They wore each others clothes as their own when necessary. If in need of a hat or cloak they would take and use it. The owner of the clothing would be thankful and grateful that the garment had gone. When he returned home, he would perhaps he told: "So and so was here and took away your coat." He would reply, "Praise be to God! I am so grateful to him. Praise be to God! I am so thankful I have been given this opportunity of showing my love for him."

To such an extreme degree this love and fellowship expressed itself that BAHÁ'U'LLAH commanded no one should take possession of another's belongings unless presented with them. The intention is to show to what an extent unity and love prevailed among the Bahai friends in the East.

I hope that this same degree and intensity of love may become manifest and apparent here; that the Spirit of God shall so penetrate your hearts that each one of the beloved of God shall be considered as all; that each one may become a cause of unity and center of accord; and all mankind be bound together in real fellowship and love.

ADDRESS OF ABDUL-BAHA AT PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION, FIFTH AVE. AND 10TH ST., NEW YORK CITY, SUNDAY, JUNE 2, 1912, 8 P. M., REV. DR. PERCY STICKNEY GRANT, RECTOR.

INTRODUCTION BY DR. GRANT.

THE spirit of the hymn we have just sung is the spirit of this meeting:

Hasten the time appointed,
By prophets long foretold,
When all shall dwell together.
One Shepherd and one Fold.

Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.
Let war be learned no longer,
Let strife and tumult cease,
All earth, His blessed kingdom,
The Lord and Prince of Peace.

Abdul-Baha is doing what we all pray to have done, simplifying the intellectual side of religion, intensifying the spiritual side of religion and getting to work in the practical cause of bringing men together by showing them directly the loveliness of personal effort. I suppose nobody is satisfied with all that background of superstition, tradition, mystery and confusion of thought which in many religions is regarded as the necessary beginning of belief. I suppose that all who have any sincerity and depth of thought about religion are anxious for the day of its simplification. The whole purpose of religion is to make of each one of us the strongest personality possible;—to make us progressive factors in the community.

Abdul-Baha comes embodying these great

principles, bidding men live at peace with each other, to love each other. Now he feels that the East is a different place than the West in its history, customs, thought and action. Of course when distinguished visitors from the Orient come to us, we are often a little dismayed at the slight regard in which they hold material progress and the practical side of life. Our guest, the speaker this evening, understands all that, and he wishes to address himself more directly upon the question: How can the mystic East help the practical West? What can the Orient bring to the real problems of the Occident? What can he and all that is behind him, history and tradition, offer to the newer world, the newer civilization with its frantic energy, with its love of deeds, with its scientific effort? Of course the West feels in the very essence of what is called materialism, there is spiritual truth; that if we go on far enough, if we go down deep enough, if we proceed resolutely enough, we shall find the depth of what is superficially called materialism to be the most beautiful spirituality.

I hope those who can address Abdul-Baha in his own language will say to him with what warmth of personal affection and with what great satisfaction we all welcome him here again to the Church of the Ascension and I assure him that we shall listen to every word that comes from his lips as proceeding from a soul which has lived nearly three score years and ten with the very central spiritual light of unity and has walked with God. We shall read into each word not only the every day significance of our Western definitions, but we shall read into each word the symbolic significances which he so gently teaches of the spiritual outpouring of the East.

ADDRESS BY ABDUL-BAHA.

In the terminology of the Holy Books, the church has been called the "House of the Covenant" for the reason that the church is a place where people of differing thoughts and divergent tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the

differing degrees of thoughts; nay, rather he should look upon all as mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the Reality and Divinity of God, the collective center. Consider how within a temple every race and people is seen and represented;—all in the presence of the Lord, covenanting together in a covenant of love and fellowship;—all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the Divine religions. But the real Collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real Divine Temple and Collective Center of which the outer church is but a symbol.

Recall the statement of His Holiness Jesus Christ recorded in the Gospel: addressing Peter, He said, "Thou art Peter and upon this rock will I build my church." It is evident therefore that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various peoples, nativities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His Holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of Divine Law, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant they were made knowing; in the bonds of captivity they were given freedom; in short they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ;—thoughts, nativities, races and tongues are various. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions

and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through one Spirit just as all may receive light from one sun. Therefore assisted by the collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the time of His Holiness Christ. How many different peoples, races and governments there were; how many varying religions and denominations; but when His Holiness appeared, the Messianic Reality proved to be the Collective Center which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His Holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather these various peoples were brought together through Divine Power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts. Therefore it is proved that the Manifestations of God,—the great Mouth-pieces of God are the Collective Centers of God. The Prophets of God are these Collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past. The Collective Center has ever appeared from the Orient. His Holiness Abraham was a Collective Center and He appeared in the East. His Holiness Moses was a Collective Center and He appeared in the East. His Holiness Jesus Christ was a Collective Center and He appeared in the East. His Holiness Mohammed was a Collective Center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness BAHÁ'O'LLAH is the Collective Center of Unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, led them to the very foundation of the Divine Religions. And from this foundation shines forth the

radiance of spirituality which is Unity, the Love of God, the Knowledge of God, praiseworthy morals and the virtues of the human world. BAHÁ'O'LLAH again renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrances; winter and the season of darkness had come. His Holiness BAHÁ'O'LLAH came to renew the life of the world with this new and Divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the Reality of the Divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness would be thereby attained.

In the Western world material civilization has attained the highest point of development, but the Divine civilization was founded in the Orient. Now the Orient must acquire material civilization from the Occident and the Occident must acquire spiritual civilization from the Orient. This will establish a mutual bond. When the East and West shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident;—there is no proof needed. The status of material civilization in the Occident cannot be denied; nor can any one deny the confirmation of the spiritual civilizations of the Orient, for all the Divine foundations of civilization have appeared in the East. This, too, is clear and evident. Therefore you must strive to assist the Orient in order that it may acquire material progress. Likewise the Orient must promulgate the principles of spiritual civilization in the Occident. By the commingling of these two civilizations the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains

and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly this is the acme of material happiness to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and Love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon delight"—as the Arabs say. And now we pray that God will unite the East and the West in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the Radiant Century. This is an age for the outpouring of Divine Mercy upon the exigency of this new century,—the unity of the East and the West. It will surely be accomplished.

Question: What is the status of woman in the Orient?

Answer: The status of woman in former times was exceedingly deplorable, for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing, in order that she might not be informed of events in the world. Woman was considered to be created for rearing children and attending to the duties of the household. This was considered to be the object of female creation. If she pursued educational courses, this was deemed contrary to chastity; hence women were made prisoners of the house. The houses did not even have windows opening to the outside world. But his Holiness BAHÁ'O'LLAH destroyed these ideas and proclaimed the equality of man and woman. He made woman respected, by commanding that all women be educated; that there be no difference in the education of the two sexes and that man and woman share the same rights precisely. In the estimation of God there is no distinction of gender. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, be that one white or colored, no matter what the person be, is entitled to full rights and recognition;—there is no difference whatsoever. Therefore the status of woman in the East has undergone change. At present they have

schools and colleges, they pursue the ordinary curriculum, and day by day are becoming indispensable to men and equal to them. This is the present status of womankind in Persia.

Question: What relation do you sustain to the founder of your creed;—are you his successor in the same manner as the Pope of Rome?

Answer: I am the servant of Baha' the founder, and in this do I glory. No honor do I consider greater than this, and it is my hope that I may be confirmed in servitude to BAHÁ'O'LLAH. This is my station.

Question: Is it not a fact that Universal Peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future of all the countries of the world be they constitutional in government or Republican or Democratic in form, there shall be no centralization. The United States may be held up as the example of government in time to come, that is to say, each province will be independent in itself but there will be a union concerning the interests of the various independent states. It may not be a Republican, or a Democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women evidently will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

Question: What is your belief about reincarnation?

Answer: The subject of reincarnation has two aspects. One is that which the Hindoostanese people believe, and even that is subdivided into two;—reincarnation and metempsychosis. According to one belief the soul goes and then returns at certain times in reincarnations; therefore they say that a sick person is sick because of actions in a previous incarnation and that this is retribution. The other school of Hindoism believes that man sometimes appears as an animal, a donkey for

instance, and this is retributive for past acts. I am referring to the beliefs in that country, the beliefs of the schools. But there is a reincarnation of the prophetic nature. For example, Jesus Christ speaking of John the Baptist, declared he was Elias. When John the Baptist was questioned, he said "I am not Elias." These two statements are apparently contradictory, but in reality they do not contradict. The light is one light. The light which illumined this lamp last night is illuminating it tonight. This does not mean that the identical rays of light have re-appeared, but the virtues of illumination. The light which revealed itself through the glass reveals itself again, so that we can say the light of this evening is the light of last evening relighted. This is as regards its virtues and not as regards its former identity. This is our view of reincarnation. We believe in that which Jesus Christ and all the Prophets have believed. For example His Holiness the Bab states "I am the return of all the Prophets." This is significant of the oneness of the prophetic virtues, the oneness of power, the oneness of bestowal, the oneness of radiation, the oneness of expression, the oneness of revelation.

Question: What is the attitude of your creed toward the family?

Answer: According to the teachings of BAHÁ'ÓLLAH, the family being a human unit must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered and the rights of the individual members must not be transgressed. The rights of the son, the rights of the father, the rights of the mother, none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father likewise has certain rights or obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each the comfort of all; the honor of one the honor of all.

Question: What is the relation of Bahaism to the ancient Zoroastrian religion?

Answer: The religions of God have the same foundation but the dogmas appearing later have differed. Each of the Divine religions has two aspects. The first is essential. It concerns morality and development of the vir-

tues of the human world. This aspect is common to all. It is fundamental; it is one; there is no difference, no variation in it. As regards the inculcation of morality and the development of human virtues there is no difference whatsoever between the teachings of Zoroaster, Jesus and BAHÁ'ÓLLAH. In this they agree; they are one. The second aspect of the Divine religions is non-essential. It concerns human needs and undergoes change in every cycle according to the exigency of the time. For example, in the time of Moses, divorce was conformable to the needs and conditions. His Holiness Moses therefore established it. But in the time of His Holiness Christ, divorces were numerous and the cause of corruption. As they were not suitable for the time, He made divorce unlawful, and likewise changed other laws. These are needs and conditions which have to do with the conduct of society. Therefore they undergo change according to the exigency of the time. For example, His Holiness Moses dwelt in the desert. As there were no penitentiaries, no means of restitution in the desert and wilderness, the laws of God were "An eye for an eye, a tooth for a tooth, an ear for an ear." Could this be carried out now? If a man destroys another man's eye are you willing to destroy the eye of the offender? If a man's teeth are broken or his ear cut off will you demand a corresponding mutilation of his assailant? This would not be conformable to conditions of humanity at the present time. If a man steals shall his hand be cut off? This punishment was just and right in the law of Moses, but it was applicable to the desert where there were no prisons and reformatory institutions of later and higher forms of government. Today you have government and organization, a police system, a judge and trial by jury. The punishment and penalty is now different. Therefore the non-essentials which deal with details of community are changed according to the exigency of the time and conditions. But the essential foundation of the teachings of Moses, Zoroaster, Jesus and BAHÁ'ÓLLAH is identical, is one; there is no difference whatsoever."

Question: Is peace a greater word than love?

Answer: No! love is greater than peace. for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until love attains, peace cannot be; but you may have peace without love. The

love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

Question: Will you state the tenets of your faith?

Answer: First: Investigate the Reality. Man must leave imitation and seek Reality. The contemporaneous religious beliefs differ because of their allegiance to dogma. It is necessary therefore to abandon imitations and seek their fundamental Reality.

Second: Oneness of humanity. All human creatures are the servants of God. All are submerged in the Sea of His Mercy. The Creator of all is one God; the provider, the giver, the protector of all is one God. He is kind to all; why should we be unkind? All live beneath the Shadow of His Love; why should we hate each other? At most it is this: There are certain people who are ignorant; they must be educated. Some are like children; they must be trained and educated until they reach maturity. Others are sickly, intellectually ill, spiritually ill; they must be treated and healed. But all are the Servants of God.

Third: Religion must be conducive to love of all; the cause of fellowship, unity and light. If it be the cause of enmity, bloodshed and the cause of hatefulness, surely its non-being is better than its being, its non-existence better than its existence. Religion and science are twins. Religion and science correspond, but if a question of religion be not reasonable and cannot agree with science, it is imagination and not worthy of credence.

Fourth: Equality between men and women. In all degrees they are equal. The readjustment of the economic laws for the livelihood of man must be effected in order that all humanity may live in the greatest happiness according to their respective degrees.

Fifth: Spiritual brotherhood. All mankind must attain to spiritual fraternity, that is to say, a fraternity in the Holy Spirit; for patriotic, racial and political fraternity are of no avail. Their results are meager, but divine fraternity, spiritual fraternity is the cause of unity and amity among mankind. As heretofore material civilization has been extended, the Divine civilization must be promulgated. Until the two agree, real happiness among mankind will be unknown. By mere intellectual development and power of reason man cannot attain to his fullest degree; that is to say, by means of intellect alone he cannot ac-

complish the progress effected by religion. For the philosophers of the past strove in vain to revivify the world of mankind through the intellectual faculty. The most of which they were capable was educating themselves and a limited number of disciples; they themselves have confessed failure. Therefore the world of humanity must be confirmed by the breath of the Holy Spirit in order to receive universal education. Through the infusion of Divine Power all nations and peoples become quickened and universal happiness is possible.

These are some of the principles of the Bahais.

Question: Will women or men aid this new religion most? Which will be most capable?

Answer: In Persia the men have aided it more, but in the West perchance the women. In the West women evidently have precedence in religion, but in the East men surpass the women.

Question: What will be the food of the united people?

Answer: As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth which are intended for meat and if meat be not found, the lion starves. The lion cannot graze; its teeth are of different shape. The formation of the lion's stomach is such that it cannot receive nourishment save through meat. The eagle has a crooked beak; the lower part shorter than the upper. Were it to try to pick up grain it would find it impossible; were it to try to graze, it would fail. Therefore it is compelled to partake of meat. But the domestic animals, the cow, horse, donkey, sheep, etc., have herbivorous teeth formed to cut grass which is their fodder. The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is therefore quite apparent, according to the implements for eating, man's food is intended to be grain and not meat. When mankind is more fully developed the eating of meat will gradually cease.

DR. GRANT.

Let us wish that we here tonight may become great factors in bringing about this spiritual and human unity, which is the object of Abdul-Baha's life and mission, and all of which is thoroughly in accord with the teachings and principles of religion.

ABDUL-BAHA AT FOURTH UNITARIAN CHURCH,
BEVERLY ROAD, FLATBUSH, BROOKLYN (REV.
LEON A. HARVEY, PASTOR), JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee, O God, for him whose voice shall speak this morning. We thank Thee that he has touched so many hearts with a great and beautiful message. May strength still be given him for the years to come. May the world come more and more to see the great vision which he beholds. May we each do our little part to help realize this vision in our hearts and in the hearts of others,—this vision of the Love of God and love for men,—this sense of our common fatherhood and universal brotherhood. Bless us, strengthen us in all high things and guide us to the world everlasting. Amen!

In 1844 there arose in Persia a man who called himself the "Bab," the "Door." We can think of him as a John the Baptist. He heralded a new Prophet. This Bab, like the reformers of old was persecuted and became a martyr to his Cause. But his martyrdom was not in vain. About six years later he gave up his life. In 1852 there arose One who proclaimed Himself the Liberator, the Saviour of the world whom the Bab had announced and heralded. For this He, too, was persecuted as the Bab had been. For forty years He was a prisoner and exile. The little city of Akka was the last place of His imprisonment. From childhood, the speaker of today Abdul-Baha Abbas shared the persecution, exile and imprisonment of this Great One BAHÁ'O'LLÁH. In the year 1892 this great man died after declaring that His mantle should fall upon His eldest son who is here with us this morning.

But although they were prisoners in this little town, the gospel of universal brotherhood for which they stood had gone forward and outward; the glad-tidings that there is a center, a core at the heart of all religions which is love to God, love to man. This is the gospel they saw and announced,—“Let men understand that they are brothers;—that brotherhood does not end at the national boundary;—let us acknowledge and establish this universal brotherhood.” This was their gospel vision.

Now in the year 1893 there was a very wonderful meeting in this country of ours,—

the “Parliament of Religions” in Chicago,—where there gathered for the first time representatives of all the great faiths of the world. They sat upon the same platform and found they had the same gospel at the heart of all the religions,—the very thing that these people had been declaring off there in Persia and Syria.

It is a certain fact that from 1868 Abdul-Baha, the Servant of God, was a prisoner in Akka. People began to hear of this gospel; further and further the news spread, and they went there to receive his benediction and words. At last in 1908, the ban was lifted and he was free. During his whole life practically he had been a prisoner; now he is free, and he brings to you the result of that freedom, carrying this gospel around the world; this gospel of universal brotherhood; and though he brings it to you in a foreign tongue you will find when it is translated that it comes to us as the same great and beautiful message which is at the center of all our hearts in our highest and best moments.

ADDRESS OF ABDUL-BAHA.

This is a Unitarian Church, and this Day in the Arabic tongue may well be called “Yauml’ittihad” the “Unitarian Day.” Therefore I consider it appropriate to speak to you upon the subject of “Unity.”

What is Real Unity? When we observe the human world, we find various expressions of unity. First the unity of kind or species by which man is distinguished above the animal. Then there is racial unity, the separation of humanity into distinct racial groups. In this greater more comprehensive and important unity we include all the posterity of Adam. In reality it is one great household,—one family. Again there is the unity of nativity, the grouping of certain people in one fatherland, one common boundary line. There is also the unity of nationalism, a group of people united by one bond of government, agreed and in accord,—such as the French nation, the German nation and so on. There is the unity of tongue, which means that a number of human beings use the same language as a means of communication;—the unity of politics which conserves the rights of certain peoples who follow a particular form of civil government. All these unities are without real foundation;—no real result proceeds from them. They are purely imaginary because no real result is forthcoming. For the purpose of true Unity is that real result

may come forth,—unlimited unity producing unlimited result. From these limited unities mentioned proceed limited outcomes. For instance, from the unity of nativity at most the results are limited;—like a family living alone, solitary;—there is no boundless or unlimited result produced.

But the unity which is productive of unlimited results is first a unity of mankind—that all humanity are sheltered beneath the glorious shadow of the All Glorious,—that all are servants of one God. For they all breathe the same atmosphere, all inhabit the same earth, all are sheltered beneath the same heaven, all receive effulgence from the same sun, all are under the protection of one God. This unity is the Most Great Unity and its results are lasting if humanity shall adhere thereto; but humanity has hitherto not held fast to this unity. Mankind has adhered to sectarian unities, and other various limited unities such as those of racial type, patriotic type, or unity of self interests; therefore no great results have been forthcoming. But it is certain the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts have become widespread, and there is capacity for the promulgation and proclamation of the unity of humanity; and this unity is a type of that great unity which will produce marvelous results. This unity will make friends of all religions. This unity will make all warring nations loving. This unity will make all inimical kings amiable and amicable. This is the unity which will give the world of humanity peace and composure. This unity is a type of that unity which will cement together the Orient and the Occident. This unity will remove forever the foundations of warfare and hoist the banner of the "Most Great Peace." This unity is a type of that great unity which will make all the human family one. This unity is productive of the attractions of conscience in humanity. Another unity is the spiritual unity, the unity resulting from the breaths of the Holy Spirit. This unity is even greater than the unity of mankind. Human solidarity, or the unity of mankind may be likened to the body, whereas the unity from the breaths of the Holy Spirit may be likened to the spirit animating the body, for this latter unity is the very result of the breaths of the Holy Spirit. This is a complete unity. It will create such a condition in mankind that each one will sacrifice to the other and the utmost desire

will be to forfeit life and all that pertains thereto to the other. This is the unity which obtained among the disciples of His Holiness Jesus Christ. This is the unity which existed among the prophets and holy souls. This unity is that type of unity which through the assistance of the Spirit is permeating the Bahais, so that each offers his life to the other, and the utmost desire is attainment to the good pleasure of the others. This unity is the unity which caused twenty thousand people in Persia to give their lives for it. This unity is the unity which made of the Bab a target for a thousand arrows. This unity is the unity for which BAHÁ'OLLAH suffered imprisonment over fifty years. This unity is the very spirit of the world. The world is as a body, whereas this unity in relation thereto is the spirit. It is impossible for the body of the world to become animated without this vivification or spirit. His Holiness Jesus Christ—may my life be a sacrifice to him!—promulgated this unity among mankind. Every soul who believed on Jesus Christ became resuscitated or revived through this spirit, attained to the highest zenith of eternal glory, realized the life everlasting, found the second birth and obtained the acme of good fortune.

In the Word of God there is still another unity, the unity of the Holy Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Mohammed, BAHÁ'OLLAH, and The Bab. That is a unity heavenly, Divine, radiant, merciful; it is the One Reality which has appeared in various Manifestations. For example, the sun is one and the same, but its points of dawning are various. During the summer season it rises from the summer dawning point; in the winter season it dawns from the southern point of rising. Every month it appears from a certain zodiacal point. Although these dawning points differ, the sun is the same sun which has appeared from them all. The purpose is the Reality of Prophethood. The Reality of Prophethood is exemplified by the sun and the Holy Manifestations are like unto dawning places or zodiacal points.

There is also the Divine Unity, that is to say, the Divine Entity. The Divine Spirit is sanctified above concept of humanity. It cannot be comprehended or conceived because it is Infinite Reality and cannot become finite. Human minds cannot surround that Reality because all our concepts and thoughts of that Reality are a creation of man, finite, intellectual and not the Reality of Divine Being. For example, if we should endeavor to have a

concept of Divinity that it is a living, almighty, self-subsistent, everlasting Being, this would be a concept apprehended by us, an intellectual reality. This would not be the outward, visible Reality. The outward, visible Reality is greater than that which human mind can conceive. We ourselves have an external side; our concept, however, is the product of our own brains and comprehended by us. Therefore, the Reality of Divinity is sanctified above that. That Reality of Divinity has ever been in His holiness and sanctity sanctified above our comprehension. It is holy above our realization of it, but its Lights, its Bestowals, its Traces, its Virtues have become manifest in the Realities of the Prophets, even as the sun which has become resplendent in various mirrors. These Holy Realities are as mirrors, and the Reality of Divinity is as the entity or reality of the sun. Although the sun reflects from the mirrors, and its virtues and perfections become resplendent therein, the sun does not descend or condescend to stoop from its highest point of majesty and glory and seek an abiding place in the mirrors; it is in its heaven. It is in its heaven of sanctity. At most it is this: that its lights in these Mirrors become manifest and evident. Therefore, the Bounty is one, but the recipients of the Bounty are numerous. There is Unity of Divinity, holy above ascent or descent, holy above embodiment, holy above comprehension, holy above idealization—Divine Unity—the Prophets are its mirrors, its Lights are revealed through them. Its virtues become resplendent in them, but the Sun of Reality never descends from its highest point. This is the Unity of God—this is Oneness—this is sanctity—this is glorification whereby we praise and adore God. God.

Chant in Arabic.

O my God! O my God! Verily these are servants at the threshold of Thy Mercy, and maid-servants at the door of Thy Oneness. Verily they have gathered in this great temple to turn to Thy Face of Glory, holding to the hem of Thy Garment, to Thy Singleness, seeking Thy good pleasure, and seeking ascent into Thy Kingdom. They receive effulgence from the Sun of Reality in this glorious century, and they long for Thy good-will in all great affairs. O Lord! Illumine their sights

with a vision of Thy Signs and Riches; their ears with hearkening to Thy Word. Render their hearts replete with Thy Love, and gladden their spirits with Thy meeting; deign for them spiritual good in Thy earth and heaven, and make them the signs of unity among Thy servants, in order that the real Unity may appear and all may become united in Thy Cause and Thy Kingdom. Verily Thou art the Generous! Verily Thou art the Great! the Spiritual! Thou art the Merciful! the Clement!

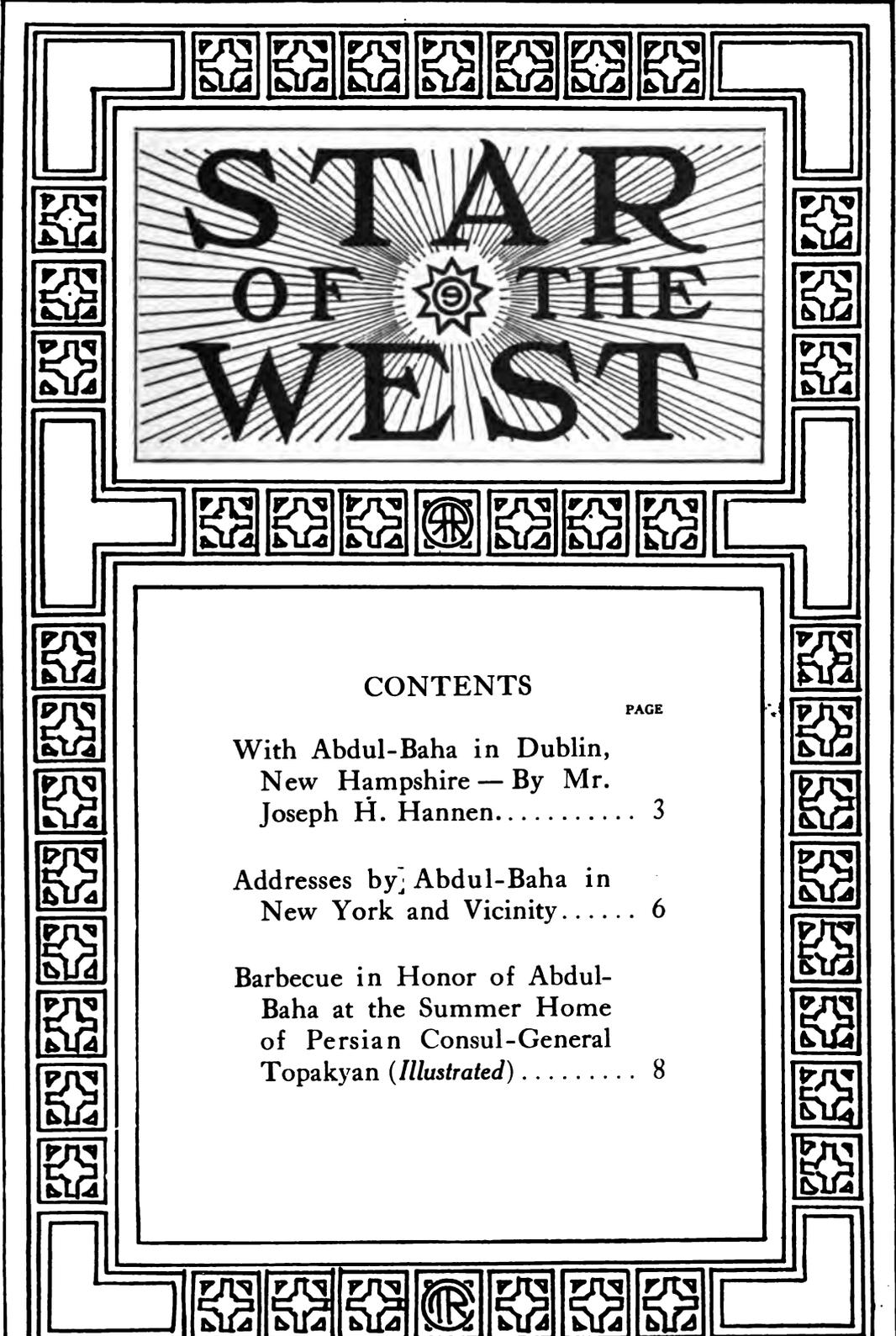
To the Children in the Sunday School.

I am glad to see these children. They are bright, radiant children. God willing, all of them may realize the hopes and aspirations of their parents.

Praise be to God, I see before me these radiant children of the Kingdom. Their hearts are in the state of the utmost purity; their faces are shining. They are ready to become the sons and daughters of the Kingdom. Thank God, they are following the acquisition of virtues and will be the causes of the attainment of the good points of humanity. This is the cause of Oneness in the Kingdom of God. Praise be to God! They have revered teachers who are kind. They educate them well, train them well, and long for confirmation in order that, God willing, like fresh plants in the garden of God, they may become refreshed by the downpour of the clouds of Mercy, grow and become verdant. In the utmost of freshness and delicacy may you at last bring forth fruit.

I supplicate God that these children may be reared under His protection, and that they may be kept beneath His favor and grace until all, like roses and flowers in the garden of human hopes and aspirations, shall blossom and become redolent of fragrance.

O God! Educate these children. These children are the plants of Thy orchard; they are the flowers of Thy meadow; they are the plants of Thy garden. Let Thy rain fall upon them; shine upon them with the heat of Thy Sun of Reality. Let Thy breezes refresh them, in order that they be trained, grow and develop, and appear in the utmost of beauty. Thou art the Giver! Thou art the Compassionate!



STAR
OF THE
WEST

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NEWS NOTES

We are glad to say that the Cause seems to be making considerable progress in England. Lady Blomfield is having very interesting meetings at her house during the time that the Higher Thought Centre is closed; Miss Jack's meetings are going very well at her studio, and Miss Gamble is having Sunday meetings at East Putney. We hope soon to have meetings also at East Sheen.

J. H. Jenner.

The beloved of God, Mr. John A. Finch, of Seattle, Washington, departed this life August 31st. The friends lovingly gathered to honor his departure, and after a beautiful Unity service his body was consigned to its resting place.

Seattle Bahai Assembly.

"The Brilliant Proof"

By MIRZA ABUL FAZL

A new book by this renowned Bahai, written December 28, 1911, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of everyone of the friends.

Abdul-Baha says of it: "In reality, this treatise is the Sharp Sword and Brilliant Proof which has emanated from the breath of the pen of servitude to the Blessed Perfection."

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STAR OF THE WEST

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

Vol. III

Chicago (September 27, 1912) Masheyat

No. 11

WITH ABDUL-BAHA IN DUBLIN, NEW HAMPSHIRE.

BY JOSEPH H. HANNEN.

AT a mean altitude of something like 1,700 feet (and that, if one may be pardoned an apparent anachronism, is *no mean* altitude) the historic village of Dublin lies, a gem amid the verdure-clad hills of New Hampshire, and recently shining with particular lustre because of the presence of Abdul-Baha, The Servant of God, and the consequent centering of the spiritual rays, which focus from all the world where he is.

The village of Dublin proper is three miles from the railroad, the station being Harrisville. Antedating the railroad, it is one of the points which even that willing servant of the people, which winds and twists tortuously in an effort to oblige all, has not reached. And this is fortunate for the preservation of the beauties of nature. The population of Dublin during the summer is about five times that of the winter, and as a resident says, it might as well be locked up in midwinter, as indeed it is isolated by the elements. But now the winters are usually busy seasons of building, as new summer homes are planned, the while nature is creating materials for the glorious panorama of recurring spring and summer. For many picturesque and splendid estates are to be found here, making of this favored spot a kind of Switzerland, with lines softened because of the wooded hills and the abundant verdure of the earth, which burgeons and blossoms in almost tropical luxuriance.

Here the traveler is reminded of Haifa, in Syria, and Abdul-Baha agreed to the resemblance, adding, "It is warmer there!" for even in midsummer the air in Dublin is delightfully cool and the nights almost cold.

Hither the writer with Mrs. Hannen and Miss Knobloch was bidden, to spend a night and a day. Reaching Harrisville late in the afternoon of Tuesday, July 30, 1912, our first and joyful surprise was to be met at Harrisville by Abdul-Baha, who had come over from Dublin with Mrs. Parsons for that purpose,

the latter also welcoming an expected guest. Mirza Vali'o'llah Khan was on hand to interpret and to add to the home-coming aspect of the occasion. First bestowing his guests in a waiting automobile and seeing to their comfort and happiness, Abdul-Baha joined Mrs. Parsons and Mrs. Ford in a carriage, and we were rapidly whisked to the Dublin Inn, a quaint and exquisitely-appointed hostelry just suited to the surroundings. Such is the magic of this place that in the vastness of the hill-country even the "honk, honk!" of the auto, seemed subdued, and the sense of being part of a scene of primal magnificence was not disturbed by the means of transportation, the electric lights and modern conveniences which abound. Dublin has long been known to the friends as the summer home of Mr. and Mrs. Arthur J. Parsons, and now for a time it is the Spiritual Summer Capital of the Republic of Religions—God's Covenant with man of which Abdul-Baha is the Center!

At the inn we found Mrs. Hoagg and Mrs. Cline, of San Francisco, and we learned that Mr. George Latimer, of Portland, Oregon, was also a visitor. As we had come from Portland, Maine, and Washington, the meeting of extremes was evidenced by the fact that the little party of pilgrims were from Portland, Maine, to Portland, Oregon, San Francisco to Washington, thus spanning the continent from two points, a demonstration of the power of the Word of BAHÁ'O'LLAH. Then in the party with Abdul-Baha were representatives of Persia, Syria, Russia and Egypt. A cosmopolitan gathering truly, and one which is attracting much attention in that section; although the naturalness and simplicity manifested by all makes them seem quite at home. This was manifested by Abdul-Baha at the station; the master of the situation, issuing his orders quietly, passing around among trainmen and officials, the scene might well have been in Akka or Haifa!

As soon as we were comfortably ensconced at the Inn, Abdul-Baha visited us, and there ensued one of those delightful meetings which characterize such occasions. He asked if we were well; if we were happy, if our rooms were comfortable, and exhibited the tender solicitude of a host to his guests, or more properly, a father to his children. Then ensued the following:

Abdul-Baha: "In returning, I will certainly go to Europe."

Miss Knobloch: "To Stuttgart?"

Abdul-Baha: "Perhaps." (Laughing.)

Mrs. Hannen: "They are supplicating for it."

Abdul-Baha: "See how much we have moved from one place to another. How far New York is from here: Washington, Chicago, Philadelphia, the many places we have visited. And now these ladies have come to invite me to come to California. They are supplicating that I should come to California. Now these two have come to insist that we shall go; and letters are coming about it. A letter came yesterday from the Spiritual Assembly, asking how it came that we went to other places and not there. Now Mrs. Hoagg is going to build an aeroplane and take me there. What do you advise? Shall I ride on it?"

Mrs. Hannen: "It would not be very safe."

Abdul-Baha: "When I ride on it, it is the Ark of Noah. This aeroplane will become the Ark of Noah." (This was accompanied by an exchange of smiles which showed Abdul-Baha's keen sense of humor.)

Abdul-Baha: "Tonight I have promised to be present at the house of Mrs. Parsons at 8 o'clock."

When told that we were happy to have had Abdul-Baha with us, the reply was, "I am very happy also."

AT ABDUL-BAHA'S HOUSE, DUBLIN, WEDNESDAY MORNING, JULY 31ST.

Abdul-Baha: "Anyone whom I send to a place is confirmed; anyone. One of them is Miss Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig."

One of our party was obliged to leave on the afternoon train because of a promise made to another; Abdul-Baha desired all to remain, but upon hearing of the facts said, "Let two remain and one go."

"The Bahais must be prompt in the fulfillment of their promises, and perform whatever promise they have given.

"In reality, the length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition, but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no sway whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results may become manifold. From here with a shining face, a merciful heart and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

"I desire to answer some letters that Miss Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them."

After a time of dictation to Mirza Ahmad Sohrab: "I am writing while you are silent. Is this permitted? [To Miss Knobloch and Mrs. Hannen.] You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but there is no time to answer them."

Abdul-Baha finished dictation, and surveying the mountains with a convenient field-glass, commented on the beauty of the panorama. It was indeed matchless—superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eye could see. In English he said: "Good mountains; good green; good meadow; good plain; good view. Speak to me. Speak to me!" Told of the study of the Ighan in the Wednesday night meetings in Washington, his comment was, "Very good! Very good! It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that BAHÁ'O'LLAH is the fulfillment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you—What are your proofs?—you may cry out at the top of your voice and say: 'Here they are!'"

A question was asked based upon the familiar reply to those who say there is good in all things: "What shall we say when they ask, 'Of what use are the flies and mosquitoes?'"

"Answer the questioner: 'What is the use

of your creation? What benefit have you given to the world? The same benefit that you have given to the world, the mosquito has. You say that the mosquito harms, and sucks in the human blood; but you kill animals and eat them. You do not suck blood, but decapitate the animals. Therefore, you are more harmful than the mosquito. By this, I mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member, and that member should not remain imperfect. If that member is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: Why should we have the beard; why should we have the moustache? They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Asking for further questions, the problem of contributing for the care of Bahais who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking.

Abdul-Baha: "The Friends must strive and show efforts and assist. Whosoever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong, it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that he is helping and assisting the poor ones according to his ability, know of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance and not look out for himself. He is not able to work, that is why he needs assistance; if he were able to work it is not allowable to assist

him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support them. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If one of the friends find out that another has no food for this evening, for instance, he should not rest, he should not sleep till he finds food for him. All the members of humanity are in need of each other."

AT 9:30 A. M., JULY 31ST, ABDUL-BAHA, ON THE VERANDA OF HIS HOUSE.

Walking to and fro and addressing Mr. Lattimer: "The Bahai must first be informed of the Principles and Teachings of BAHÁ'Ó'LLÁH, then go forth and spread the Message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated. The Bahais are the Army of God. Their defensive armors or weapons are: First, Faith; second, Assurance; third, Severance; fourth, Complete Attraction to the Kingdom of ABHA. If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all imitations. In Persia we were under the sword. From one moment to the other we had no assurance of life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. [Here he laughed heartily.] At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring toward the Supreme Concurrence. [Laughing]: What were those days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually. During the eventful days of Nassr Ed Din Shah, those people who were Bahais were fearless, filled with the glad-tidings of God, overflowing with supplication and

communion. When a Bahai walked in the streets, in his heart he was praying to God, begging of God—"Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!" It is very easy now to be martyred, but it was very difficult at that time. Those frightful looking soldiers, those horrible executioners, those dreadful farrashes, and especially the cannoneers with their fierce moustaches. They threw fear into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror. At the time of trials, wonderful confirmations descend upon man, regenerating him and making him a new creation.

"Mirza Ghorban Ali, who was one of the Seven Martyrs, a man of great piety and learning, was a strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were

interceding for him, he became very lenient and told them to bring him to him so that he might recant. This Prime Minister was such a domineering and blood-thirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear. Finally these two officers took Mirza Ghorban Ali to the Prime Minister, and they were so happy in the thought that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: "These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammed (The Bab)?" Mirza Ghorban Ali, looking around, saw the executioner about fifteen feet from him, standing, and then he turned to the Minister and asked: "Whom shall I repudiate, Ali or Mohammed?" (Mohammed being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammedan world. The name of the Bab is composed of these two.) The Prime Minister became so angry that he ordered the executioners to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!"

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JULY 5, 1912.*

YOU are very welcome,—very welcome, all of you! In the Divine Holy Books there are unmistakable prophecies giving the Glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant Dispensation be established, the banner of the Most Great Peace and conciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred should remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Koran, in the Zend Avesta, in the Books of Buddha and in the

*Translated by Dr. Ameen U. Fareed; notes by Miss Emma C. Melick and Mr. Howard MacNutt.

Book of Confucius. In brief, all the Holy Books contain these Glad-tidings. In all of them it is announced that after the world is surrounded by darkness, radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God,—when materialistic ideas overshadow idealism and spirituality,—when nations become submerged in the world of matter and forget God,—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

Consider to what a remarkable extent the spirituality of people has been overcome by materialism, so that spiritual susceptibility seems to have vanished, Divine civilization

does not exist, and guidance and knowledge of God no longer remain. All are submerged in the sea of materialism. Although some attend churches and temples for worship and devotion, it is in accordance with the traditions and imitations of their fathers and not for the investigation of Reality. For it is evident they have not found the Reality and are not engaged in Its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Mohammedan becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc., etc. Therefore religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew; not that he has investigated the Reality and proved satisfactorily to himself that Judaism is right; nay, rather he is aware that his forefathers have followed this course, therefore he has held to it himself.

The purpose of this is to explain that the darkness of imitations encompasses the world. Every nation is holding to its traditional religious forms. The Light of Reality is obscured. Were these various nations to investigate the Reality, there is no doubt they would attain to It. As Reality is One, all nations would then become as one nation. But so long as they adhere to various imitations and are deprived of the Reality, strife and warfare still continue and rancor and sedition prevail. But if they investigate the Reality, neither enmity nor rancor will remain and they will attain to the utmost concord among themselves.

During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for the blood of each other, considering each other as contaminated and refusing to associate; at such a time as this His Holiness BAHÁ'O'LLAH appeared. He arose in the Orient, uprooting the very foundations of imitations and brought the Dawn of the Light of Reality. Various nations became united, because all

desired the Reality. Inasmuch as they investigated the Reality in religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the teachings of the Prophets are Reality, their foundations are one. The enmity and strife of nations therefore are due to religious imitations and not to the Reality which underlies the teachings of the Prophets. Through BAHÁ'O'LLAH the nations and peoples grew to understand and comprehend this. Therefore hearts became united and lives were cemented together. After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Mohammedan and Buddhist arose for amity; all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.

The Divine Prophets are conjoined in the utmost state of love. Each former one has given the glad-tidings of His successor's coming and each successor has sanctioned the one who preceded Him. They were in the utmost unity, but their nations are in strife. For instance, Mosés gave the message of the glad-tidings of Christ and Christ confirmed the Prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in the utmost unity. But between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the Reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for Reality is one and not dual or multiple. If this investigation of the Reality becomes universal, all the divergent nations will ratify all the Divine Prophets and all will confirm all the Holy Books. No strife or rancor will remain and all of us will become united. Then will we associate together in the utmost love. We will become as fathers and sons, as brothers and sisters living together in the utmost unity, love and happiness, for this century is the Century of Light. It is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed and human intelligence has increased. Each soul is investigating the Reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy the utmost friendship.

(Continued on page nine)

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Chicago (September 27, 1912) Masheyat

No. 11

BARBECUE IN HONOR OF ABDUL-BAHA.

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The Consul-General of Persia, Topakyan, gave a barbecue in honor of Abdul-Baha and his Persian suite, at his delightful summer home and garden at Morristown, New Jersey. The journey was accomplished in an automobile from the home of Mr. Roy C. Wilhelm, in West Englewood, through beautiful meadows of New Jersey, and the whole day was spent most pleasantly at the Persian consulate, which is a building in the garden built after the old style of Persian architecture. Among the guests were some prominent men from New York and some society folk to interview him on all sorts of questions. He spoke that forenoon to those persons on the advance of materialism and its evil attendants or concomitants. The dinner was entirely Oriental in character, a barbecue a la Perse. The afternoon was devoted to visiting some friends, taking of photographs, and at about 4 o'clock Abdul-Baha returned to New York city.

Dr. Ameen U. Fareed.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page seven)



Abdul-Baha and Suite at Persian Consul-General Topakyan's Home in New Jersey.

Fifty years ago, His Holiness BAHÁ'O'LLAH sent epistles to all the kings and nations of the world, at a time when there was no mention of International Peace. One of these epistles was sent by Him to the President of the American Democracy. In these communications He summoned all to International Peace and the oneness of the human world. He summoned all to the fundamentals of the teachings of all the Prophets. Some of the European kings were haughty. Among them was Napoleon Bonaparte III. BAHÁ'O'LLAH wrote a second epistle to him, which was published thirty years ago. The context is this: "O Napoleon! thou hast become haughty indeed. Thou hast become proud. Thou hast forgotten God. Thou dost imagine that this majesty is permanent for thee,—this dominion is abiding for thee. A letter have we sent unto thee for acceptance with thy greatest love; but instead thou hast shown haughtiness. Therefore God shall uproot this edifice of thy sovereignty; thy country shall flee away from thee. Thou shalt find humiliation hastening after thee because thou didst not arise for that which was enjoined upon thee,—whereas that which

was a duty incumbent upon thee was the cause of life to the world. The punishment of God shall soon be dealt out to thee."

This epistle was revealed in the year 1869, and after one year the foundations of the Napoleonic Sovereignty were utterly uprooted.

Among these epistles was a very lengthy one to the Shah of Persia. It was printed and spread broadcast throughout all the countries of the world. This epistle was revealed in the year 1870. In it He admonished the Shah of Persia to be kind to all his subjects,—summoning him to justice,—counselling him to make no distinction among the religions,—with Jew, Christian, Mohammedan, Zoroastrian, was he to deal equally and the oppressions prevalent in his country were to be removed. The Jews were greatly oppressed in Persia.

BAHÁ'O'LLAH especially recommended justice for them, saying that all people are the servants of God, and in the eye of the Government they should be equally estimated,—the Government should be just to all. . . . "If justice is not dealt out, if these oppressions are not removed and if thou dost not obey God, the foundations of thy Government will be razed and thou shalt become evanescent,—



Abdul-Baha and Persian Consul-General Topakyan

become as nothing. Thou shouldst gather all the learned men, and then summon Me. There I shall be present. I will then advance proofs and evidences as to My validity. I will manifest My proof and anything that you may ask. I am ready. But if no attention is paid to this Book, thou, like unto the kings who became non-existent, shall likewise become non-existent." The Shah did not answer this epistle of the Blessed Perfection. Then God destroyed the foundations of his sovereignty.

Among those to whom He wrote was the Sultan of Turkey. In it He arraigned him, saying: "Verily, thou didst incarcerate and make Me a prisoner. Dost thou imagine that imprisonment is a loss to Me,—that imprisonment is a humiliation for Me? This imprisonment is a glory for Me because it is in the pathway of God. I have not committed a crime. It is for the sake of God that I have received this ordeal. Therefore I am very happy. I am exceedingly joyous. But thou must wait;—God will send thee a punishment;—thou shalt receive retribution. Ere long thou shalt observe how ordeals shall descend upon thee like rain and thou shalt become non-existent." And even so it was.

Likewise He sent messages to the other kings and crowned heads of the earth, summoning all of them to love, equity, international peace and the oneness of mankind in order that all mankind might become unified and agreed; that strife, warfare and sedition should pass away; that bitterness and enmity might cease, and all become united and agreed and arise to serve the One God.

Now I have spoken. If you have anything to say, let it be heard. You have listened most attentively. [After a pause, Abdul Baha continued]: I will add a little more. In brief,—two kings arose against BAHÁ'O'LLAH—the Shah of Persia and the Sultan of Turkey. They imprisoned His Holiness in the fortress of Akka in order to extinguish His Light and exterminate His Cause. But BAHÁ'O'LLAH while in prison wrote severe letters of arraignment to them. He declared that imprisonment was no obstacle to Him. He said: "This imprisonment will prove to be the means of the promotion of My Cause. This imprisonment shall be the incentive for the spreading of My Teachings. No harm shall come to Me because I have sacrificed My life, I have sacrificed My blood, I have sacrificed My possessions;—I have sacrificed all and for Me this imprisonment is no loss." And just as He declared, so it came to pass.

In prison He hoisted His banner, and His Cause was spread throughout the world. It has reached America. Now in all parts of the world the Cause of BAHÁ'O'LLAH is spread broadcast. You go to Asia and wherever you travel you will find Bahais. You go to Africa, Europe, there you will find the Cause of BAHÁ'O'LLAH. In America it is just beginning to grow and spread.

These two kings could not do anything to withstand BAHÁ'O'LLAH, but God, through Him, was capable of destroying both sovereigns. I, too, was in prison. God removed the chains from my neck and placed them around the neck of Abdul Hamid. It was done suddenly,—not a long time,—in a moment as it were. The same hour that the Young Turks declared liberty, the Committee of Union and Progress set me free. They lifted the chains from my neck and threw them around the neck of Abdul Hamid. That which he did to me was inflicted upon him. Now the position is precisely reversed. His days are spent in prison just as I passed the days in prison at Akka,—with this difference,—that I was happy in imprisonment. I was in the utmost elation; because I was not a criminal. They had imprisoned me in the Path of God. Every time I thought of this,—that I was a prisoner in the Pathway of God,—the utmost elation overcame me. Abdul Hamid is now suffering punishment for his deeds. Because of the sins he committed, he is now in prison. This is retribution for his acts. Every hour he is mortified anew and his ignominy revived. He is in the utmost sorrow and disappointment, while I am in the utmost happiness. I was happy that—praise be to God!—I was a prisoner in the Pathway of God; that my life was not wasted; that it was spent in the Divine Pathway. Nobody who saw me imagined that I was in prison. They saw me in the utmost joy, the utmost thankfulness and health,—paying no attention at all to the prison.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, SATURDAY, JULY 6, 1912.*

MAN in the world of existence has traversed certain degrees until he has arrived at the world of manhood. In every degree he has attained the capacity for advancement to the next degree. While in the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Mellick.

mineral kingdom he was attaining the capacity for promotion into the vegetable kingdom. In the vegetable kingdom he has received preparation and capacity for the animal kingdom. He has come from the vegetable kingdom to the animal and then on to the human kingdom.

In the beginning of his life man was in the matrix world. In the world of the matrix he obtained capacity and preparation for this world. The forces and powers necessary for this world he attained there. In this world he needed eyes; he received them potentially, in the other. He needed ears; therefore he obtained them in the world of the matrix. All the powers he needed in this world he attained potentially in the world of the matrix. In the world of the matrix therefore he was prepared for this world; so that when he came to this world he found that all the necessary forces were ready—all his needs for material sustenance were provided.

Therefore in this world also he must prepare himself and get ready for the life hereafter. That of which he is in need in the world of the kingdom he must obtain here. Just as he prepared himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world.

What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity, therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance, therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find all that is needful in that life eternal is ready for him.

It is self-evident that that world is a world of Lights; therefore there is need for illumination. That world is a world of Love; hence Love of God is needed. That world is a world of perfections; virtues or perfections must be acquired. That world is a world of the Breaths of the Holy Spirit and in this world must they be acquired. That world is a world of the Life Eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?

First,—through the Knowledge of God. Second,—through the Love of God. Third,—through faith. Fourth,—through philanthropic deeds. Fifth,—through self-sacrifice. Sixth,—through severance from this world. Seventh,—through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the Life Eternal. But if he attain the Knowledge of God, becomes ignited through the fire of the Love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, surely he shall attain to second birth, will be baptized through the Holy Spirit and witness the Life Eternal.

It is astonishing! It is a most amazing thing!—that God has created all humanity for the knowledge of Himself, for the love of Himself, for the virtues of the human world, for the Life Eternal;—for perfect spirituality, for heavenly illumination has He created man;—nevertheless, man is utterly negligent of all this! He is seeking the knowledge of everything except the Knowledge of God. He seeks, for example, to know the lowest stratum of the earth. His utmost desire is this. Day and night he strives to know what he can find ten metres below the surface; what he can discover within the stone; what he can learn archæologically through the dust! He puts forth arduous labors to penetrate a mystery of terrestrial mysteries; but he is not at all thoughtful of knowing the mysteries of the Kingdom, traversing the fields of the Kingdom, becoming aware of the verities of the Kingdom, discovering the Secrets of God, arriving at the Knowledge of God, witnessing the Lights of Reality and becoming informed of the verities of the Kingdom. He is not at all thoughtful of these. How much he is attracted to the mysteries of matter, and how utterly unaware he is of the mysteries of Divinity! Nay, he is even utterly careless of the mysteries of Divinity. How stupid this is! how ignorant this is! how conducive to degradation this is! It is like this—that a son should have a very kind Father who has provided for him great Books, in order that he may become aware of the mysteries of creation, and supplied also many means of adornment, comfort and enjoyment. But the son, because of immaturity and lack of intelligence, loses sight of all these and lays them aside, attaching himself to pebbles, passing his time day and night with playthings, neglectful of all the gifts which his Father has

provided for him. How ignorant such a child is! how heedless! The Father has wished for him Glory Eternal, and he is content with the greatest deprivation. The Father has built for him a royal palace, but he is playing with dust. The Father has prepared for him garments of silk, but he is content with his nakedness. The Father has prepared for him the most delicious foods and most luscious fruits, while he seeks the grasses of the fields. Such is the analogy.

Praise be to God! you have heard the call of the Kingdom! You have opened your eyes; you have turned to God. Your object is the good-pleasure of God. Your purpose is the understanding of the mysteries of the heart and your intention is to discover the realities. Day and night must you think, strive and investigate, that you may attain to the mysteries of the Kingdom; that you may learn the evidences of Divinity; that you may attain certainty in knowledge; that you may know this world has a Creator, has a Maker, has a Resuscitator, has a Provider, has an Architect—but know this through proofs and evidences, not through susceptibilities; nay rather through decisive proofs, evident arguments and real vision—that is to say, visualizing it just as you visualize the sun. May you with complete certainty behold the signs of God and attain to the knowledge of the Holy, Divine Manifestations.

You must come into the knowledge of the Divine Manifestations through proofs and evidences. You must know the teachings of the Holy Divine Manifestations. You must learn the mysteries of the Divine Kingdom. You must become capable of discovering the realities of things. Thus may you become the manifestations of the mercy of God and real believers,—firm and steadfast in the Cause of God.

Praise be to God! the door of the Knowledge of God has been opened by BAHÁ'O'LLAH. For He has laid the foundation whereby man may become acquainted with the verities of heaven and earth, and has bestowed the utmost confirmation. He is our teacher; He is our adviser; He is our seer. He is the one clement towards us. He has prepared all His gifts. He has vouchsafed His Providence. Every admonition has He given unto us. Every behest has he uttered for us. He has prepared for us the means of eternal majesty. He has breathed for us the breaths of the Holy Spirit. He has opened before our faces the doors of the Paradise of ABHA. The

Lights of the Sun of Reality has He caused to shine upon us. The clouds of mercy have poured down upon us. The sea of favor is surging towards us. The spiritual springtime has come. The infinite bounties and favors have appeared. What therefore is greater than this? What bestowal is greater than this? We must appreciate this and act in accordance with the teachings of BAHÁ'O'LLAH, so that all good may be stored up for us and in both worlds we shall become precious, attain to the blessing everlasting, taste the delicacy of the Love of God, find the sweetness of the Knowledge of God, see the bestowal of Heaven and witness the Power of the Holy Spirit.

This is my advice and this is my admonition.

ADDRESS OF ABDUL-BAHA AT ALL SOULS' UNITARIAN CHURCH, FOURTH AVE. AND TWENTY-THIRD ST., NEW YORK CITY, REV. LEON A. HARVEY, PASTOR, SUNDAY, JULY 14, 1912.*

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee O God, our Father, that there have been those who have seen the vision of Thy Glory more clearly,—whose eyes have seen with deeper penetration the possibilities of man and have spoken words to uplift man to higher levels. We thank Thee that this same vision of hope is in every human soul. We pray that we may realize the unlimited possibilities of our manhood and womanhood. Thou art Father of all; therefore we are brothers and sisters. We thank Thee for him whom we shall hear this morning and pray that whatever may come to us may not fall upon barren soil. Bless us and lead us in the ways everlasting. Amen!

Few churches could have gathered such a congregation as this in New York City upon a hot summer morning. The life of Abdul-Baha is familiar to most of you. Sixty years ago the Vision of Spirit came to the Bab in Persia. Ten years afterward this Vision came afresh to BAHÁ'O'LLAH, father of our speaker today. BAHÁ'O'LLAH was a prisoner and exile forty years.

Is it a wonder that his son who shared this imprisonment should have devoted his life to carrying on His work? Abdul-Baha will speak upon the "Oneness of Humanity,"—showing its accomplishment among the di-

*Translated by Dr. Ameen U. Fareed; notes by Messrs. John G. Grundy and Howard MacNutt.

vided sects of the religious systems of the world. It is a great gospel. Many have dreamed of it, but Abdul-Baha has lived it.

ADDRESS BY ABDUL-BAHA.

Today I wish to speak to you upon the subject of the "Oneness of Humanity," for in this great century the most important of all subjects is the oneness of the world of humankind. Although in past centuries and bygone ages this great subject received some measure of mention and consideration, it was little compared to its attainment and importance in this day. In past ages and centuries history shows that the various peoples, tribes, nations and sects fought and warred against each other in enmity and hatred. But—Praise be to God!—in this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the Universal Consciousness today which clearly indicates the dawn of a great unity.

In investigation of a subject the right method of approach is to carefully examine its premises. Therefore in the examination of this subject of Human Solidarity let us go back to the foundation upon which it rests, namely: that all mankind belong to one family,—that all are one progeny of Adam,—all are servants of the one God,—all have been created by one God,—God is the provider for all,—God nurtures all,—all are submerged in the Sea of the Mercy and Grace of God,—and God is kind to all.

All humankind share in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life, and are similarly employed in acquiring the means of earthly livelihood. In every respect from the viewpoint of creation all stand upon the same footing,—all have the same requirements,—all are seeking the happiness and comfort of earthly conditions; that is to say, the things they share in common are numerous and manifest. This very sharing or partnership in matters intellectual and spiritual is a valid basis for the unification of mankind.

Consider how for six thousand years discord and dissension have prevailed in this great human family. Its members have ever been engaged in war and bloodshed. Heretofore the world of humanity has not attained nor enjoyed any measure of peace on account of these conditions of war and strife. Consult history,—you will find a continuous rec-

ord of war brought about by religious, sectarian, patriotic, racial and political causes. The world of humanity has found no rest. Men have always been in conflict, engaged in destroying the foundations of each other, pillaging the properties and possessions of each other and shedding blood, especially in the earlier periods of savagery when they carried away as captives the wives and children of each other. Consider the tremendous losses of human life which have been the fruit of this strife. What powers and forces have been employed in the means of war and applied to inhuman purposes of conflict and bloodshed! Now it has become necessary to divert these energies and utilize them in other directions; to try the new path of fellowship and unity in this most radiant century. We have observed after long trial and experience the harmfulness of war and dissension. Now we must seek after the means of procuring the benefits of unity and peace. When such means are found, we must give them a trial.

Consider the harm which comes to a family through discord and dissension. Consider, too, what favors and blessings descend upon that family when unity exists among its various members. Likewise reflect what would descend upon the great human family,—upon humanity in general if unity were established. Although the benefits and good results of unity are clearly manifest and the harm and ill effects of discord apparent, yet in this century means are witnessed for assisting man in the attainment of fellowship and unity. His Holiness BAHÁ'Ó'LLAH has provided the means by which discord may be removed from the human world. He has left no possibility or means for dissension.

First, He has proclaimed the Oneness of Mankind and specialized religious teachings for humanity. The first form of dissension among mankind arises from religious differences. His Holiness BAHÁ'Ó'LLAH has given full teachings to the world which are conducive to fellowship and unity in religion. In past years each religious system has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has accounted its own belief as light and all others as darkness. The various followers have considered the world of humanity to be as two trees,—one a merciful tree and the other satanic. They have considered some of mankind the branches, twigs and leaves of the merciful tree and others belonging to the tree which is satanic. This sedition and warfare among the people of

the religions was continuous, causing ceaseless bloodshed and strife. The greatest cause of human alienation has been religion because each considered the belief of the other as anathema and deprived of the Mercy of God.

The Teachings of BAHĀ'ŪLLĀH which are specialized to Him are as follows: He has founded the premises by addressing all humanity, saying, "Ye are all the leaves of one tree,"—not of two trees, one merciful and the other satanic. He has said all humanity belongs to one tree—the Merciful. Each individual member of the human family is a leaf, twig or branch upon this tree. All belong to the Adamic tree,—all are sheltered beneath the protecting Mercy and Providence of God. All are the children of God; all are fruit upon the one tree of His Love. God is clement and kind to all the branches, leaves and fruit of this tree and there is no existence or interference of a satanic tree whatever,—Satan being a creation of human proclivities. God alone is the Creator and all are creatures of His Might. Therefore we must love all mankind as His creatures and realize that all are growing upon the Tree of His mercy—that all are servants of His Almighty Will and manifestations of His Good-pleasure.

Even supposing we find a branch or leaf of this tree defective or a blossom imperfect, it nevertheless belongs to this tree and not another. Therefore it is our duty to try and protect that tree,—guard and cultivate it until the fruit reaches perfection. If we test its fruit and find it imperfect we must strive to make it perfect. No doubt we will find in the human world souls who are ignorant; we must make them knowing. Some souls growing upon the tree are weak and ailing; we must put them in the way of attaining health and recovery. If they be as infants in development we must minister to them until they attain maturity. Never should we detest and shun them, or consider them as bad. We must honor, respect and be kind to them all, for God has created them and not Satan. They are not manifestations of the wrath of God but of His Divine Favor. God the Creator has endowed them with eyes, ears, hearts, physical, mental and spiritual faculties; that is to say they are creatures of His Will, not of His wrath. Therefore souls are manifestations of the Favor of God—that is to say, all humanity must be shown the utmost love, kindness and respect because what we behold in them are no less

than the signs and traces of God Himself. All are evidences of God, therefore how shall we be justified in debasing them, uttering anathema and seeking to deprive them of drawing near unto His Mercy? This is sheer ignorance, complete injustice and God is not pleased with it because in the sight of God all are His servants.

Another cause of dissension and discord is the fact that religion has been pronounced at variance with science. Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness BAHĀ'ŪLLĀH declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance, it proceeds from the mind of man only and not from God and is therefore unworthy of belief and not deserving of attention. The heart finds no rest in it and confidence is not established. How can man believe that which he knows to be at variance with reason? Is this possible? Is it possible for the heart to accept that which reason refuses? Reason is the first faculty of man and the religion of God is in harmony with it. BAHĀ'ŪLLĀH has removed this form of dissension and discord from among mankind and reconciled science with religion. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. BAHĀ'ŪLLĀH said that God has sent religion for fellowship among humankind and not for strife and discord, for all religion is founded upon the love of humanity. His Holiness Abraham promulgated the principle of love among mankind. His Holiness Moses summoned all to the love of mankind. His Holiness Christ established the love of mankind. His Holiness Mohammed directed all to the love of mankind. This is the Reality of Religion. If you investigate the Reality and Inner Significance of their teachings you will find it so. You must not listen to hearsay but investigate the Reality. The purport is that Religion is the cause of amity, love and fellowship, not of discord, enmity and estrangement. But man forsaking the foundation of Divine Religion, has adhered to certain blind imitations. Each nation has clung to its own imitations and because these imitations are at variance, they have caused warfare, bloodshed and the

destruction of the foundations of humanity. But the Religion of God is based upon amity and agreement. His Holiness BAHÁ'O'LLAH has said that "If religion and faith are the causes of enmity and sedition it is far better to be non-religious; that lack of religion is better than religion; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore the removal of this dissension has been specialized in BAHÁ'O'LLAH, for religion is a remedy for human antagonism. If a remedy is the cause of disease it would be better to do without the remedy.

Other causes of human dissension are political, patriotic and racial prejudices. These have been removed by BAHÁ'O'LLAH. He has said and has guarded His statement by rational proofs from the Holy Books that the world of humanity is one race, the surface of the earth one place of residence and these suppositions of racial and political boundaries are baseless and without foundation. It is not becoming of man to be the captive of these illusions and suppositions. Consider,—the surface of the earth is one, and one atmosphere encompasses all humanity. No difference or preference is made by God. But man following illusions and superstitions, has come to consider nationalities various and races separate in rights and importance, thereby laying the foundation of prejudice, hatred and discord.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore it matters not what language man speaks or employs. Nevertheless, BAHÁ'O'LLAH sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

Another teaching of BAHÁ'O'LLAH is in relation to the Most Great Peace; that all mankind must be awakened to and become conscious of the harm of war; that they should become informed of the benefit of peace and know that peace is from God, while warfare is from Satan. War among the na-

tions is a trait and manifestation of Satan. Man must emulate the Merciful and not Satan, in order that public opinion shall incline toward peace, love and unity and the discord of war vanish.

I will mention another cause of dissension: the lack of equality between man and woman. BAHÁ'O'LLAH has named this as a great cause of discord and division among humanity, for so long as humanity remains unequally divided as male and female in right and importance, no amity or unity can be established. In a perfect human body it could not be possible for one organ to be perfect and another defective. In the great body of humanity how could it be possible to bring about unity, love and fellowship if one factor is considered perfect and the other imperfect? When both are perfect in function, perfect fellowship and harmony will be witnessed. Therefore it is the greatest mistake to assume one member of the family of humanity is perfect and the other defective or not deserving. God has created man and woman equal as to faculties; He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of lack of education. The education of man has been of one kind and of woman another. If education were equal and similar, these two factors would be equal in attainment. God has made no difference between them which should produce discord. He has endowed all with human faculties and all are manifestations of His Mercy. If we say mankind is different creationally in endowment, that is contrary to Divine justice. Both are human. If God has created one perfect and the other defective He is unjust. But God is just. None are created imperfect or defective; all are perfect in creative endowment. To assume imperfection in the creature is to presuppose imperfection in the Almighty Creator.

In brief; woman must receive equal education with man. The soul which is most excellent in the estimate of God is acceptable before God.

We have for our subject and consideration the reconciliation of the religious systems of the world. His Holiness BAHÁ'O'LLAH has said that if from each of the varying religious systems one intelligent member be selected and these representatives come together seeking to investigate the Reality of Religion, they would establish an interreligious body before which all disputes and difference of religious belief could be pre-

sented for investigation and discussion. These questions could then be weighed and settled from the standpoint of Reality and all imitations discarded. In this way all religious sects and systems would become one.

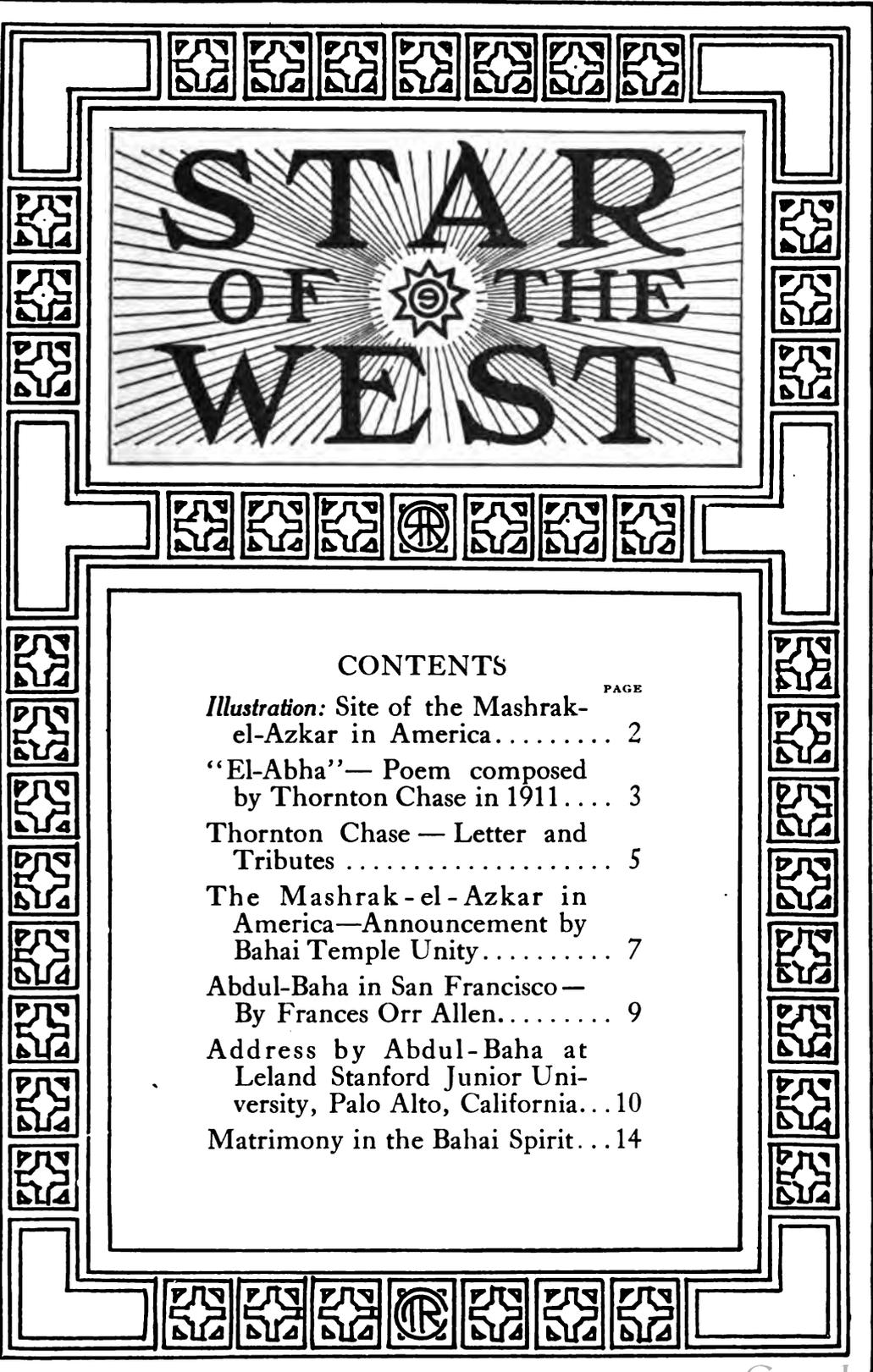
Do not question the practicability of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate the Reality and have united in the utmost fellowship and love. No traces of discord or differences remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead. Furthermore, those souls who have obeyed BAHÁ'Ó'LLAH and attained this condition of accord, fellowship and affiliation are Mohammedans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites and others. No discord exists among them. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the Reality of Religion envelops them in its perfect unity. When Reality envelops the soul of man, love is possible. The Divine Purpose in Religion is pure Love and Amity. The Prophets of God were in the utmost love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies of the former. There was no discord or variance in the reality of their teachings and mission. The discord has arisen among their followers, who held fast to imitations. If imitations be done away with and the radiant shining Reality dawn in the souls of men, love and unity must prevail. Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to call men to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship to the world. Shall we make use of it to create discord, violence and hatred among men?

Moses was persecuted and driven out into the desert; Abraham was banished; Mohammed took refuge in caves; the Bab was

killed and BAHÁ'Ó'LLAH was exiled and imprisoned fifty years. Yet all of them desired only fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another, be united and affiliated instead of discordant and at variance. Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of Heaven,—shunning division and welcoming the Divine Oneness of Humanity. Perchance, God willing, this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a New Creation may be reflected from the Reality of Love shining in human hearts. Thus from the light and semblance of God in us may it be indeed proved and witnessed that God has created man after His own image and likeness.

Prayer.

O my God! O my God! Verily I invoke Thee and supplicate before Thy Threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth. O Lord! unite and bind together the hearts, join in accord all the souls and exhilarate the spirits through the signs of Thy Sanctity and Oneness. O Lord! suffer these faces to become radiant through the life of Thy Oneness. Strengthen the loins of Thy servants in the service of Thy Kingdom. O Lord! Thou Possessor of great mercy! O Lord of forgiveness and pardon! forgive our sins, suffer us to be pardoned for our shortcomings and cause us to turn to the Kingdom of Thy clemency, invoking the Kingdom of Might and Power, humble at Thy shrine and submissive at the appearance of Thy evidences. O Lord God! make us as waves of the sea, as flowers of the garden, united, agreed, fresh and verdant through the Bounties of Thy Love. O Lord! dilate the breasts through the signs of Thy Oneness and make all humanity as waves of the same ocean, as stars shining from the same height of glory, as luscious fruits borne upon Thy Tree of Life. Verily Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator!



STAR
OF THE
WEST

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SITE OF THE MASHRAK-EL-AZKAR IN AMERICA



MAIN TRACT OF LAND ON WHICH IS TO BE ERECTED THE FIRST MASHRAK-EL-AZKAR IN THE WESTERN WORLD
LOOKING SOUTHWEST
SHERIDAN ROAD IN THE FOREGROUND

THIS tract of land, which comprises about five acres of ground near Chicago and situated alongside one of the finest drives and lakes in America, has been paid for with voluntary contributions sent from nearly every country on the globe; from the former adherents of the seven great religions—literally, “from Greenland’s icy mountains to India’s coral strand.”

It testifies that a new era has dawned, a new conscience has stirred humanity, a great

dynamic power has reverberated throughout the world whereby mankind has come together in a bond of unity such as was never known before.

What is the Mashrak-el-Azkar? Literally, the Dawning-place of Praises. It is an edifice where peoples of different nationalities, races, colors, faiths, sects, denominations, shall meet under one dome and adore the One God in the same spirit of Truth. Such an edifice could not have been erected in past cen-

turies, but in this Glorious New Day—the Cycle of BAHÁ’O’LLAH (*The Glory of God*)—“there is an emanation of the Universal Consciousness which clearly indicates the dawn of a great unity”; and the Mashrak-el-Azkar is an outward expression of this Universal Consciousness, proving the ages of darkness have passed away and the Century of Light has arrived.

Corinne True.

[See article page seven]

STAR OF THE WEST

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

Vol. III

Chicago (October 16, 1912) Elm

No. 12

EL - ABHÄ

[The Most Glorious]

Composed by Thornton Chase
in the year 1911.

لورنٹن چیس
بکر لورنٹن چیس لایسنس آف ایڈیٹنگ
امرا دہلی خا جالانہا ص ۱۰۰
۱۰۰۰ - لورنٹن - دہلی



THORNTON CHASE
FEBRUARY 22, 1847
SEPTEMBER 30, 1912

I.
O LIGHT DIVINE!
Invisible!
Immeasurable Light!
Eternal as Divinity!
Impenetrably Bright!
The living universe bows
down
And veils its face before
Thee.
All angels and archangels
bend
And happily adore Thee.

II.
O Shining Spirit! Light of
light!
All-flooding, radiant beam,
Eternally proceeding
Forth from Him, the LORD
Supreme;
To all immensity of life,
Himself Thou art reveal-
ing;
With Thine intensity of
light,
Himself Thou art con-
cealing.

III.
He is the Essence, Thou the Power,
The Glory, Majesty,
The Omnipresence. He, Unknown
And Nameless, save for Thee!
Above all height and depth is He,
In His own SELF abiding;
Through Thee all depth and height He fills.
Through Thee Creation guiding.

IV.
As light from flame, Thou art from Him;
As fragrance from the flower;
As colors from the prism'd light;
As rainbow from the shower;
As thought from mind; or word from thought;
As deed by vision guided.
So He and Thou art only ONE.
Not dual, nor divided.

V.
O Splendor of the Space-
less! Thou,
Through hosts of wander-
ing suns,
Dost quicken dense, mate-
rial spheres.
Where these dull-shining
ones
Are lords of matter, time,
and space;
Their powers from Thee
obtaining,
Obedient vassals of Thy
will,
Beneath Thy glory
waning.

VI.
Thou art the flame of Life
itself,
The Ever-living Light.
These burn with imitative
fires
Through matter's stolid
night;
With semblance of creative
heat;
Worlds, moons and earth-
lings breeding;
Yet, all, in traceless paths
confined,
Thine ordered ways are
speeding.

VII.
The planets feel Thy quivering life
And bring forth of their kind,
All plants, and creeping things, and beasts,
And men of dust—but blind
To Thy Realities are they—
In earthy dungeons dwelling,
Imprisoned deep in sense and self,
The Light Unseen repelling.

VIII.
O Life of Life! **O** Perfect Light!
Pierce through the darkening walls;
Bring forth the prisoners to Thy Day;
Remove the veiling caul;
Create new sight, new hearts, new minds;
Reveal the heavenly vision;
Disperse the dust-formed clouds of self;
Disclose the fields Elysian!

IX.

O Word of God! Light, Love and Life—
 Transmuted into speech!
 Thou mighty Logos—come from heaven,
 The Will Divine to teach!
 Incarnate Gift to happy men,
 Endowed with power perceiving,
 With speaking tongues and listening ears,
 With minds and hearts believing.

X.

Speak Thou to self-endarkened souls!
 Command, "Let there be Light!"
 So shall eternal Day appear
 To end chaotic night.
 The morning stars shall sing again
 The anthem of creation:
 The sons of God shall shout for joy
 With new divine elation.

XI.

Thy Word, O Light, is knowledge, truth!
 Thy University,
 The boundless shining realms of life,
 Which mirrors only Thee.
 This mind of mine's a twinkling orb,
 Toward Thy clear sun advancing:
 A flickering mote of mental dust,
 In Thy great splendor dancing.

XII.

Thy flame is Love, the living Fire!
 Thine alchemy divine
 Transmutes man's spirit into Life,
 The water into wine.
 Within thy crucible, O Love,
 With Thee this heart is blending;
 Its life outdrawn, to be reborn
 From death to Life unending.

XIII.

Thou Holy Light! So calmly pure
 So penetrating, sweet;
 The whole creation's living heart
 Is melted in thy heat.
 The souls of things turn unto Thee,
 Thy radiant Love divining,
 As dewdrops glisten in the dawn,
 Each one a sunlet shining.

XIX.

Ah, Wondrous Light! Invisible,
 Immeasurable Light!
 Begotten of Divinity,
 Impenetrably bright!
 Heaven-filled, the Universe, aglow
 Unveils its face before Thee.
 All angels and archangels know,
 And happily adore Thee.

XIV.

Thou crystal Ocean, limpid, clear,
 Unstained and colorless!
 All life is thine, all beauty thine,
 All beings Thee confess.
 As fish in sea, I live in Thee,
 All life but Thine denying.
 As gnat in flame, in Thee I die
 In ecstasy of dying.

XV.

Immortal Spirit! Loving Power!
 Thou dost my soul enthrall.
 I am in Thee, and Thou in me;
 Else were I not at all.
 For what I am, have been, shall be,
 Is Thine, not of my earning;
 A debtor I, with naught to pay,
 Except Thine own, returning.

XVI.

Thou Primal Parent! Lift Thy sons
 Into the heavens of Truth!
 Give them new birth in realms of Light,
 Grant them eternal youth,
 That they may serve Thy Universe
 With wisdom, strength, perfection;
 True stars and sons of Thy pure Light,
 Ablaze with Thy reflection.

XVII.

As iron, glowing in the fire,
 Shows glistening and more bright,
 So spirits, serving Thee in love,
 Are nuclei of light.
 Inlaid with Thee, O Fire of Life,
 In Thee all self resigning;
 Through space empyreal they fly,
 Pure flames of glory shining.

XVIII.

Thou All in all! The worlds of worlds
 Are filled with naught but Thee.
 Both light and darkness, heaven and hell,
 Thou art, O Mystery!
 Thou dost create, sustain, destroy;
 Yet Thou unchanged abidest.
 With seventy thousand veils of light
 The INFINITE Thou hidest.

THORNTON CHASE

FEBRUARY 22, 1847

SEPTEMBER 30, 1912

LETTER FROM LOS ANGELES, CALIFORNIA.

Dear Friends in El-Baha: Knowing that the friends will be anxious to learn the details of the passing of our brother, Thornton Chase, we hasten to send the following:

Mr. Chase recently returned home from a business trip north, visiting San Francisco and Oakland, Portland, Seattle, and we think also Victoria and Vancouver. At all points where there were believers special meetings were held and much good work done. At San Jose, Cal., a point where the Glad-Tidings had not been proclaimed, Mr. Chase gave the Message and interested many people. At one point he visited he made a record of thirteen meetings in fourteen evenings.

While on this trip we understand that he had two attacks of the trouble which cost him his life, being in hospital twice. Thursday evening, the 26th ult., was the first most of us knew of his illness, when, at a meeting at the home of Miss Clapp, it was announced that he was seriously ill and had been operated upon that day at Angeles Hospital.

On Saturday, Abdul-Baha was reached by wire and in reply sent word to Mr. Chase that he was coming West and, if it were God's will, he would see him soon.

On Monday morning word was received that Mr. Chase was very low. The friends prayed for him constantly and about 11 o'clock word came that he had rallied. We all hoped that a miracle would be performed and that he would be brought back to life and health, even though his life hung by a thread. On Sunday telegrams were sent to the various centers, asking for the prayers of the friends.

It was arranged that the friends here, as many as could, should assemble at Mr. Chase's home for a prayer service on Monday evening, September 30th. The sun had set when a little group of earnest souls, twenty in all, from various parts of Los Angeles, from Pasadena, Tropic and Glendale, assembled in silence on a street corner amid the bustle and din of the metropolis, to pray for the restoration of their brother to physical health and strength.

About seven o'clock we reached the home and had hardly entered before the telephone rang and we were informed that Mr. Chase had just passed away. Every head was bowed as Mr. Rice-Wray hung up the receiver and

said, "Friends, he has gone." Miss Wise arose and read the prayer for the departed, from the little prayer book, and Mr. Rice-Wray read two or three selections from Hidden Words, also another of which Mr. Chase was fond and which he had asked his wife to repeat to him often during his illness:

"With patience, then, the course of duty run;
God never does, nor suffers to be done
But that which you would do, if you could see
The end of all events as well as He."

Mrs. Rice-Wray went to the piano and the friends sang "Nearer, My God, to Thee." Mr. Hall recited a beautiful poem, "He is not dead; he is just away," and the friends departed, a great stillness upon each soul. We felt, indeed, that we had been in the presence of the Most High and had accompanied our brother as far as we could.

The funeral was held in the chapel of Pierce Bros. undertaking establishment on Friday, October 4th, at 10 o'clock. The body of our departed brother lay in a beautiful casket amid a sea of flowers, covering the casket, banked upon easels and even carpeting the floor.

A quartet of fine male voices sang three selections during the service—"Nearer, My God, to Thee," "Lead, Kindly Light," and the departing poem of Lord Tennyson's "Crossing the Bar."

Mr. Rice-Wray spoke of our brother as a great teacher of the Bahai Revelation; that, splendid as was his physical stature, magnificent as was his character, they were as nothing compared to his conception of God's Word and His Will for mankind. He read several selections from Hidden Words and the prayer for the departed.

A most beautiful prayer, full of the Christ Spirit of love and unity, was offered by Rev. J. K. Shellenberger, pastor of the Wilshire Boulevard Christian Church, where Mr. Chase attended when possible and where he taught a class.

Rev. C. C. Pierce spoke feelingly of the character of our departed brother, of the warmth of his smile and his sunny nature, of the breadth and height and depth of his outlook, and thought the friends who had gathered there were to be congratulated to have had the privilege of knowing "this royal, kingly soul."

Frank G. Tyrrell, an attorney, a friend of the departed, read a short sketch of Mr. Chase's life—that he was born in Springfield, Mass., February 22, 1847, and for some time in his youth lived in the family and was a pupil of Rev. Samuel F. Smith, who wrote "America." At the age of seventeen he joined the army, serving during the last year and a half of the Civil War, entering as second lieutenant and rising to the rank of captain. So great was Mr. Chase's modesty that some of his best friends were not acquainted with this fact.

After the war he entered Brown University. Later he spent some years in Denver, engaging in the business of insurance. He was made superintendent of agencies of the Union Mutual Life Insurance Company, with headquarters in Chicago, from which point he traveled for many years. About two years ago he located in Los Angeles, Cal.

Mr. Tyrrell said such a life and such qualities would never die; that Mr. Chase was a man who inspired love and implicit trust. During the years he had known the departed, not one word of condemnation or carping criticism had he heard to pass his lips. He read from I. Thess. 4:13-18 and said that when we on earth are saying a man is dead, the angels are saying a man is born.

The body was laid in beautiful Inglewood Cemetery.

On Sunday afternoon, October 6th, a memorial service was held in Cleveland Hall, led by Mrs. Rosa V. Winterburn, who opened with the Greatest Name and prayer, followed by selections from Mr. Chase's book, "The Bahai Revelation." She traced the underlying thought of the author, to show how he had reasoned out his faith and his belief in this Revelation, taking as a foundation both the Old and New Testament, the words of the prophets, of St. Paul and Jesus Christ, building it, step by step, into a noble structure which neither his reason could deny nor his heart reject.

Some of the personal Tablets of the departed were read; also selections giving the Bahai view of death and the future life.

Mr. Rice-Wray gave a brief address, stating what the life of our brother had meant to him.

At the close of the service Mrs. Chase gave a short talk which rejoiced the hearts of all present. She told the circumstances leading up to Mr. Chase's first hearing of the Revelation and accepting the same, and how great had been his search after Truth and the conviction that he had found the thing for which his

heart had always longed. She also spoke of his beautiful Christian mother who gave her life for him, and of his love for her all through life.

Los Angeles Bahai Assembly.

A TRIBUTE FROM PORTLAND, OREGON.

Thornton Chase, whose frequent visits to our assembly and whose words of good cheer and hopefulness gave us so much encouragement, has passed into the unseen. We are sad when we think of how much we shall miss him and his words of comfort, and glad that we have known him; glad that we have found in him the genuine friendship of the true man; glad that he brought to us the message and the true spirit of BAHÁ'Ó'LLAH, and left with us a unity that proclaimed a divine life.

Thornton Chase was a noble-minded and a large-hearted man. He understood the spiritual meaning of the Bahai life and had attained a height in his own experience reached by few. His greatest joy was in seeing others, especially those near and dear to him, coming into the Bahai light which he sincerely believed to be the Light of God. Every one loved him because he was a supremely lovable man. He knew Abdul-Baha as but few knew him, and to have passed away on the eve of the arrival of the one he loved so much is one of the mysteries we can never solve. Thornton Chase had a mind that was deeply spiritual as well as philosophical and had a profound grasp of the Bahai movement. In answer to a letter to one of our members, speaking of his aims in life, he says:

"I cannot doubt that some of the 'invisible Light' has shone on my pathway and all that I can do is to try to let a little of that Light reflect on others. Moments of the inner joyousness that Light brings are worth years of valley living. To breathe once the air of the mountain top is to ever long for the mountains thereafter."

Rev. David Buchanan.

A TRIBUTE FROM CHICAGO.

The world suffered a great loss in the death of Thornton Chase, which took place in Los Angeles, Cal.; but looking at it in the greater sense, which is the only true way, we should not grieve, as death but separated him from this narrow world of limitations to pass through the Pearly Gates into the realms of might and glory. Yet the world that knew him shall know him no more, and his brilliant efforts must now be universal, as individually we will not again meet him here, and

it is fitting that we make mention of his goodness and greatness as we knew him.

He was a man of great ability and untiring energy, great-hearted and generous, and many is the man who owes his success to his assistance and encouragement. As a Bahai he was one of the very first followers of the faith in America, and his efforts were always for the uplifting of humanity through the showing forth of the high standards of the Bahai faith in his teaching and in his life. In the early days of the Cause in America he rendered great service through his assistance to the Persian translators in the translation of, particularly, the "Hidden Words," "The Seven Valleys" and great numbers of Tablets.

His leaflets, "Before Abraham Was I Am!" and "What Went Ye Out for to See?" as well as the beautiful description of his visit to Abdul-Baha in the prison at Acca, under the title, "In Galilee," will be read and enjoyed more and more as the world more nearly approaches the reign of Peace on Earth, while

his larger book, entitled, "The Bahai Revelation," bears witness of his great efforts and service in his endeavor to bring the Bahai teaching more readily within the grasp of western minds.

He was a man of great loving character, with a heart that drew to him warm friends and a love which seemed to reach out, surround and envelop you.

Oh, friend! when we consider thy loving heart, we do not feel that thou art separated from us. It seems that we should more naturally write to thee than of thee. Continue thou thine efforts for the good of the souls of men an hundredfold now that thou art free in the realm of might and power. Be nearer to the hearts of those in trouble and distress and cease not from thy labors until all the souls of men have come into Peace and Love, and mayest thou always be in the fullness of happiness and joy in nearness to thy Lord and in His good will and pleasure.

Arthur S. Agnew.

THE MASHRAK-EL-AZKAR IN AMERICA

ANNOUNCEMENT.

TO the Bahai Assemblies of the East and West:

Greeting:—It affords us great pleasure to announce the good news that the final payment upon the main tract of land of the Mashrak-el-Azkar site has been paid; and particularly so while Abdul-Baha, the Centre of the Covenant, is in America. The last payment was made on the second day of October, and the title to the site now rests in the Bahai Temple Unity free from encumbrances.

Praise be to God! the Generous, the Bountiful, that the hearts of the friends throughout the world have responded to the call of the Spirit. From every people, country, race and religion of the world, they have united in generous and willing gifts to the purchase of the site for this Temple of Unity.

And this has been accomplished in a little over three years. In the spring of 1909, on March 23rd, the Assemblies of America were invited by the Chicago Assembly to send delegates to a Convention to be held in that city for the purpose of purchasing ground upon

which to build the first Mashrak-el-Azkar in the Occident.

Many obstacles have been in the path and great has been the anxiety of the Committee at times, who could proceed with the executive work only in proportion to the funds in hand. Therefore, the Executive Committee, in behalf of Bahai Temple Unity, desire to express their appreciation of the sacrifices made by those who have contributed to this necessary beginning of a great undertaking. May they receive a foretaste of the blessing which this Edifice shall be to humanity.

Now, we wish to call your attention to future payments needed for what is known as the Lake Shore tract, a strip of ground east of the main tract bordering on the water—insuring an outlook upon Lake Michigan—upon which \$5,000.00 has already been paid. There remains a balance of \$12,000.00 due, the payments spread over a period of years. The next payment—\$3,000.00—will be due March 1, 1913. We hope everyone will arise with renewed vigor to clear this in-

(Continued on page fifteen)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. III

Chicago (October 16, 1912) Elm

No. 12

"THE CHRISTIAN COMMONWEALTH"

The Tablets presented herewith are self-explanatory. We might add, however, that the matter came up when Mr. Albert Dawson, editor of the *Christian Commonwealth*, wrote to Mr. Joseph H. Hannen suggesting that someone be appointed Correspondent of his paper for the Bahai Cause, offering space in his columns. The letter was sent to Abdul-Baha, and the following was revealed:

To his honor Mr. Hannen—Upon him be
BAHA'O'LLAH EL-ABHA!—Washington, D. C.
HE IS GOD!

O thou my heavenly friend!

The letter which was written to you by the Editor of the *Christian Commonwealth* was perused. It is better that you be the Correspondent of this Journal, and spread it everywhere. This person (Mr. Albert Dawson) is a very excellent man, and showed us great love while we were in London. Therefore, the American Bahais must exercise toward him much respect. You correspond with him and send him the enclosed Tablet.

Show this Tablet that I write to you to all the Bahais, so that those friends who are able may subscribe to his paper.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

To his honor Mr. Albert Dawson—Upon him be
BAHA'O'LLAH EL-ABHA!—London, England.

HE IS GOD!

O thou beloved friend!

The letter which thou hast written to Mr. Hannen was read. I became very grateful and thankful to you. We have appointed Mr. Hannen to be your Correspondent, and we are hopeful in the Divine Favors to confirm and assist you in all the affairs.

It is my expectation to be in London before long, and then I shall find you there.

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

A special American edition of 10,000 copies of the *Christian Commonwealth* was printed, containing Bahai articles, and sent for distribution in connection with Abdul-Baha's tour throughout America. About half of these have been used. Mr. Dawson has done much for us, and we can assist by subscribing for his paper, as suggested by Abdul-Baha. The subscription price from America is \$2.11 per annum; it contains 16 large pages of matter and is published weekly. Address, 133 Salisbury Square, Fleet Street, London, E. C., England. Copies of the American edition above referred to may be obtained from Mr. Joseph H. Hannen, 510 McLachlen Bldg., Washington, D. C. _____ THE EDITORS.

Donations of religious tracts and bound books published by the Swedenborgians, Adventists, Mormons, Jews, Theosophists, Vedantists, Buddhists, et al., devoted especially to the fulfillment of prophecy, are requested to be sent to the *Librarian, Orient-Occident Unity, 510 McLachlen Building, Washington, D. C.*, for a "Comparative Religious Study Library" now being organized.

Proceeds from the sale of the book, "God's Heroes," written by Mme. Laura Clifford Barney-Dreyfus, will be given to the Mashrak-el-Azkar. Friends desiring to use them for holiday gifts should order at once from Mons. H. Dreyfus-Barney, 15 Rue Greuze XVIIe, Paris, France. The price is \$3.25.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

BY FRANCES ORR ALLEN.

THESE ARE wonderful days which we are living with Abdul-Baha in our midst. Our longing to see him was great, but much greater is our joy that our prayers were answered.

A house was taken for Abdul-Baha at 1815 California street. As our Assembly is composed of the friends in San Francisco, Oakland, Berkeley and several adjoining towns, each day has been filled to the utmost—receiving the friends and others interested in the movement, speaking to large audiences, giving talks in the parlors to groups of earnest seekers, and giving personal interviews to others. All, alike, are recipients of his favors.

The afternoon of the day of his arrival he crossed the Bay to Oakland where he met the friends at the home of Mrs. Helen S. Goodall. For twelve years this home has been a meeting place, but on the afternoon of October 3rd it became a memorable place—blessed by the presence of Abdul-Baha. After a beautiful address he took the children in his arms, kissed them and blessed them; they felt his love, even following him into the adjoining room, and one dear baby of four wanted to know if she "might pet the God-man."

Friday evening, October 4th, he received many people at his home—people from all the cities about the Bay, and after a short address, he greeted them, welcoming them to his home. Saturday from early morning he met the friends, and in the evening attended the regular Assembly meeting held each Saturday night at the Lick building, Montgomery street, where a most wonderful talk was given—only the immediate friends being present.

Sunday, October 6th, two public addresses were given—in the morning at the First Unitarian Church in San Francisco, and in the evening at the First Congregational Church in Oakland.

Monday was also a busy day, with interviews, talks in the parlor, and in the evening an address before the Japanese Y. M. C. A. of Oakland, in the Japanese Independent Church (formerly a branch of the Congregational Church). The meeting was opened by the president of the society, Mr. Toga, reading a Scripture lesson in Japanese; this was followed by the singing of "Nearer My God to Thee" also in Japanese, then prayer was offered by the pastor of the church, Reverend

Kazahira, to which all present said "Amen" in English. Following this a short address was given by Mr. Kanno, a Japanese poet and philosopher, at the close of which he read a poem in honor of Abdul-Baha. Then Abdul-Baha spoke, and it was a most interesting occasion, for the words were spoken in Persian, translated into English by Dr. Fareed, then from English into Japanese by Reverend Kazahira. It was a marvelous mingling of the East and the West and the Islands of the Sea. In the audience were Japanese students and philosophers as well as those who serve in the humbler walks of life. As Abdul-Baha passed down the aisle, mothers held out their babies for his blessing and smiled most happily as he said in English, "Good baby; Japanese baby."

Early Tuesday morning, October 8th, Abdul-Baha, accompanied by the Persian friends and fifteen others, went to Leland Stanford Junior University, where an address was given before the student body. He was enthusiastically received by the 1,500 students who listened attentively to his address, the theme of which was "The Oneness of All Phenomena." At the close of the address Abdul-Baha was given a perfect ovation by the students, who thus showed their appreciation of his wonderful knowledge, not alone of religious and philosophical subjects, but of scientific as well. For the remainder of the day he was a guest of Dr. David Starr Jordan, with whom he drove in the afternoon, going later to the home of Mrs. Merriam.

In the evening Abdul-Baha spoke at the Unitarian church. The impressive service opened with soft music as Abdul-Baha entered accompanied by the pastor, Mr. Reed, who introduced him in the following words: "It is a great privilege to have with us tonight one who calls himself a Servant of God; one who also is a great lover of mankind."

The theme of Abdul-Baha's discourse was "The Reality of Divinity." Mr. Reed closed the service by saying:

"I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer; not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion, the religion of love, the religion of peace—a religion of the fullness of life." There was a moment's

silence, then the pastor said in quiet tones, "You are dismissed."

An interesting incident in the day at Palo Alto and the University was the attendance of Professor Rodgers and the boys of his school, which is located near Los Gatos. They came a distance of thirty miles by train and walked five miles each way to the station. But Professor Rodgers said as they took the late train

home, "We are well repaid—more than repaid, and all very happy."

Abdul-Baha and the Persian friends spent the night at the home of Mrs. Merriam, after a most joyous day in which he expressed himself over and over as having been made so very happy.

Early the following morning Abdul-Baha and party returned to San Francisco.

ADDRESS BY ABDUL-BAHA

AT LELAND STANFORD JUNIOR UNIVERSITY, PALO ALTO, CALIFORNIA

October 8, 1912, 10:15 a. m.

Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

INTRODUCTORY REMARKS BY PRESIDENT DAVID STARR JORDAN.

IT IS OUR portion to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets.

He is said sometimes to be the founder of a new religion. He has upwards of three millions of people following along the lines in which he leads. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations—that is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. He will be translated by Dr. Ameen U. Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also, of presenting to you Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself present in the home of science—for this is one of the great universities of the country and well known abroad—I feel a sense of keen joy.

The noblest body of men is a body of men devoting its energies to science, and the noblest center is a center devoted to the study of sciences and arts. It ever tends to the illumination of the world of humanity, for science is the cause of the eternal honor of man, and the sovereignty of science is far greater than the sovereignty of kings. The sovereignty of

rulers comes to an end; a king may be dethroned, and a sovereignty may come to a terminus, but the sovereignty of science is everlasting. For it there is no end.

Regard the philosophers of past ages. Their sovereignty is still manifest. The Roman empire passed away with all its grandeur. The Greek sovereignty passed away with all its grandeur. The past sovereignties of the Orient are but memories, whereas the sovereignties of Plato and Aristotle still continue. Even now, in all the schools and universities of the world their names are the subject of commemoration. But where do you hear the names of bygone kings? They are all forgotten and rest in the valley of oblivion. Hence we learn, verily, that the sovereignty of science is greater than the sovereignty of rulers.

Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist, through his achievement, invades the lands of ignorance, conquering the realm of the mind and the heart. Therefore his conquests—the scientific achievements—are everlasting.

This being a center of education, I am very happy indeed to be present, and in your behalf do I seek confirmation, aid and assistance. May you attain extraordinary progress in your educational pursuits. May you prove as radiant lights, which shall flood regions, exploring the dark recesses of ignorance.

Inasmuch as the greatest and most fundamental teaching of BAHÁ'O'LLAH is one relative to the oneness of humanity, I desire to speak to you of the fundamental oneness of phenomena, which subject is one of abstruse nature dealing with Divine philosophy.

It proves that fundamentally all existence

passes through the same phases, and that every given phenomenon epitomizes the others. An old philosophic statement in Arabic declares that "all things are involved in all things."

You will readily agree that all phenomena are nothing more nor less than aggregate expressions of single elements, and a given cellular element has its coursings or journeyings through various stages, or myriad stages, of life.

For example, the cellular elements which have gone into the makeup of the human organism at one time were in the vegetable kingdom; at another time in the animal kingdom; and, prior to that, in the mineral kingdom. They have ever been subject to transferences from one state of being, or life, to another. They have gone through myriad forms and phases, and in every form exercise special functions. The journeyings of phenomena are continuous. Therefore, every phenomenon you can see is expressive of the other phenomena. The difference is one of transferences and the length of time for processes.

For example, it has taken a certain time for this cellular element in my hand to go through the various processes of metabolism. At one time this cellular element was in the mineral kingdom, and it had its various changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom, and there in the vegetable kingdom it possessed various grades and stations. Finally, it reached the animal kingdom, and in the animal kingdom it presented itself in various forms of animal organisms and in the form of man in the human kingdom. Thus it has its transferences and its coursings. Again, it reverts to its primordial elemental state, namely, the mineral. Thus it is subject to infinite journeyings, as it were, from one to another, experiencing every stage of being and life. When it appears in any distinct form or image, it has its opportunities, virtues and functions.

In the mineral kingdom it was possessed of certain mineral virtues. In the vegetable kingdom it presented vegetable virtues or qualities. In the animal kingdom it presented animal virtues—the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Hence, it becomes evident that every single element of phenomena is subject to transferences in myriad forms and manners, and in every form it has its peculiar virtue. Thus it becomes evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one.

If all phenomena in existence are possessed of that oneness, how much more should man possess that oneness in its state of idealism?

It is evident that ideality, as regards oneness, is expressed only in the human kingdom:

Verily, the origin of material life or existence is oneness, and its termination is the self-same oneness.

With all this fundamental unity of all phenomena, is it becoming of the world of humanity (which fundamentally is one) ever to wage war, or entertain strife?

Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to-wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities, or functions, peculiar to the animal state, because he is possessed of sensibilities plus the human qualities, and that is a sound mind.

Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious? God forbid such a state!

Consider, when these contingent elements enjoy a state of commingling, or fellowship, then the result is life. It is freshness; it is radiance; it is comfort; it is composure, and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, do you know what happens? You will have the San Francisco earthquake and fire. That is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago, and all its attendant losses.

This is in the mineral kingdom. Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena

other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, although colossal, is a captive of nature. It cannot deviate one hair's breadth from the laws of nature. Likewise, all these great orbs in this interminable universe are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours, this planet, is subject to nature.

The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, cannot deviate one hair's breadth from the institutes of nature. But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the Divine effulgences, can break and explode the laws of nature.

For example, according to the rules of nature, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, and becomes a bird, and soars in the air. He becomes a fish, and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas—thus breaking laws of nature.

All the sciences and arts which you now enjoy were once mysteries of nature, and, according to the mandates of nature, they should be hidden and latent. The human intellect has broken this law and discovered the realities of objects. It has taken these mysteries out of the plane of invisibility and has brought them onto the plane of visibility. It has classified these laws, this being contrary to the postulates of nature.

For example, electricity was once one of the hidden or latent mysteries of nature, and it would have remained hidden if the human intellect had not discovered it. Man has broken the law of nature, and out of that invisible treasury has taken this energy and brought it onto the plane of visibility. Little man takes such a rebellious force as electricity, and arrests it in an incandescent lamp. This is extraordinary! It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle! This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands,

but man takes it and puts it in a box. This is against nature's laws.

In all the other little things man changes the ways, and all the other discoveries were mysteries of nature. According to Nature's postulates, they should have remained hidden, but this human mind, which is the greatest of Divine effulgences, has verily broken the law of nature, and is constantly taking out of Nature's laboratory new and fresh things.

Having such a great bestowal of God, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the law of nature, to the world of humanity.

If the animals exercise ferocity, it is simply for their sustenance, and they are deprived of the benefit of intellect. They do not reason, and cannot discriminate between justice and injustice, and therefore they are excusable. But man, when he exercises ferocity, does not do it for his food or sustenance. He does it for greed. Then is it becoming that such a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all his scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with all the possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life—for him still to go on to the battle-field, to spill the blood of his fellow men?

Man in this world is the edifice of God! He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed, and will feel wrath against you. How much more it is when man is destroying an edifice founded by God. Undoubtedly does he deserve the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; He has conferred upon him mind; He has given him perception; He has given him the faculty of memory, the faculty of discrimination; He has endowed him with keen perceptions, the five senses. With all His good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness—shall we now destroy this great edifice of God? Shall we destroy to its very foundation, this great body-social or politic?

When we are *not* captives of Nature, when we *can* control ourselves, shall we allow ourselves to be captives of Nature and act in accordance with the exigencies of Nature?

In Nature there is the law of the survival of the fittest. If humanity be not educated, then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities? They are for the purpose of rescuing man from the exigencies of Nature, to relieve or rescue from him the defects of Nature, and to endow him with the capability of controlling the benefits of Nature.

Consider: Were you to relegate this plot of ground here to Nature, leave it in its primordial status, it would become a thorny place and useless weeds would grow therein, but when we cultivate it, it becomes fertile soil, yielding a harvest.

Were you to leave these mountains to their original state, they would become jungles with no fruitful trees. When cultivation is followed, then these gardens will yield fruitful trees, and then yours will be a variegated flower garden to enjoy.

Therefore, the world of humanity should not be left to its naturalism. It is in need of education, and, according to the Divine education, must it be educated. The Holy, Divine Manifestations of God were teachers. They were the gardeners of God, in order that they might transform the jungles into fruitful orchards and make of the thorny places delightful gardens.

Then what is the particular function of man? It is that man should rescue himself, save himself, from the defects of Nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even *overcome* the laws of Nature. Ours is the power to wrest the sword from Nature's hand, and then use that sword against Nature itself. Is it meet that we should be captives of Nature still, and fail to act according to the exigencies of Nature, which demand the law of the survival of the fittest? That is, shall we allow no difference to exist between us and the ferocious animal, but continue exercising a ferocity like unto it?

There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battle-field. It is the cause of

the wrath of God! It is the cause of the destruction of the foundations of man.

Praise be to God! I find myself in an assemblage, the members of which are all peace-loving and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all is to render service to the cause of humanitarianism.

Thus I supplicate God that He may confirm and aid you, that each one of you may at last become a professor emeritus, that each one of you may become the cause of spreading science, that each one of you may become a standard-bearer for peace and a bond connecting the hearts of men.

His Holiness BAHĀ'O'LLĀH fifty years ago declared the necessity of peace among the nations, and the necessity of liberalism in the form of peace among the religions. He declared the necessity of peace among the races and peace among the countries. He says that the fundamental basis of all religions is one, that religion was aimed to be a bond to unite in fellowship all men, that the differences which have arisen are due to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imitations are various, they have caused differences and sedition, but that if the reality underlying religious teaching should be investigated *all* the religions would be unified, that religion would be the cause of unity and accord, the cause of binding together the hearts.

If a religion should prove to be the cause of dissension and discord, He declared it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ails of humanity. It was to be a salve for the wounds of man. But if its misapplication, or misuse, has caused such a havoc, causing battle and war among men, causing bloodshed among humanity, irreligion is better than religion.

He emphasized international peace exceedingly. He declared humanity to be mankind—*one*. All are the progeny of Adam. That is, they are the lineage of one personage, one family. However, it has become such a big family, such a large family. You cannot conceive of various races or distinct types in one family. If some of the members of a family were of a certain person, and if some were members of the offspring of another person; in other words, if we had two Adams for our

father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other, as "This is Italian, this is German, this is French, the other is Russian"—this is nonsense. We are all human, and we are all the servants of God, and we all come from Mr. Adam's family. Then what is this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim was conquest of land, and they made use of the patriotic feeling.

They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful food, enjoying feathery couches for sleep, and for exercise preferring the ball room. To the poor people—the farmers, the laborers, the soldiers—they said: "Go to the battle-field while we are enjoying ourselves. We are captains and officers; you are soldiers. Go to the battle-field." The others said: "You are destroying our homes. Why?" They answered: "Because they are Germans; we are French." But those who instigated it were all self occupied. They did not let go of their pleasure. But the blood of the innocent poor was shed. For what? For a superstition such as "this is German, the other is French," when both are human; both belong to Adam, one family, one people.

This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nationalities. There must be peace among all nations. God created one earth, one sphere, one globe, and one mankind. This

earth was to be the habitation of man. But we have come forth and have imagined certain superstitious boundary lines. They are purely imaginary, yet we pronounce one section Germany, the other France, and we let them fight. We say: "O, this is Germany; this is patriotic; this is a great country and should be helped and assisted," but of the other we say: "Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be killed." Why? The line is imaginary, absolutely, and for these imaginary boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellow men? For what?

After all, a claim for territory is a claim just for the dust—the love of, or attachment to, dust. Did you ever stop to think that we live on this earth of dust for a few days, and then we remain beneath it forever? So it is our *graveyard* eternally. Is it becoming of man to fight for his graveyard, which devours him, an eternal cemetery? For man to fight over his *grave*, to kill one another for his *grave*—what an ignorance! What an inadvertence! What a thoughtlessness on the part of man!

I hope that you people are reasonable enough not to fight over your graves, and that you will enjoy the utmost of fellowship, like one family—brothers, sisters, mothers, fathers—enjoying peace and having a good time.

CLOSING REMARKS BY PRESIDENT JORDAN.

We are all under very great obligation to Abdul-Baha for this illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

MATRIMONY IN THE BAHAI SPIRIT.

MR. AND MRS. OBER.

ON Wednesday, July 17, two of our very dear friends, Grace Robarts, of Eliot, Me., and Harlan Foster Ober, of Beverly, Mass., were united in holy matrimony by Abdul-Baha, and in the evening the ceremony according to the law of our land was performed by the Rev. Howard Colby Ives, of the Brotherhood Church of Jersey City.

The friends present—the wedding guests at this marriage—had come from all parts of the world. Mrs. Helen S. Goodall, Mrs. Ella Goodall Cooper and Miss Harriet M. Wise from California; Mrs. Corinne True from Chicago; Mrs. Drum and Miss Heagle from

Washington; M. Hippolyte Dreyfus-Barney from Paris, and a goodly representation of our Oriental brothers—Seyd Assad'Ullah of Ghom, Persia; Dr. Ameen U. Fareed of Haifa, Syria; Mirza Valiollah Khan, of Teheran, Persia; Mirza Mahmood, of Bombay, India; Mirza Ali Akbar, of Baku, Russia, and Mirza Ahmad Sohrab of Washington, D. C. There were also many of the Bahais of New York and neighboring centers.

Never before in America had such a wedding as this been witnessed. All seemed to feel the Power of the Holy Spirit. The Rev. Howard Colby Ives read the marriage rite and after the ring had been placed upon the

bride's finger the following prayer was chanted by Abdul-Baha, standing with his hands upraised, the bride and groom kneeling:

To Mr. and Mrs. Ober—Upon them be BAHÁ'O'LLAH!

Glory be unto Thee, O my God! Verily, this Thy servant and this Thy maid-servant have gathered under the shadow of Thy mercy and they are united through Thy favor and generosity. O Lord! assist them in this Thy world and Thy Kingdom and destine for them every good through Thy bounty and grace. O Lord! confirm them in Thy servitude and assist them in Thy service. Suffer them to become the signs of Thy Name in Thy world and protect them through Thy bestowals which are inexhaustible in this world and the world to come. O Lord! they are supplicating toward the Kingdom of Thy mercifulness and invoking toward the Realm of Thy Singleness. Verily they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time. Verily thou art Omnipotent, the Omnipresent and the Almighty!

As Abdul-Baha left the room he said: "This is a blessed evening." *Annie T. Boylan.*

MR. AND MRS. GREGORY.

On Friday, September 27th, at noon, Miss Louise Matthews, of London, England, and Mr. Louis G. Gregory, of Washington, D. C., were happily married in New York City, according to the ritual of the Church of England (Episcopal) by the Rev. Everard W. Daniel. Nine persons, including the minister and his wife, and the bride and groom, were present. They represented Christian and Jew, the white and colored races and the three Bahai Assemblies of New York, Philadelphia and Washington, D. C.

After the conclusion of the ritual the bridegroom said, "Verily, we are content with the Will of God;" the bride responded, "Verily, we are satisfied with the Desire of God." Then Mr. Howard MacNutt read the Tablet of Abdul-Baha on "Marriage"; Mr. Edward J. Braithwaite followed with a Tablet revealed by Abdul-Baha to the bridegroom three years ago and Mrs. Botay read a Tablet of BAHÁ'O'LLAH's, which concluded the ceremony.

THE MASHRAK-EL-AZKAR IN AMERICA.

(Continued from page seven)

debtedness, so that the important work of building may be started as soon as possible.

We desire to express our appreciation of the confidence and support given us, and hum-

bly supplicate God's blessing to rest upon all.

The Executive Committee of Bahai Temple Unity. Per Bernard M. Jacobsen, Sec'y.
Albert H. Hall, Pres.

Following is a financial statement in detail:

STATEMENT OF INCOME AND EXPENDITURES FROM MARCH 29, 1909, TO OCTOBER 1, 1912.	
<i>Receipts—Contributions</i>	
March 29, 1909, to April 23, 1910.....	\$14,732.51
April 25, 1910, to April 29, 1911.....	10,453.59
May 1, 1911, to April 29, 1912.....	7,331.07
April 28, 1912, to October 7, 1912....	10,612.91
Add March 29, 1909—Received from Chas. Scheffler, Treasurer Chicago Assembly	3,665.44
	<u>\$46,795.52</u>
<i>Expenditures</i>	
Land—Main tract.....	\$32,500.00
Land—Lake Shore tract.....	5,000.00
Interest	4,086.62
Taxes and assessments.....	2,651.43
Expenses	1,789.77
Buildings	105.00
Convention Expenses, 1912.....	130.00
	<u>\$46,262.82</u>
Cash in Bank, October 1, 1912.....	532.70
	<u>\$46,795.52</u>

DETAILS OF PAYMENTS MADE ON LAND.	
<i>Main Tract</i>	
Purchase Price	\$34,500.00
Less—Paid by Chas. Scheffler, Treas- urer Chicago Assembly.....	2,000.00
	<u>\$32,500.00</u>
<i>Paid:</i>	
April 5, 1909.....	\$ 5,000.00
December 10, 1909.....	5,000.00
July 1, 1910.....	5,000.00
January 1, 1911.....	5,000.00
June 14, 1911.....	2,500.00
June 24, 1912.....	5,000.00
September 21, 1912.....	2,500.00
October 1, 1912.....	2,500.00
	<u>\$32,500.00</u>
<i>Lake Shore Tract</i>	
Purchase Price.....	\$17,000.00
<i>Paid:</i>	
October 11, 1911.....	\$ 200.00
December 11, 1911.....	2,800.00
January 30, 1912.....	1,000.00
March 1, 1912.....	1,000.00
	<u>\$ 5,000.00</u>
Outstanding Indebtedness October 1, 1912	\$12,000.00

Willard H. Ashton, Treasurer.

Corinne True, Financial Sec'y.

بجایگزین

در این دو سال گذشته از برای اهل شرق ^{خدمت} کوشش مینمودم و آنکه گاهی جریدۀ را بدون قسم فارسی میفرستیم از این جهت قدری احساسات شریفانرا خوب میدانیم. البته برادران و خواهران شرقی مطلع شدند که مدیر قسم فارسی آقای میرزا احمد سهرابی از برای ترویج "انجمن ارتباط شرق و غرب" مشغول بودند و چون آن در کتاب حضرت عبدالبهاء مکتبمشایق در اقلیم آمریکا در سفر هستند لهذا مصلحت دانستیم که مراسلات بک سراسر بمعاون مدیر دکتر ضیاء بخداری در شهر شیکاگو ارسال شود. آدرس ایشان اینست: —

Zia M. Bagdadi,
803 W. Madison St.

Chicago, Ill., U.S.A.

و همچنین انجمن مشترکین خواهش مینمایند که وجه اشتراك (چك) باین آدرس حواله نمایند: —

Bahai News Service,
P.O. Box 283

Chicago, Ill., U.S.A.

ای کاش که جمیع اجاب مساعد فرمایند که مشترکین جدید پیدا شوند و مشترکین قدیم اشتراك خودشانرا تجدید نمایند و در آستان مبارك حتی قدری دعا کنند که این منادی اتحاد و یگانگی را اساسشرا زجهت مصاریف و امور ظاهره محکم و ثابت کرده تا این طفل عالم بهائی بزودی بدرجه قوت و بلوغ رسد.



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مجموعه خطرات

در این دو سال گذشته از برای اهل شرق خدمت
کوشش می نمود و آنکه گاهی جریده را بدون قسم فارسی
میفرستیم از این جهت قدری احساسات شریفانه
خوب میدانیم. البته برادران و خواهران شرقی مطلع
شدند که مدیر قسم فارسی آقای میرزا احمد سهراب از برای
ترویج "انجمن ارتباط شرق و غرب" مشغول بودند و چون آن
در کتاب حضرت عبدالبهاء مرکز میثاق در اقلیم امریکا در
سفر هستند لهذا مصیحت دانستیم که مراسلات بک سبراسم
معاون مدیر دکتر ضیاء بغدادی در شهر شیکاگو
ارسال شود. آدرس ایشان اینست: —

Dr. Zia M. Bagdadi,

803 W. Madison St.

Chicago, Ill., U.S.A.

و همچنین انجمن مشترکین خواهش می نمایند که وجه اشتراك

(چك) باین آدرس حواله نمایند: —

Bahai News Service,

P.O. Box 283

Chicago, Ill., U.S.A.

ای کاش که جمیع احباب مساعد فرمایند که مشترکین جدید پیدا
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آستان مبارك حقی قدر بردارند که این منادی اتحاد و یگانگی را
اساسش از جهت مصارف و امور ظاهر حکم و ثبات کرده تا این طفل
عالم بهائی بزودی بدوجه قوت و بلوغ رسد.

STAR OF THE WEST

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

Vol. III

Chicago (November 4, 1912) Kudrat

No. 13

MESSAGE TO THE JEWS.

Address by Abdul-Baha Abbas before Congregation Emmanu-El, San Francisco, Cal.,
(Martin A. Meyer, Rabbi) Saturday, October 12, 1912.*

INTRODUCTION BY RABBI MEYER.

BRETHREN of the Congregation Emmanu-El: It is our privilege and a very high privilege indeed to welcome in our midst this morning Abdul-Baha, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be or might not be, and now and again, out of the heart of the Orient the fundamental religious message of the world is stated and restated. Abdul-Baha is the representative of one of the religious systems of life, and it appeals to us Jews because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue through his interpreter Dr. Fareed, on "The Fundamental Unity of Religious Thought," and I know that what he will say will be of significance to us. We thank him in advance for the message and for consenting to address us at this service this morning.

ADDRESS BY ABDUL-BAHA.

The first bestowal of God in the world of humanity is Religion, because Religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to eternal happiness. Religion is the cause of everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof let us first investigate Religion from an unbiased standpoint. Let us find out whether Religion is the cause of progress and development or whether it is not; whether or not Religion is after all the cause of illumination; whether

or not Religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, careful that we are not bound by blind imitations or dogmas. For were we to be bound by blind imitations, some will believe that Religion is a cause of happiness, and others will disagree, saying that Religion has been a cause of degradation. Hence we must first investigate as to this: whether or not Religion is the cause of human advancement, and let us give it impartial and thorough research so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether Religion has been the cause of human progress or retrogression?

We will first investigate the founders of Religion—the Prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, who being an iconoclast and a herald of the Oneness of God, was banished by the people from his native land.

Let us observe right here how Religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was owing to its religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. The Holy Land was con-

* Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

quered by them and was theirs by right, and the great Solomonic wisdom was established. All this was due to the Religion which they founded.

Hence we learn that Religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of happiness of mankind, even as the Abrahamic history well illustrates this fact, and just as his family clearly points thereto. Even unto the present time his household is visible and manifest throughout the world.

Let us discover or consider the greater phase of it.

The Children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered or subdued one hundred Septs (Israelites). They could make use of them as working men or laborers.

The Children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, until suddenly His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of Religion He exhibited such majestic grandeur and efficacy that they continue to be seen. His Prophet-hood was well spread throughout the land. His Law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage through the power of Religion, rescued all the Children of Israel from bondage. He conducted them to the Holy Land and there He founded the great civilization which has become permanent, a civilization and development which are most noteworthy. Thereby they attained to the highest degree of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they achieved progress. They reached such a degree that at last they were the ones who established the Solomonic sovereignty, and their sciences and arts reached such an exalted state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews

philosophy and the basis of law. According to Eastern history this is an established fact.

Even Socrates the Greek philosopher came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned no doubt from the Jewish doctors with whom he came in contact.

Likewise Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause or a movement which renders a *weak* nation, such as the Jews were before, *strong*, and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainments—(this is not merely a theory or a story which I am telling; it is a historical fact which is provable; it is history well established in the world)—makes it evident that Religion is the cause of honor to man; that Religion is the cause of the sublimity of man.

When we speak of Religion we mean the *foundations* of Religion, not the blind imitations or dogmas which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations,—even as it is recorded in the Taurat and confirmed in all histories that when the Jews were fettered with imitations, then the wrath of God became manifest.

When they let go of the foundations of the Law of God, then God sent Nebuchadnezzar who came and conquered the Holy Land. He killed all the men; he took in captivity the children and women; he made waste the countries and the populous centers; he set afire all the hamlets, and all the villages. Seventy thousand Jews did Nebuchadnezzar make captive, and took them with him to Babylon. He demolished Jerusalem. He destroyed the Holy of Holies, the great temple there. He burned

the Taurat. The Holy Bible caused he to be burned.

Thus we learn that the *foundation* of the Divine Religions is ever the cause of progress, and also that where the holy foundation becomes as it were destroyed and beclouded or surrounded by certain blind imitations, when it leaves the central axis, then the reverse takes place and it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors. Then the Jews became captives in their turn, and they were followed by the Romans, who proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus the Roman emperor, when he was commander of the Roman army, the Holy Land was laid waste and made a wilderness. The Israelites were scattered broadcast in the world, because he killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And such was the scattering and dispersion of the Jews, which has continued ever since.

Hence we learn that the foundation of the Religion of God which was laid by His Holiness Moses was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be paid forever to this noteworthy people. The dogmas or blind imitations which later crept in proved to be the destructive influences of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right—the Holy Land.

In short, what is the *mission* of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or messengers was a Prophet, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are *sure* that he was a Prophet. This is a plain and clear mode of procedure and is irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of

rock water gushed forth, because such a miracle may be denied by others—they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his Prophethood. We are in need of no further evidences—evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will without doubt bear testimony to the fact that His Holiness Moses was verily a man of God; was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside for the moment all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the Religion of God has been proved to be no other than the education of humanity and the cause of amity and fellowship among men. Therefore I wish to establish this point,—that the *foundations* of the Religions of God are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, although every one of the Divine Religions is separable into two divisions. One is concerned with the world of morality, and that is essential. It is concerned with the ethical uplift of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation. This is one; it is the foundation of all the Religions of God. Therefore all the Religions are one and the same.

The second classification or division has to do with social laws regulating the conduct of mankind. This division is not essential. It is subject to change and transformation according to the exigencies or the requirements of time and place.

For instance: in the time of Noah certain requirements demanded that all the sea foods be allowable or lawful. During the period of Abrahamic Prophethood it was considered allowable, because of a certain exigency that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue or current that a man should marry his own sister, even as the children of Adam—Abel, Cain and Seth—married their own sisters, for the reason that it was considered expedient at that time, but in the law of the Taurat that became abrogated—

that was forbidden. There were certain laws that were valid formerly, but during the time of Moses they were annulled. For example, camel's flesh during the time of Abraham was a food for man, but during the time of Jacob it was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution necessitated direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man for instance, caused the deafness of another person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Taurat there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be enforced?

Modern times are such that even the question of capital punishment—the one form which some nations have decided to enforce in relation to a murderer—is a mooted question. Wise men are consulting as to its feasibility or otherwise.

So everything that is valid is only valid for the time being. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws have to change. But remember, *these* are not of importance; they are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man—they are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence for the fundamental basis of the Religion of God there is no change or transformation. That is the basis, the fundamental

foundation of Religion. That never, never changes.

The basis of the law of Moses, His Holiness Christ promulgated. That self-same foundation of Religion was promulgated by Mohammed. All the great Prophets have served that foundation. They have served this Reality. Hence the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration are, after all, the very deeds of valor and greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks:

At the time when the Israelites had again been put in captivity at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the Law of God had as it were, passed from amongst them, and the foundations of the Religion of God had been destroyed—at such a time as this Jesus Christ appeared among them.

When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Taurat, the Old Testament, was the Book of God. He declared that all the prophets of Israel were valid and true. He eulogized Moses, and through His recommendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright: It was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Taurat, was translated into six hundred languages and spread throughout the world at large.

The names of Israelitish prophets became household names everywhere. All the nations of the world believed on this, that the Children of Israel were verily the chosen people of God, and that *that* nation was a *holy* nation, that the blessing of God attended that nation, and that all the prophets of God which had issued therefrom were the dawning points of Divine Inspiration, were the day-springs of revelation, and each one of them glistened like unto a star.

Hence His Holiness Christ really promulgated Judaism, for He was a Jew and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, he rather promoted it. He did not efface the Taurat. Nay rather He promulgated it. At most it comes to this: that the portion of that dispensation which had to do with transactions, *that* underwent change, and that is not important, but the essential teaching of Moses—Christ did promulgate virtually. He did not leave anything undone.

Likewise with the superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at a time when these nations were in the utmost contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity. He educated them in such wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now this efficacy of the Word and heavenly power which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia—Mohammed.

Perchance you do not know that the first address of Mohammed to his tribe was this statement: "Moses verily was a Prophet of God, and the Taurat is a book of God. Verily, O ye people, ye must believe in the Taurat, and in Moses and the prophets. Ye must accept all the Israelitish prophets as valid."

In the Koran, the Mohammedan Bible, there are seven statements—in fact seven repetitions of the Mosaic episode, and in all the historic sketches Moses is praised.

Mohammed states that His Holiness Moses was the greatest prophet of God; that God guided Him in the Sahara or wilderness of Terah; that through the light of guidance Moses harkened to the summons of God; that He proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against Him; that eventually Moses conquered all of them, because falsehood is ever defeated by truth.

There are many instances of this kind by Mohammed. I am citing just a few.

Consider that His Holiness Mohammed was born among the savage and barbarous nations of Arabia, lived amongst them, and outwardly was illiterate and uninformed of the holy books of God.

The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the light of Mohammed dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations in a short space of time reached a superlative degree of civilization, even as their civilization extended to Spain and was established in Baghdad whence it was transplanted to Europe.

What proof is there concerning his Prophet-hood greater than this, unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a prophet of God and they commend him most highly. The Mohammedans are believers in Moses, praising him most highly, proving the validity of Moses, and likewise believing in His Holiness Christ and praising Him highly.

Is it harm which has come to these nations, namely Christians and Mohammedans because they have admitted the validity of Moses and have accepted Him? No; on the contrary it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should in turn now praise His Holiness Christ, also praise His Holiness Mohammed.

(Continued on page ten)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (November 4, 1912) Kudrat

No. 13

"THE PALO ALTAN"

Friday, November 1, 1912, *The Palo Altan*, edited by H. W. Simkins, devoted its entire sheet to a presentation of the visit of Abdul-Baha to California. On the first page, under a six-column heading, appears an excellent half-tone portrait of Abdul-Baha. An introductory article telling of the visit to Leland Stanford Junior University—which we reproduce in this issue of the STAR OF THE WEST—is followed by a sketch of the life of Abdul-Baha, under the heading, "Bahaism and Its Prophet." Page two contains an editorial, "The New Evangel," and the Address delivered by Abdul-Baha at the University—published in our last issue. Page three contains the "Message to the Jews." Page four, Address delivered in the Unitarian Church, Palo Alto; also a reproduction of the original Tablet and translation of same to Mr. H. W. Simkins. We quote it as follows:

TABLET TO THE EDITOR OF "THE PALO ALTAN"

To his honor Mr. H. W. Simkins—Upon him be BAHÁ-O-LLAH-EL-ABHÁ!

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i. e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today—and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle.

I shall never forget your cordiality, and as long as life lasts I shall remember you. I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

On behalf of the Bahais in America, the STAR OF THE WEST not only congratulates the editor of *The Palo Altan* in that he became the recipient of such words of commendation from Abdul-Baha, but that he was assisted to render such excellent service through the medium of his newspaper—a service that shall be effective in these great days and remembered throughout the coming years. We take pleasure in reproducing his editorial herewith:

EDITORIAL FROM "THE PALO ALTO."

THE NEW EVANGEL.

Wednesday morning at the University assembly and in the evening at the Unitarian Church in Palo Alto appeared and spoke the leader in a world movement for unity in religion, international peace and universal brotherhood. This is Abdul-Baha, a native of Persia, who has devoted his life to the mission handed down to him by his father. This mantle of inspired evangelism was consecrated by the persecution of forty years of imprisonment imposed by the Sultan of Turkey upon BAHÁ'Ó'LLAH, the elder.

As the stone that was rejected may become the head of the corner, or like the prophet's dream expand until it fills up the whole world, so may be the mantle of the wise men of the east, who rediscover a glorified star shining over the birth of a world movement toward idealism.

This idealism is the further perfection of the ideals of all the great religions of the world. In the science of photography there is a process by which any number of images of different faces may be composited together to produce the dominant type. What is truly representative leaves its impress upon the final result. What is vague and non-intrinsic surpluses into the shadow and disappears. Such a scientific process to arrive at the true composite of religious truth may be likened to the aim of the Bahai movement. It seeks the true common denominator of all religions, rejecting nothing which is good and afraid of nothing which is true.

The spiritual kingdom is full of clashes and contradictions, just as the political and industrial worlds are full of contention and strife. And just as in the latter fields volunteers are spending their lives to pave a better way, so in the spiritual kingdom we have the dawning of a more perfect light. This light will shed its peaceful rays over all contentious factions and will show them the form and substance of truth, which may have been obscured by the dust of strife.

To build a structure by taking a plank from here and plank from there and a stone from hither and a stone from yonder, as some vague fancy might dictate, would result in an architectural monstrosity that would violate all the rules of unity and proportion. In no such way is the temple of true light to be founded. It is to be brought together in one focus of rays forming an image of all the elements which stand the searching test. This temple may be

surrounded on all sides by the images of those beautiful non-essentials which have not gained entrance to the inner structure, but which the true spirit within may yet see as outer landscapes unfolding before the temple windows.

This is the task of the Bahai. It is a true ideal. Truly catholic and universal, it provides a meeting ground for Christian, Jew, Moslem and Buddhist. There is one God who is the God of all religions. His will is the law of all harmony and good. He stands revealed in the last analysis of universal truth. His truth is a gospel of love which surrounds and comprehends all things. In this there is no room for strife and discord, no place for darkness or deceit, and no beginning for bitterness and woe.

Whenever science discovers any great truth, that truth is not the property of science, but it is the heritage of the whole world. We do not refer all the marvels of electricity to Edison nor worship his laboratory at Menlo Park. We use the blessing and pass it along. It matters little, in the long run, who made the discovery. If the founders of Bahai arose from the ancient plains of Persia and sent out the true message, it matters little whether Persia is of the east or of the west. From the cradle of the human race and the oldest nation of the world comes a voice reaching down the centuries, to bring a message of peace to the strong young giant of the west, bidding America to usher in the dawn. *H. W. Simkins.*

CORRECTION

In the last issue of the STAR OF THE WEST it was stated that friends desiring to purchase the book "God's Heroes," should order same from Mons. H. Dreyfus-Barney, Paris, France. This is an error. The book is sold by J. B. Lippincott Co., Philadelphia; and Kegan Paul, Trench, Trubner & Co., London. It is understood that proceeds from the sale of the book will be given to the Mashrak-el-Azkar. The price is \$3.25.

WALL CALENDAR

The Honolulu Bahai Assembly desires that every one of the friends possess a copy of the Wall Calendar, issued by them some months ago, and has written Miss Mary Lesch, 5205 Jefferson Ave., Chicago, to distribute them upon request. Ten cents in stamps should be sent to cover postage.

MESSAGE TO THE JEWS.

(Continued from page seven)

and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, this fanaticism pass away forever, and all mankind be unified? This corruption shall cease as soon as this acceptance is established.

They admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing? Then there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatever. Then there will be peace forever.

Verily I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the fundamental Law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity.

What harm is there in this? Do I lose by saying this to you and believing it as a Bahai? Not at all. On the contrary, as a Bahai, it benefits, and the founder of the Bahai movement, BAHÁ'U'LLAH, is well pleased with me, confirming me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Taurat."

Now inasmuch as it is possible to do away with this prejudice with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this Religion that everyone should praise the teacher or the founder of another? Inasmuch as the other nations praise His Holiness Moses and admit that Moses was the founder of Judaism, why have the Hebrews not also praised the other great men?

What harm comes from it? None at all. It is no loss to you at all. Nay rather you are contributing to the welfare of mankind. Nay rather you would be instrumental in establishing the happiness of the world of humanity. Nay rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one and He has

created all of us—He provides for all of us, He protects all of us—and we acknowledge such a kind and clement Lord, why should we—His children, His followers, fight each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in Religion has ever been the bond of unity and affinity.

Praise be to God, the mediæval ages of darkness have passed away and this century of radiance has dawned—this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound by the old fables and superstitions, and be handicapped by the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to one another? Is it not preferable for us to enjoy fellowship together, unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised Day shall come. That will be the day when the wolves and the sheep will quaff from the same stream, when according to the prophecy of Isaiah, the quail and the eagle will enjoy the same nest together, and the gazelle or the deer will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolized by this fact, that religions which have been formerly as wolves and sheep, divergent creeds, will associate with each other. Notwithstanding their former status they will then, through this liberalism, associate with each other in perfect fellowship and the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise you will never come to see a day when this prophecy will come to pass literally, for the wolf will never

enjoy the companionship of the sheep, and the lion and the deer will never associate together—because the lion and the deer will see each other—but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has no molars to enjoy grass. Hence it must eat flesh.

Therefore this prophecy is symbolic of this state of affairs;—when certain nations and races symbolized or typified by lions and wolves and sheep, amongst whom there is no bond of fellowship or association, in that day of promise will be unified, and treat each other most kindly and liberally.

In a word, the age is ours when fellowship is to be established!

The century has come when all the religions are to be unified!

The century has come when all the nations shall enjoy international peace!

The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly!

The century has arrived when all the nationalities of the world will prove to be one home of the human family!

Thus may human kind in its entirety rest comfortably and in peace under the great and broad tabernacle of the one Lord.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

Continued from last issue of the STAR OF THE WEST.

BY FRANCES ORR ALLEN.

THE only public address of Abdul-Baha in Berkeley was given the evening of October 9th at the High School Auditorium before a large and representative gathering. He had been invited by Mr. J. Stitt Wilson, the Mayor of Berkeley, to be the guest of the city. In the Mayor's absence, he was introduced by Mr. H. I. Stern, of the Public School Department.

The next morning, Abdul-Baha made quite a different visit—not to one of the great universities, but to the humble home of one of the friends, Charles Tinsley, a colored man, who was confined to his bed on account of a broken leg. During this visit, Abdul-Baha told a beautiful story of a ruler who trained the subject he loved best in order to fit him to hold the most important place in his kingdom—told how he scourged him, and maimed him, and caused him all manner of sorrow and suffering that he might know for himself what these conditions were in reality, meanwhile assuring him that he loved him and that only through this training could he be fitted for the great place he had destined him to fill.

The evening of the same day, October 10th, Abdul-Baha gave an address before the Open Forum, an organization for the discussion of economic and kindred subjects. His discourse was scientific, contrasting the philosophy of the East with that of the West.

Friday evening, he spoke before the Theosophical Society and their friends, being introduced at length by the President of the Society, who presented Abdul-Baha as one of the Enlightened.

The most remarkable public address given

during the visit to the Coast was on Saturday morning, October 12th, at Temple Emmanuel. It was a wonderful sight, Abdul-Baha standing in the pulpit of that magnificent synagogue, between pillars of palms. The morning sunshine came dimly through the beautiful colored windows, descending as in benediction and approval of the call to righteousness, once more being given to the chosen people of the Lord. In their own synagogue, he proved to the congregation the validity of Christ. He called upon them to investigate Reality,—not to be bound by dogma. He urged them to respect the name of Christ and of Mohammed, and, above all, exhorted them to be kind.

From the synagogue Abdul-Baha was driven to Mrs. Goodall's Oakland home, where Children's Day was to be observed. The afternoon was especially for the little ones, whom Abdul-Baha loves so tenderly. The spacious parlors were filled with the children and their parents and friends, and the rooms were sweet with the fragrance of many flowers. The children greeted him with the beautiful song, "Softly His Voice Is Calling Now." Calling them to him, he gave them candy and flowers, and then went to each one, child and adult, and gave an envelope, containing rose leaves. He named the children "radiant children." They followed him about and he took the little ones in his arms. Later the children gathered on the steps, where a photograph was taken. It was a beautiful afternoon. Truly one who has not seen Abdul-Baha with the children has missed a great deal.

At 3:30 o'clock of the following day, Sunday, Abdul-Baha spoke in the reading room

of the blind, at 1665 Jackson Street, San Francisco, where during the week instruction is given in manual training. To this meeting were invited, also, the blind from the Adult Home in Oakland, and the children and youth from the State Educational Institution in Berkeley. The service opened with a beautiful song by a child. Abdul-Baha first paid a tribute to Mrs. Rowan, through whose efforts the teaching at this place is made possible. Then he spoke of how, in receiving education, the blind are being endowed with sight. He told them—even though deprived of sight, having *insight*—they must not sorrow. Sight is only for a time, but insight is divine and discovers the Kingdom, sees the beauty of God. Though deprived of a drop, they possess the ocean, for insight comprehends all the other senses. He closed by saying, "May you not see dust, but purity—see the beauty of Christ, of BAHÁ'Ó'LLAH and all holy souls."

In the evening, many of the friends gathered in the parlor and Abdul-Baha told them of his visit to the beach. He likened humanity to a sea,—at times smooth, at other times in motion. The sea in motion is most like life, even when tempestuous; when in motion, each hour brings results. He said: "Seek to dive in the spiritual sea and bring up pearls; seek to find that sea."

At the conclusion of the talk, he spoke of musical instruments, saying all are imperfect, but that BAHÁ'Ó'LLAH brought to earth a heavenly, divine instrument where each soul could find and strike his note and the music would be a heavenly chorus, and eternal. At this gathering there were Persians, Swiss, Hindu, Holland, Canadian, French, English, Japanese and Americans—all in love and fellowship.

Wednesday, October 16th, Abdul-Baha and party returned from a short visit to the country. To the nine Portland friends, who had arrived, he said, "Be happy, no tears! no tears!" Some of these friends had come at great sacrifice. One little boy said to his mother, "Why do you cry, mother? It is silly to cry *here*." In the afternoon Abdul-Baha addressed the Century Club on Equality between men and women. He spoke of woman's superiority in kindness and tenderness, and, when necessary, in valor and courage.

The evening of October 16th will never be forgotten, because of the memorable feast, held at the home of Mrs. Goodall, in Oakland. The beautiful rooms were filled with tables,

adorned with yellow chrysanthemums and pyramids of fruit. The friends gathered quietly and talked in low but joyous tones. All seemed to feel the evening to be one set apart from all other evenings, for at this feast it was our great privilege to have Abdul-Baha with us. There were one hundred and ten present, friends from the Bay Cities and also from Portland and Seattle.

When all were seated at table, Abdul-Baha requested that we partake of the food so bountifully provided, while he walked about speaking words of wisdom and love, giving us the spiritual food, for which we hungered. Then, from the stairs, he pronounced a benediction upon all assembled, and soon the friends quietly withdrew. It was the most spiritual meeting. Gathered under one roof were people of different nations and various nationalities, the young and old, all meeting in love and fellowship, and in devotion to the Servant of God in this day.

Thursday passed in the usual way, with private interviews and talks. Friday, Abdul-Baha and party, accompanied by several of the friends, left for Los Angeles, returning early the following morning. During the day, friends from Seattle, Tacoma and Spokane arrived, and were welcomed and made very happy.

Tuesday evening, the farewell meeting of the friends was held at the home of Mrs. Goodall in Oakland. This was another especially memorable occasion. All realized that at this meeting would be given final words of exhortation and farewell. There was a reverent hush as Abdul-Baha told of BAHÁ'Ó'LLAH and of the two years He passed in solitude. At the close of this narrative, Abdul-Baha arose, and, in no uncertain terms, declared himself to be the CENTER OF THE COVENANT; and exhorted all believers to firmness, calling upon them to spread the message of the Kingdom both by deed and word. In farewell, he took each one by the hand, giving to each the Greatest Name.

Wednesday and Thursday went all too quickly, filled with the usual interviews and talks. The friends spent as much time as possible at the house of Abdul-Baha, realizing that the days of great privilege were swiftly passing. All the public discourses were well received and will bear much fruit; but it was through the more intimate and personal talks that the friends received greatest quickening and instruction.

From the University at Berkeley many of

the East Indian students came to visit Abdul-Baha, and to them and to the Japanese friends he showed great favor. It was most interesting and gratifying to witness the beautiful spirit of love and kindness in the friends who gathered to meet Abdul-Baha.

Abdul-Baha expressed himself much pleased with San Francisco and greatly enjoyed his visits to Golden Gate Park. He took especial interest in the flowers and would often leave the automobile for a walk along the shore of some one of the small lakes. But even on the

drives and during the walks he dispensed blessing—giving many wonderful lessons to those whose great privilege it was to be with him at those times.

Early Friday morning, the friends gathered at the house to say good-bye. The admonition to be happy was given, the last words were said, the wonderful days were ended. Our cups have been filled to overflowing with blessing and it is for us now to give out to others some of the light and love we have received.

ABDUL-BAHA, THE BAHAI PROPHET, SPEAKS AT STANFORD UNIVERSITY.

A great assembly of students and teachers crowd the auditorium to hear the Bahai Prophet of Persia expound the doctrine of a new day for Universal Brotherhood, International Peace and Religious Unity.

Oriental Savant with Entourage of Twenty-nine Persons spent the day at Stanford University and are Entertained in Palo Alto.

[From "The Palo Altan"]

A crowded Assembly Hall, holding nearly two thousand people, awaited with eager expectancy the appearance last Tuesday morning of Abdul-Baha, Abbas Effendi, the world leader of the Bahai movement. The venerable prophet, with his long gray beard and Persian cloak and turban, gave a true impression of the reincarnation of a Far Eastern prophet of old. He spoke in Persian, and his remarks were translated by Dr. Ameen Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

Abdul-Baha is revolutionizing the religion of Asia, bringing Mohammedans, Jews and Christians together on the basis of the laws of Moses, which they all ratify. He already has a vast host of followers and has aroused great interest by his present tour of America and England.

A pilgrimage through England and America undertaken by Abdul-Baha has created great interest in the Bahai movement. The knowledge of this movement has been brought home to thousands of people who are willing and eager to spread its beneficent teachings. On this far western shore of America the seeds of peace and welfare find fertile ground and abundant fruitage. At Stanford there is a keen interest taken in International Peace on account of the prominent part taken by Dr. Jordan, one of the trustees of the Carnegie Peace Endowment.

After the address at the university some time was spent by the party in viewing the campus buildings and surroundings. In the evening another large assemblage gathered at

the Unitarian Church in Palo Alto to hear the message to the church, as the morning sermon had been addressed to the men of science. As before, the sermon was translated sentence by sentence by Dr. Fareed as uttered by the speaker. The venerable prophet was followed with close attention by the large audience of men and women present.

It seemed to be a notable day when Abdul-Baha from the far country of the Orient met Dr. David Starr Jordan of the far western shore, both carrying the standard of international peace and universal brotherhood. It was Persia, the oldest nation of the world, indeed the fabled country of the Garden of Eden and birthplace of the human race, bringing a message to America, the youngest great nation of the world.

"For there is neither East nor West,

Border nor Breed nor Birth,

When two strong men stand face to face,

Though they come from the ends of the earth."

Abdul-Baha carries the message of religion and Doctor Jordan carries the message of science, both aiming for one great result. As all men are the children of one God, so are they all brothers, and we are at the dawning of a new day when the relationship of world fraternity will be seen and recognized.

The prophets of Israel, Moses, Elijah and Christ, are firmly established in the heart and mind of humanity as great teachers who delivered the message of God to the world. They

lived and taught in one small country, never getting far away from the place of their nativity. In the case of Moses, who led the children of Israel up out of Egypt to Canaan, a notable journey in its day, would be a slight migration in the modern sense of people accustomed to traverse the globe. Our Savior lived and taught only in Palestine. Yet with all the differences which come in the stretch of two thousand years, one feels in the presence of Abdul-Baha that he is a living embodiment of the old patriachs and prophets. He has accomplished a great journey from the far East to the far West. Yet he was known before he came, and he will be long remembered.

In connection with these discourses, the wonderful skill and felicitous expression of the translator, Dr. Ameen Ullah Fareed, should not go unrecognized. To his ready learning is indebted the ability to fully appreciate the beauties of the discourses. They have been

faithfully transcribed by the stenographer, Miss Bijou Straun.

The day, according to the wisdom of Solomon, is divided into three parts, whereof a part is for labor, a part for refreshment, and a part for repose. As fitting to follow the labor of a busy day, the company and a few guests enjoyed the hospitality of Mrs. I. C. Merriman at the home of her daughter on Waverley street. An evening of profitable and delightful discussion of the Bahai movement was followed by the serving of a sumptuous dinner at which all the appointments of refinement and good taste pervaded. Mrs. Merriman has taken a deep interest in the work of true benevolence best typified in the teachings of this universal religion and it was a pleasure to gather around her hospitable board on this occasion. The company remained over night and the next morning returned to San Francisco.

ABDUL-BAHA AT THE GRAVE OF THORNTON CHASE.

LOS ANGELES, CALIFORNIA, OCTOBER 19, 1912.

ABDUL-BAHA, in speaking of Mr. Chase, told the friends in San Francisco and Los Angeles to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause. Abdul-Baha said that Mr. Chase's station was not known while he was alive but in the future years it will be known. Among the friends are many whose stations are not known while alive, but after their death, in the course of time their station becomes manifest. Annually the friends will visit the grave of Mr. Chase on the day Abdul-Baha visited it.

Upon our arrival in San Francisco, Oct. 4, 1912, when one of the Bahais gave the news of the departure of Mr. Chase, Abdul-Baha said: "This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to Acca and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble. The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not

depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage. Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to eternal rest. He is now in the Presence of BAHÁ'Ó'LLAH. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trials and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart."

On Saturday, Oct. 19th, at 1 p. m., Abdul-Baha and about twenty-five Bahais of Los

Angeles arrived at the cemetery Inglewood. The place is charming, the meadows are green and there are many trees. Abdul-Baha silently walked ahead of the friends and he was followed reverently by them. There are many flower beds and the fragrance thereof reached the nostrils. Most of the friends carried bouquets of flowers in their hands. After arriving at the grave, Abdul-Baha scattered his flowers and then one after another of the friends gave him their bouquets and he divided them and scattered them over the grave. Then Abdul-Baha, standing at the head of the grave and raising his hands toward heaven, uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy Name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord!

O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou are the Merciful, the Precious, the Omnipotent!

Then after the prayer he spoke as follows: "Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of AVHA, and he was guided by the lights of Guidance. He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestations of BAHÁ'U'LLAH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

Mirza Ahmad Sohrab.

TRIBUTE TO THORNTON CHASE FROM BROOKLYN, N. Y.

THE report of the illness of Brother Chase reached us after his spirit had ascended to the Supreme Concourse. Not aware of his departure, a number of the friends met at 935 Eastern Parkway to pray for the descent of the Divine Confirmations upon this blessed and faithful servant of the Heavenly Kingdom. It was a holy gathering, sanctified as we now know by the spirit of the attained one, forever free from the prison of the mortal

body. Truly the benediction of his life, words and works haloed the meeting. Verily his spirit is still moving, his voice still upraised in the Cause of God.

On October 16th, the Nineteen Day Feast of Ilm was celebrated at the same Bahai home. Fifty of the heavenly companions were present and services commemorating the beloved brother were held. Tablets of BAHÁ'U'LLAH and Abdul-Baha were read and the invocation

from Kitab-el-Akdas offered in behalf of the attained one.

The readings included the Tablet written by Abdul-Baha in memory of another brother:

"O Beloved! O Faithful Brother! Where is thy beautiful face? Where is thy eloquent speech? Where is thy serene brow? Where is thy radiant beauty? Where is thy flame enkindled by the Fire of the Love of God? Where is thy attraction to the Perfumes of God? Where is thy discourse in praise of God? Where is thy determination to serve in the Cause of God? Where are thy beautiful eyes? Where are thy smiling lips? Where is thy noble countenance? Where is thy graceful form? Thou hast abandoned the human world and ascended to the Kingdom. Thou hast attained to the Divine Grace. Thou hast reached the Threshold of the Lord of the Celestial Kingdom. Thou hast abandoned the bodily lamp, the mortal garment, the earthly elements and the life of this world. Thou hast kindled thy flame in the Lamp of the Supreme Concourse and thou hast entered the Paradise of El-ABHA. Thou hast taken shelter in the shadow of the Tree of Life and attained the Meeting with God in the Abode of Paradise. Thou wert a divine bird which has forsaken

its mortal nest. Thou hast flown to the Garden of the Divine Kingdom and attained thy brilliant station. Thou hast already sung the verses of the Mercy of the Lord the Clement. Thou art a grateful servant, and thou hast entered into the joy of thy Lord. Verily thy Lord hath chosen thee for His Love;—hath guided thee to the side of His Holiness, caused thee to enter into the Garden of His Nearness and permitted thee to behold His Beauty. Thou hast laid hold of Eternal Life and attained to Everlasting Well-Being,—to the Good-Pleasure of God,—to His Delight—and His All-Sufficient Favor. Thou hast become a star in the Highest Horizon, a light among the Angels of Heaven, and a living soul in the Exalted World, resting upon the Throne of Immortality. I ask God to enable thee to attain to His Nearness and His Union;—to rejoice thee by His Presence;—to increase thy brightness and thy beauty;—to grant thee honor and glory. We remember thee continually and never forget thee. We pray for thee night and day. We see thee in the Supreme Horizon of El-ABHA!

"O Beloved! O Faithful Brother!"

Howard MacNutt.

"The Brilliant Proof"—By Mirza Abul Fazl

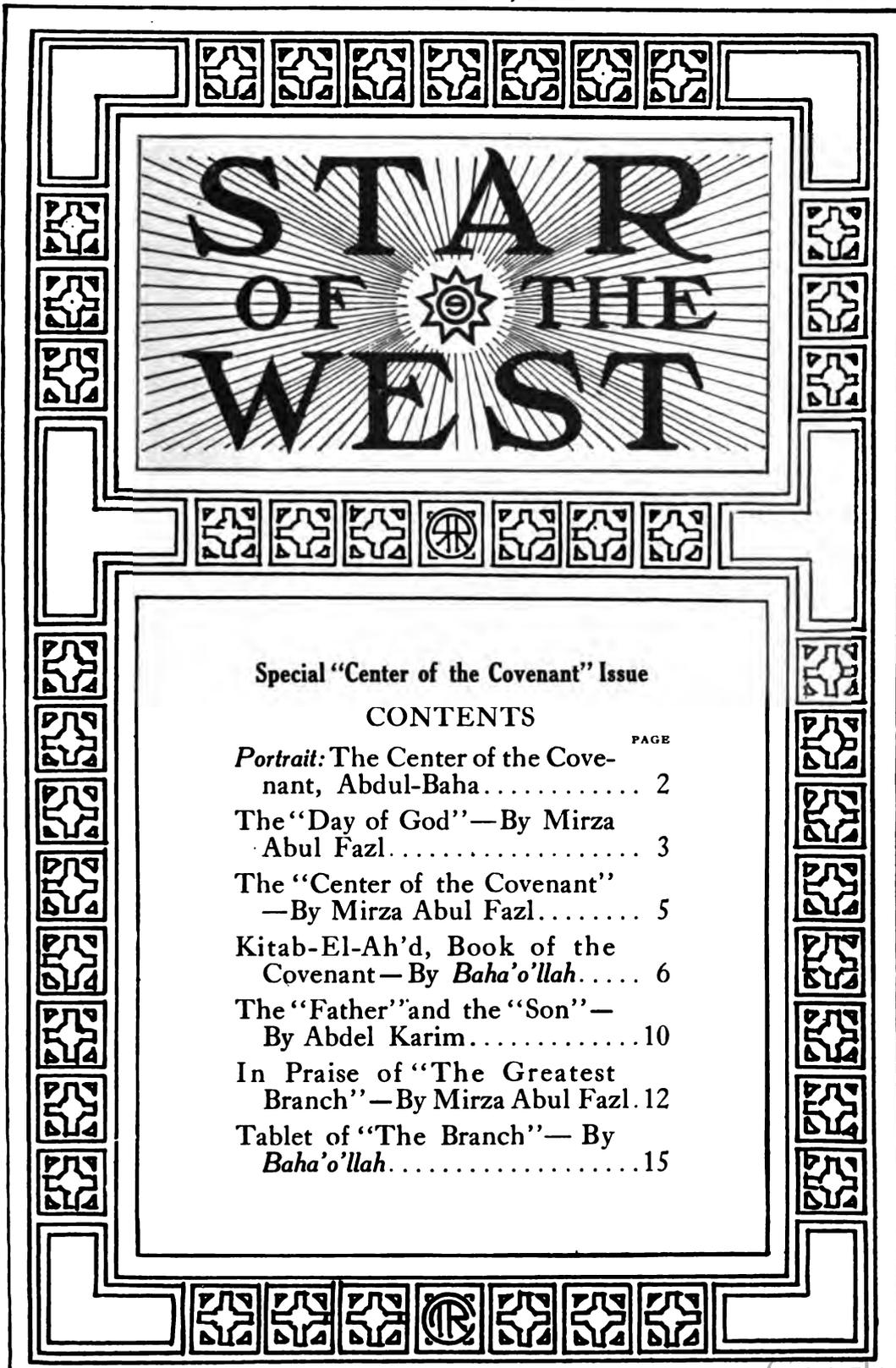
Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus;' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifting the Movement. . . . A great confusion will take place in the churches. . . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

Price each 15 cents

Order of MISS MARY LESCH, 5205 Jefferson Avenue, Chicago

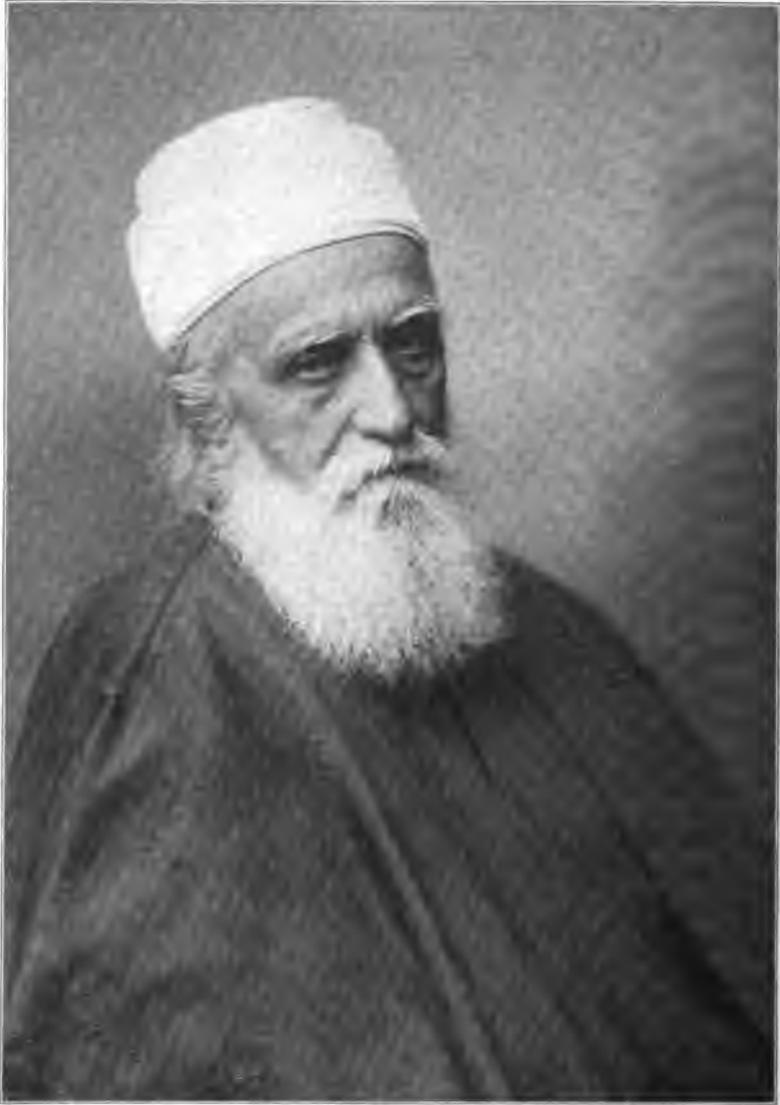


STAR OF THE WEST

Special "Center of the Covenant" Issue

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THE CENTER OF THE COVENANT

ABDUL-BAHA

لعمري
عبدالله

"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him Whom God Hath Purposed, who hath branched from this Pre-Existent Root."—Words of BAHA'O'LLAH.

جنتی فکرم ایاضمان در زمان منسیر بهای به غیر از عظیم
تعمیرت و طریقی از انان و کما قالوا من اذ انهم بهای
و غیر کما یقال فی النمل فیقول الذی اراد ان یطعمه الله الذی انشأ
من کل شئ الذی یلهم منضج و از ان سیکه عظیم عظیم
به کد و غیره امره و من سفا و ان الشکر العزیز

STAR OF THE WEST

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

Vol. III

Chicago (November 23, 1912) Kowl

No. 14

THE "DAY OF GOD."

Selections from *The Bahai Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

O YE PEOPLE! Know—may God the Exalted assist ye through a spirit sent from Him!—Verily, when ye consider carefully the announcements in the Heavenly Books and perceive the glad tidings in the Holy, Divine Writings, ye will find they agree in promising the coming of the "Day of God" and foreshadowing the arrival of the "Hour" wherein the Face of God will be manifested, the regions of heaven and earth will be illuminated by His coming, all former things will be changed by His rising, and every sorrow effaced. The essence of all that is recorded concerning these glad tidings is this, that when oppression and tyranny prevail throughout the world; when distress and tribulations are intensified among the nations; when divergencies of religions and creeds become grave and widespread, and the heaven of worship of the Merciful God is riven and overthrown; when the greed of souls grows fierce to violate men and property; when terrors and adversities prevail; at that time the Divine Herald will arise, the Holy Heavenly Spirit will descend, announcing the coming of the Manifestation of the promised Lord and proclaiming the approach of the dawn of the Orb of His Glorious Beauty. Then will the Path be made plain, hearts brought nigh unto God, breasts healed, griefs dispelled and tears wiped away. Then will the glorious Lord arise and utter a Call which shall shake the pillars of this lofty edifice. He will cry out in a voice which shall fill the expanse of the world and summon all the nations of the earth, both east and west, to God, The Mighty, The Glorious! Then will He institute for them new laws, and trace out for them a plain, direct path.

And after the setting of the Sun of His Beauty, the breeze of His Presence being hushed, the Glorious "Branch" extended from the Tree of His Essence will arise; the dawning Moon will shine from the horizon of the Heaven of His Bounty, diffusing the

lights of His Religion, establishing the Temple of His Worship and sitting upon the Throne of His Glory. His holy Word will penetrate all regions until the saying be fulfilled, "The earth will be illuminated with the Light of its Lord, in the day of judgment."

With the rising of such Divine Souls and the shining forth of such Heavenly Lights, the clouds of fictitious beliefs will be dispersed and the pearls of the Realities of Knowledge will become manifest; religious divergences will be removed and nations will be united in worshipping the Merciful One. So the worship of satan shall pass away. In that Day, God will "make all things new." Everywhere affairs will change, until all parts of the earth shall rejoice. Enlightenment, learning, arts and trades will become universal among mankind. The remote ones of the world will be brought nigh; nations and peoples will be harmonized; the rancours and animosities hidden in breasts shall be removed, and love, affection, attraction and brotherhood become general throughout the world. Then souls will be cheered by the wafting of the fragrances of joy, and hearts will rejoice at the blowing of the Breezes of Gladness. The Lord will destroy all vestiges of tyranny, oppression and rebellion through His Power, and will propagate evidences of Equity, Justice and Charity.

He will judge between nations, render justice between people, correct souls and unite hearts. Then the time of spoiling will pass away, and the days of warring cease; the swords will be made into plough-shares, the spears into pruning-hooks; no nation will raise sword against another, and no "multitudes will wage wars together."

In a word: the Fragrances of Resurrection will stir and the Breezes of Life will blow; the "dead" will be quickened, the darkness of former things be dispelled, and the lights of ideal virtues will shine; the emblems of true humanity will be raised in all places,

and the Lord of Heaven and Earth will illumine all regions, both east and west.

THE BAB—*The Gate.*

Then know, O ye people, that in the year 1844 A. D., the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, when the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars, Persia. The Most Great Bab (Gate) arose, preaching to the multitudes and peoples, heralding the expiration of the gloomy night, foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt the heaven and earth: "*Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the gloomy night hath cleared away, and the Dawning of the Beauty of GOD, EL-ABHA, is at hand. The spring-time of the Return of the Realities of Regeneration hath come!*" All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message. The storms of oppression blew and the whirlwinds of rancour stirred in the breasts of religious doctors. Then the brilliant Flame was extinguished, the spiritual Fragrance ceased and the Beauty of the Merciful One was martyred in the city of Tabriz, the chief town of Azerbeyjan, under the sentence of a satanic and impious one. Calamities and afflictions appeared, animosity and malice showed forth and the dark clouds of discord became violent; until the appointed time came and the Signs of the arrival of the "Day of God" were manifest in all directions.

BAHA'O'LLAH—*The Glory of GOD.*

Then dawned the Sun of the Beauty of the Promised One; then arose and beamed the Orb of the Face of the Adored One. The Hour arrived, the Resurrection came, the Trumpet sounded and the dawn of the Manifestation shone forth. BAHÁ'O'LLAH-EL-ABHA arose; the Beauty of the Supreme GOD appeared and called out with a voice that filled all regions, causing the "seven strata of the earth" to tremble.

* * * * *

Now the *promised* GOD hath indeed come, the Beauty of the Adored One hath appeared, the appointed "Day of God" hath dawned and his irrefutable and glorious Command hath arisen. The Lord hath descended in the shadow of clouds; the earth is shining with

the Light of the Face of its Lord, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed. Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions. The dead have arisen and the lifeless are resurrected. The rivers of Knowledge and enlightenment have flowed from his Supreme Pen and He hath broken the seal of the "Sealed Wine" with his Generous Finger. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until all the seals of the Prophets have been opened and the aims of the Messengers become unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. He enacted for them devotional ordinances, such as fasting, prayer, pilgrimage, almsgiving and other rites and ceremonies. He forbade crimes and sins, such as murder, adultery, theft, backbiting, lying, calumny and other iniquities and offences. He commanded them to submit to the laws of government, urged them to obey kings and princes and to respect those who are good among the learned men and doctors. He exhorted them to universally spread enlightenment, to educate their children of both sexes and absolutely prohibited them from that which may create oppression and hatred in the world. He forbade them from cursing, execration, insult, strife, conflict and all that is calculated to separate hearts or perturb souls. He even forbade them from carrying arms without the permission of rulers, and from everything that may cause confusion.

During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed fingers in which He clearly stated and appointed the CENTER OF THE COVENANT, directing peoples to the Orb of the Universe. In this Book He again exhorted His friends and followers to show forth good characteristics and noble attributes, so that there may appear pure and chaste souls among His believers; shining and beaming stars in the heaven of His Cause.

Likewise, the torrent of His Verses and the shower of His Graces abundantly poured

down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The Lord ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His Invisible, Furthestmost Essence. This calamitous event and lamentable disaster happened in the month Zi-Ka-'da, 1309 A. H., which corresponds to the month of May, 1892, A. D.

ABDUL-BAHA—*The Servant of GOD and the Center of His Covenant.*

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha* hushed, then the Orb of the Covenant dawned and

*A Tree planted at the end of the Road for the Guidance of the traveler.

the Moon of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root" arose to promote the Word of the King of the Day of Judgment, and now He is crying and heralding throughout all regions: "*The Judgment of GOD hath come; respond ye, respond ye unto the Call of GOD! Hearken ye, hearken ye, to the Melodies of GOD! Inhale ye the Fragrances of GOD! Be illumined, be illumined with the lights of the Face of BAHÁ'OLLAH! The promises of the Prophets have already been fulfilled, the prophecies and the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the Lord of the creatures!*"

SUPPLICATION REVEALED BY ABDUL-BAHA.

O GOD! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the COVENANT and TESTAMENT. I am weak in the COVENANT and TESTAMENT; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them in firmness to the COVENANT. Thou art the Generous, the Giver and the Mighty!

THE "CENTER OF THE COVENANT."

Selections from *The Bahai Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

TO the people of Faith, the clear appointment of the CENTER OF THE CAUSE, after the Departure [death] of the Manifestation [BAHÁ'OLLAH], is considered the most important point in religious matters, as it is the greatest channel which connects the servants of God with Holy Divine Truth. †They are all sure and convinced that the CENTER OF THE COVENANT is no other than His Holiness, ABDUL-BAHA; for, apart from the Divine signs that were manifest in Him, BAHÁ'OLLAH clearly and implicitly, verbally and in writing, directed all of His servants to the blessed Person of ABDUL-BAHA, and, under all circumstances, clearly showed that He was far distinguished above others, in order that all the servants should look unto Him alone, and follow His Commands. For it is only through His explanation and decision that all discord is removed. Consequently the Bahais appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account His blessed Being as an impregnable fortress which protects the Divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHÁ'OLLAH

foresaw, that when His Beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to His Departure, revealed the blessed *Kitab-cl-A'hd* [Book of the Covenant, the Will of BAHÁ'OLLAH]. This He wrote, and sealed it with His own blessed Hand and Seal, in order that the darkness of discord might not again obscure the brilliant Horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (His Covenant) He clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed Verse of *Akdas*, was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness ABDUL-BAHA. Then He, for the second time, enjoined, through an unchangeable and irrefutable command, all His "branches," "twigs," (relatives) and the Bahais without exception, to look unto that Dawning-place of Divine Light, and to know Him as the Source and Origin of the commands and prohibitions of the Heavenly Religion. He

desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common sense and the clear texts of the Holy Tablets of God, the most deplorable for religion and humanity. By this He sought to preserve the Divine Word from human doubts, suspicions and artifices.

* * * * *

But alas! All these clear texts of God, commanding people to turn to the Day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and His repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions. For when, in May, 1892 A. D. (Zul-Ka'da, 1309 A. H.), BAHÁ'O'LLAH ascended to His Most Holy Station, and nine days after His Departure, the Book of the Covenant of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word, their good name and success in assisting the Cause, while the others were distinguished by their instability, degradation and shame. From that day, the thorn of vio-

lating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostility proceeded from a limited number of persons who are known as the "nakeezen" (violators of the Covenant).

Although these people who violated the Covenant received, during the life of BAHÁ'O'LLAH and after His Departure, every kindness and favor from His Holiness ABDUL-BAHA, who considered their welfare and prosperity before His own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the Prophets — especially Christ — concerning the people of the right hand and the people of the left hand; and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these Nakeezen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the Nakeezen. According to the command of BAHÁ'O'LLAH, they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the CENTER OF THE COVENANT. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BAHA; so the number of the Bahais became enormously multiplied since the Departure of BAHÁ'O'LLAH. The fame of the Dawning-Place of the Light of the Covenant spread throughout all religions, and His Holy Tablets became scattered as rose-petals throughout all countries. His Great Name has filled the world with awe and the renown of His glorious deeds has reached all in the east and west.

KITAB-EL-AH'D—Book of The Covenant.
The Will and Testament of BAHÁ'O'LLAH.

ALTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation We have placed a priceless and unequalled inheritance for the heirs. We have not placed (therein) a treasure, neither have We added to the pain.

By GOD! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the *Koran*: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change

KITAB-EL-AH'D—Book of The Covenant.

hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet;—all must look toward it.

O people of the world! I enjoy ye to that which is the means of the elevation of your station. Hold to the virtue of God and grasp the hem of that which is just. Verily I say the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man. The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of ABHA:

“This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day).” The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before The Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Baha upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of God and His loyal ones! Kings are the appearances of power and the day-springs of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book (*Kitab-el-Akdas*). This is the command of God in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Baha. These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all the existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the TESTAMENT OF GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabcen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, The *Akdas*:—“When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom God hath purposed, Who hath branched from this Pre-Existent Root.” *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

[Continued on page ten]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

Vol. III

Chicago (November 23, 1912) Kowl

No. 14

ALLAH'O'ABHA!

A WORD TO THE READER:

To those who understand the claim and purpose of the Bahai Teaching the contents of this issue of the STAR OF THE WEST will be clearly apparent; to those who are but slightly familiar with the Movement or who know nothing of the Revelation, its contents may startle and shock.

Our purpose is that "sleepers" become awakened, the "dead" resurrected, the "lame" and "halt" assisted, and the "blind" enlightened.

Although the entire issue is devoted to brief presentations of vital moment to religionists, we trust its contents will cause all seekers for knowledge to investigate thoroughly, the precepts of the Bahai Revelation and what it is destined to accomplish throughout the world.

The articles presented are not the ravings of diseased minds, nor the fanatical outbursts of the unbalanced; but are from the heads and hearts of wise men who are recognized authorities on the subjects, having spent years of thorough investigation, and who have personally contacted with both BAHÁ'O'LLAH and ABDUL-BAHA.

The startling statements regarding the arrival of the Day of GOD; the Appearance on the planet of GOD "The Father," and "The Son" of GOD will undoubtedly be ridiculed by many; but the burden is upon the skeptic to disprove these statements.

A word of explanation, however, should be given regarding the unusual inference and emphasis given to the sacred word "GOD:"—

The Bahai Teaching is, "The root of all knowledge is the Knowledge of GOD, and this Knowledge is impossible save through His Manifestation."

That is, they understand that all the people have formed a God in the world of thought and that form of their own imagination they worship* and acknowledge to be the creator of all things, when in reality, that Essence of the Divine Entity and Unseen of the unseen is holy above imagination and is beyond thought. It is a different realm, arrival thereof is impossible, attainment thereto is prohibited and inaccessible. This much is known: It exists and Its Existence is certain—but the condition is unknown.

As no one hath any access to the Invisible Essence and the way is barred and impassable, therefore the Creator has created a glorious Person among mankind for the Manifestation of this Holy Essence and Single Reality. He has selected a precious Gem among the pure gems of humanity for the showing forth of Its light and traces, so that He may be as a throne for His Essence, a horizon for the rising of the lights of His Splendor, a manifestor of His hidden Reality, a recipient of His Names and Attributes, a tongue to reveal His Revelation and Inspiration; a channel for His Laws and Ordinances, an elucidator of His Signs and Evidences, and a deliverer of His Commands and Messages. Thus through Him becomes manifest, in the first grade and primary station, His Knowledge, Wisdom, Power, Dominion, Grandeur, Will, Beauty, Glory, Grace, Perfection, Mercy and Beneficence.

Such an excellent Person, glorious Man, preserved Gem and greatest Name must needs exist in every cycle, age and time, in order to be the Channel of the Knowledge of GOD.

*Polytheism (see *Tablet of "The Branch,"* page 15.)

so that the proofs of GOD, His evidences and signs may not be void, the breeze of Devotion and Sanctity may not be hushed, the door of Faith and Assurance may not be closed and that mankind may not be finally lost in barbarism.

Furthermore, they understand that the Prophets and Messengers have all declared that at "the time of the end," a "child would be born," a Form would appear Manifesting completely the Qualities of Divinity; and this mighty MANIFESTATION of Manifestations would be the recipient of the greatest Names and Titles revealed in the Heavenly Scriptures: "KING of Kings," "LORD of Lords," "Wonderful," "Counsellor," "The Everlasting FATHER," "The Mighty GOD!" (Rev. 1:18; XIX:16; XXI:3, 22; Isaiah IX:6.) All men are commanded to turn their faces toward Him* for He is the "Dawning-place of Divinity," the "Manifestation of Deity," the "Ultimate Goal," the "Adored One" of all, and the "Worshipped One" of all—in a word: "HE IS GOD!"—otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination and returns to the realm of suppositions and conjectures.

As the Bahais believe and declare that this "Mighty MANIFESTATION" and "Promised GOD" has come in the Appearance of BAHÁ'O'LLAH—*Unto Him be blessing, honor, glory and power forever and ever!*—therefore they adorn their books and epistles with holy utterances, such as: "In the Name of GOD, BAHÁ'O'LLAH-EL-ABHA!" and similar phrases, while Abdul-Baha adorns his Tablets with the all inclusive declaration: "HE IS GOD!"†

"THE CENTER OF THE COVENANT."

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST devotes this issue to a presentation of the important question of the CENTER OF THE COVENANT.

During Abdul-Baha's sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of

*Monothelism (see *Tablet of "The Branch,"* page 15).

†"All people worship an imagination, for they have created a God in the realm of imagination and him they worship. If you ask a soul, when he is praying, 'Who are you worshipping?' He will say, 'God.' 'Which God?' 'The God of my conception.' The truth is, what he imagines is not GOD. Hence, all people are worshippers of imaginations and ideals. Consequently, there is no pathway for man except the Holy Manifestations, for the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas. That which can be brought to ideation are the Holy and Divine Manifestations. Further than this, man has no other point for concentration; if he exceed that bound, it is an imagination. Therefore, the purpose of the phrase 'HE IS GOD!' is this: *The visible Majesty and Promised Beauty of the Sun of Reality, the Manifestation of the mysteries of Divinity and Deity, the Revealer of the mysteries of the Merciful, the Origin of the signs of Singleness; and I begin with His Blessed Name.*"—ABDUL-BAHA.

understanding it and turning to the appointed Center and remaining firm therein, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'Thou art Peter'—which means rock—and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHÁ'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ahd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHÁ'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything.* Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHÁ'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted with regard to

* BAHÁ'O'LLAH'S admonitions to the teacher: "The effect of the word spoken by the teacher depends upon his purity of purpose and his severance" . . . "The words must be according to what has proceeded from the Mouth of the Will of GOD and is recorded in Tablets"; and His command to turn to Abdul-Baha's interpretation thereof, also recorded in Tablets, is what we understand by these statements.—EDITORS.

the Blessed Beauty, BAHÁ'O'LLAH, that BAHÁ'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHÁ'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHÁ'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHÁ'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHÁ'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha,*

whenever the Universal House of Justice is organized it will ward off differences.

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHÁ'O'LLAH in these countries, and that the teachings of BAHÁ'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!" *The Editors.*

KITAB-EL-AH'D—Book of The Covenant.

(Continued from page seven)

Verily God hath ordained the station of the Greater Branch (Ghusn Akbar) after the station of the former. Verily He is the Ordainer, the Wise. We have surely chosen the Greater (Akbar) after the Greatest (Azam) as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but God hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of God, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the causes of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Baha will look towards the blessed Word "*Say: all are from the Presence of God*"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of God. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-Existent!

Also respect (is enjoined) for the Ladies of the Household of God, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the salvation of the nations. Harken to the admonitions of the Supreme Pen with the true ear. Verily they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

THE "FATHER" AND THE "SON."

A brief presentation of Old and New Testament prophecies fulfilled in the Appearance of BAHÁ'O'LLAH and ABDUL-BAHA.

Selections from *Addresses of Abdel Karim Effendi.*

In the Name of GOD, the Most Glorious!

IN Matthew, tenth chapter, seventh verse, Jesus says: "And as ye go, preach, saying, The kingdom of heaven is at hand"; also in the twenty-third chapter, verse twenty-ninth: "For I say unto you ye shall not see

me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," which shows that the Son of Man shall not be seen again until the time when He shall come in the Kingdom of His Father, which hath ap-

peared in these days in the Name of the Lord of the earth.

Look at the twenty-third chapter of Deuteronomy, second verse: "And he said: The Lord came from Sinai—and rose up from Seir unto them—he shined forth from Mount Paran—and he came with ten thousand of saints: from his right hand went a fiery law for them."

This means, four appearances of GOD; the first refers to the time when GOD appeared to Moses in Mount Sinai; the second, to Christ in the Name of the Son; the third, to Mohammed from Mount Paran; and the fourth in BAHĀ'O'LLĀH, when He, GOD, "The Almighty," came with ten thousand of His saints.

Read the fourteenth verse of the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints."

Read also from the ninth to the sixty-first Psalms and consider well what is therein mentioned, that their hidden meaning may be revealed unto you; also from Isaiah first to sixty-first chapters, which refers to the emblems and symbols of the coming of the "Day of GOD"; also Zechariah the eighth chapter. *In all these reference is made to the appearance of the Father and the Son.*

Read the thirty-first chapter of Ezekiel; also eighth to the twelfth chapters of Daniel, where reference is made to the empire of Cyrus, who is known by the name of Chasroes, and to the vision seen by Daniel, especially the twelfth chapter which refers to 1290 days, i. e., 1290 years from the higerā of Mohammed. In all these places, as well as many others, there are sufficient proofs to convince anyone of the *coming of GOD.*

* * * * *

Then know, O people, that upon the Day when GOD, "The Almighty"—in the form of man, known as BAHĀ'O'LLĀH—declared Himself* and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I AM GOD AND THERE IS NO GOD BUT ME!"—the old heaven and the old earth passed away and was no more, and from that moment all things became new and that which was, was not!

*On April 21, 1863, A. D., in the Garden of El-Rizwan (Paradise) in Bagdad.

That Day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its Power and Glory was flashed from heaven to earth when BAHĀ'O'LLĀH stood up and declared: "I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!"

Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and GOD alone existed!

Then from the Shining Mouth of the Living Word went forth the command "BE!"—and in another twinkling, a new creation was!

Then know, O ye who are seeking for knowledge, that *the first creature* of this new and extraordinary creation to come forth, recognize and acknowledge "The-Word-Made-Manifest," was His first begotten Son—in the form of man, ABDUL-BAHA—who professed, testified and confessed to the Appearance of GOD "The Almighty," "The Heavenly Father," by saying: "THOU ART GOD! THOU ART THE WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF WHAT WAS AND NOW IS! O GOD, HERE I AM, I AM READY!"

Therefore, He is the first fruit of those who slept and the first to believe in GOD and in the fulfillment of the Promised Day, which is in accordance with what GOD hath said in the Book of Names: "Thou testifieth for Me and I testify for Thee," and this testimony was recorded in *Kitab-el-Akdas* (The Most Holy Book) and *Kitab-el-Ah'd* (The Book of the Covenant).

Not only is the Will of GOD recorded in these Books, but in many Tablets He states: "Blessed is the Land which is honored by the Visit of one of Thy Beloved; exalted is he who comes into Thy Presence and opened is the eye which seest Thy Beauty!" Also in *Surat-ul-Hykl* He says: "This is the Day which is not followed by the night!"

Think over these words, O ye people, that ye may know and realize the great station of the CENTER OF THE COVENANT, and arise for the service of His Commands throughout the cities and regions of America, for His

fields are white unto the harvest, but His laborers are few, very few!

O people! Did you know the value of these days in which we are living, you would give up the treasures of the earth—yea, even life itself—to fulfill but one of His Commandments!

From all of His matchless Addresses, merciful Tablets, Messages and tender words, you hear but the one prayer, the one pleading, that you shall be united together in soul and spirit and be loving and kind to each other.

* * * * *

O friends of Jesus Christ! know that the promises of nineteen hundred years ago are today fulfilled, and that the Son of Man is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling:

"O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the Voice of GOD calling from all parts of the Supreme World—'Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe.'

"Now is the time! Now is the Accepted Time!

"Look ye at the time of Christ;—had the

*people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER whose coming Christ foretold has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples. These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life. These Great Days are swiftly passing; and once gone they can never be recalled. So while the Rays of the Sun of Truth are still shining and the 'Center of the Covenant of GOD' is manifest, let us go forth to work. * * * **

"The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The Hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts; to proclaim the Glad-Tidings of the Coming of GOD and to unite the souls of His creatures."

IN PRAISE OF "THE GREATEST BRANCH."

Written by Mirza Abul Fazl, November 24, and read in Washington, D.C., November 26, 1902, at the celebration of the anniversary of the Feast of the Appointment of The Center of the Covenant.

In the Name of GOD, the Most Holy, the ABHA!

O YE beloved of God and His friends! Praise and glorification behoove the Holy Court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the Shining Star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the New Day, and the Manifestation of the Glorious Lord. Praise be to God! Who subsequently caused the Sun of the Most Holy

Beauty of El-ABHA (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of THE COVENANT shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three Shining Lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending

from the clouds of Divine Providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of El-ABHA and as a garden bringing forth fruits of Divine Grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This Great Day has been assigned to the Blessed Name of the Lord of the world, the Sign of Pre-existence, the standard of Divine victory among nations, the Light of the heaven and the earth, the Point around which the Supreme Concourse revolves, in the kingdom of Names—His Holiness, ABDUL-BAHA (May the life of the creatures be a sacrifice to Him!)! Ye are all attracted to His Love, united in His servitude, overshadowed under His banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the Most Holy Beauty of El-ABHA, and uttering the glorification of the CENTER OF HIS COVENANT, His Holiness, ABDUL-BAHA.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the CENTER OF THE COVENANT in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a Most Holy Personage with whose Name all the ancient and heavenly Books are adorned and who has been announced and prophesied by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the verdant leaves and fragrant flowers of the glorification of the CENTER OF THE COVENANT. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the

light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm David (Peace be upon him!) has announced the appearance of the SON OF GOD in dominion and judgment, and how he hath warned the kings and judges of the earth to serve Him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted BRANCH of the Lord in the utmost beauty and glory, and how God hath appointed Him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty BRANCH of the BLESSED TREE shall appear from the root of David, and shall grow out of the Holy Lands; how the spirit of supremacy and power, of counsel and Divine wisdom shall rest upon Him; the lights of glory and divine grandeur shall beam forth from His Shining Face; how He shall hoist the pavilion of universal Peace and Divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the Shining Moon of the CENTER OF THE COVENANT shall gleam forth in the utmost Glory and Splendor, and the beaming lights scintillating from the brilliant Face of that dawning-place of Supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the Bearer of the Banner of His servitude, confer upon Him the Holy Spirit of His Divinity, unfurl the standard of the SUPREME COVENANT AND TESTAMENT in His Name, and shall protect Him, with His Strong Hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a Banner for the people's salvation and a Light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the east and west fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Dan-

iel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of ABHA (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent BRANCH shall be extended from that Ancient Root, and the Spirit of God descended from Heaven shall shine forth from His Beaming Face, and Glory and Kingdom shall be conferred upon Him from God; His command shall influence all nations and multitudes, and His Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3rd chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent BRANCH extended from the Pre-existent Root; and He hath made the restoration of the Holy Lands, the covenanted country of the prophets and chosen ones, dependent upon the power of that Blessed Being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed BRANCH shall grow up out of the Pure Tree of Divinity, shall bear the Glory of the Lord, shall sit and rule upon His Throne, and shall build the Temple of the Divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the BRANCH and the LORD.

Consider the New Testament: in every instant in which His Holiness, Christ (Glory be to Him!) and His eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent BRANCH and of the dawning of the ORB OF THE COVENANT. Especially His Holiness, John, has adorned all the prophecies of his Book of Revelation with this Glorious Name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that Great Day, the New Holy City shall be illuminated with lights shining from the Face of the Lord and His appointed BRANCH; the rivers of wonderful enlightenments, which

would impart life to the people of the world and save nations, shall flow forth from the Throne of the Lord and that of the CENTER OF HIS COVENANT. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent BRANCH shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: the tongues of all the prophets sung the praise of His Blessed Name, and the hearts of the chosen ones rejoiced at the announcement of His coming, until that Most Holy Being was born in the Day* of the Manifestation of the "First Point" (Exalted is His Supreme Name!). The birthday of the "BRANCH extended from the Ancient Root," coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In His childhood He was nurtured under the favors of the Most Holy Beauty of EL-ABHA, until, at the age of nine, He escorted the Ancient Beauty (BAHA'O'LLAH) from Teheran to Bagdad. He shared with the Beauty of EL-ABHA in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Acca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of His station, and appointed His Holiness, the Excellent BRANCH, to the position of the "CENTER OF THE COVENANT." In a Tablet revealed by the Beauty of EL-ABHA to ABDUL-BAHA, while the latter was in Beyrout, He said: *"We have appointed Thee a protection to all the creatures, a guardian to all in the Heaven and the earth, and a fortress to those who believe in God, the One, the Omniscient!"*

O ye beloved of God! How can I duly praise the Lord of mankind, the CENTER OF THE COVENANT (May the life of all the creatures be a sacrifice to Him!), and how can I explain the loftiness of His station! For He is the One Whom all the Divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, Who has honored us by serving the CENTER OF HIS COVENANT, hath made us know in His Name, and hath placed us under the shadow of His Glorious Banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) ABUL FAZL

*May 23, 1844 A. D.

THE TABLET OF "THE BRANCH."

FROM THE SUPREME PEN OF BAHÁ'Ó'LLAH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of God]:

HE IS ETERNAL IN HIS ABHA HORIZON!

VERILY the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment. Verily the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, the Mighty. At this time the monotheists all rejoice in the Victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of God after it hath encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of God, and deprive not yourselves thereof. Verily whosoever turneth away therefrom will be in great loss. Verily Mercy is like unto Verses which have descended from the one heaven and from them the monotheists drink the choice wine of Life, whilst the polytheists drink from the fiery water (Hameem); and when the Verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word:—then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed therefore is he who abides upon Its shores, and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the BRANCH OF HOLINESS—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath It and is of those who rest therein!

Say: Verily the BRANCH OF COMMAND hath sprung forth from this ROOT which God hath firmly planted in the ground of the Will, the LIMB of which hath been elevated to a station which encompasses all existence. Therefore exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto It* and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and God hath adorned It with the Mantle of Himself and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of God which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One!

Say: O people, praise ye God for Its Manifestation (THE BRANCH), for verily It (THE BRANCH) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of God amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifyeth God, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are

*THE BRANCH referred to in this Tablet both as "It" and "His."

THE TABLET OF "THE BRANCH."

deprived. Appreciate the Bounty of God upon you and be not veiled therefrom—and verily We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of THE BRANCH are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt* as a helper other than God, and do ye seek the Taghoot† as a lord beside your Lord the Almighty, the Omnipotent? For-sake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily this is the truth and there is naught after truth but manifest error.

Verily God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous. Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God your Lord and the Lord of your forefathers.

As to thee, O servant: hearken unto the admonition given unto thee in this Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for verily this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

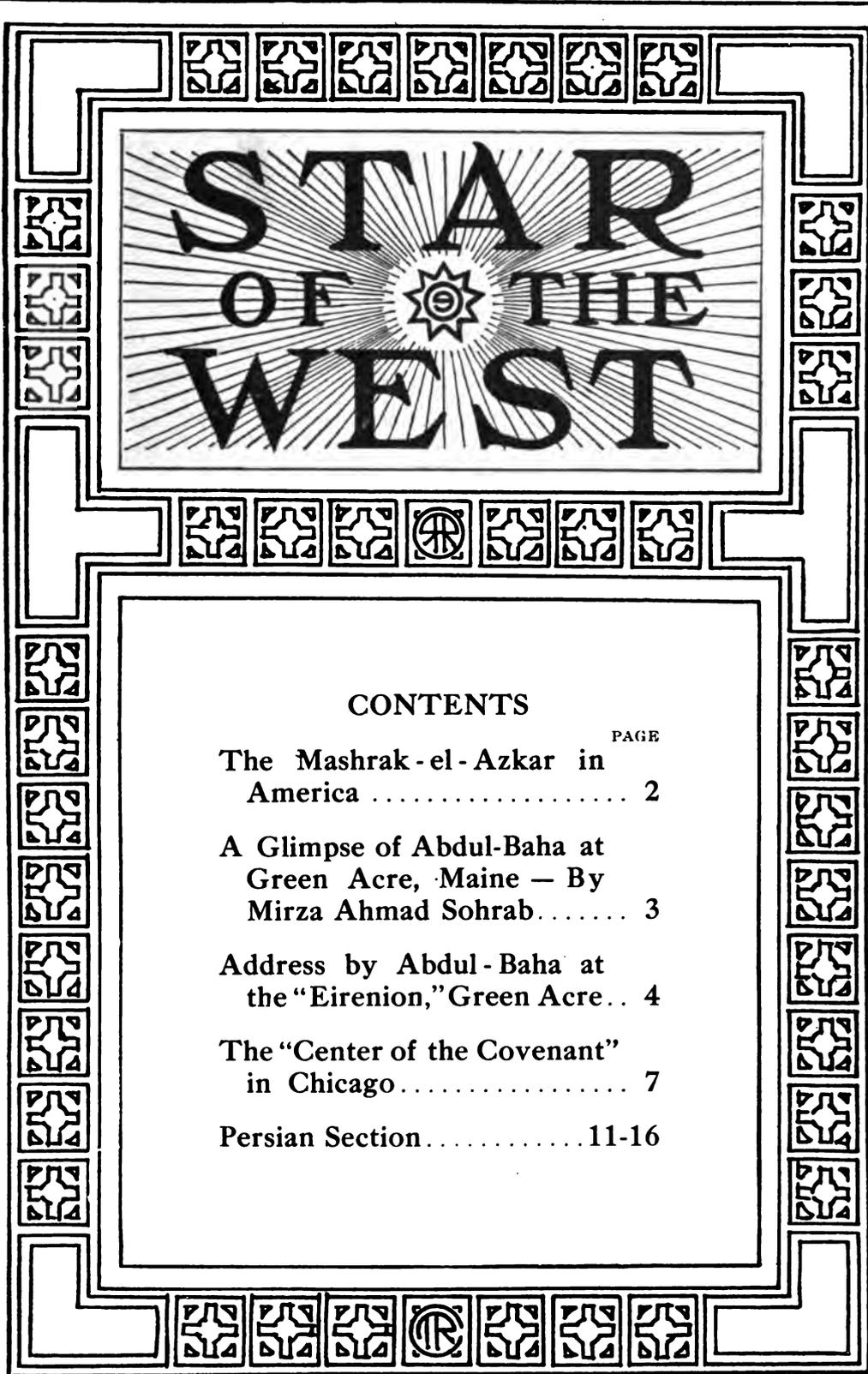
If ye find one athirst, give him to drink from the Chalice of Kawther and Tasneen; and if ye find one endowed with an attentive ear, read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

*An idol worshipped by the ancient Egyptians from which "Egypt" was derived.

†Another idol.



STAR OF THE WEST

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THE MASHRAK-EL-AZKAR IN AMERICA

IN No. 12 Vol. III of the STAR OF THE WEST the Executive Board of Bahai Temple Unity rendered a full statement of its work during the existence of that Unity. The original tract of Land has been completely paid for and \$5,000.00 paid on the second tract across Sheridan Road, giving a Lake shore outlook. The original price of this second tract (293 feet) is \$17,000.00, to be met by annual payments of \$3,000.00 each, Sept. 1st. Because of Abdul-Bahai's great longing to see the main tract clear of debt the owner of the second tract was seen and kindly postponed the September payment of \$3,000.00 to March 1st.

Just before leaving Chicago, Abdul-Baha instructed the Secretary that the friends of America should raise the debt on the Lake Shore tract as quickly as possible and then collect money to begin construction of the building of the House of Prayer, the Mashrak-el-Azkar.

Abdul-Baha says: "Today the Mashrak-el-Azkar in Chicago has great importance. All

the Bahais must turn their faces in that direction"; also, "The matter of the Mashrak-el-Azkar does not depend upon personal endeavor, it needs united endeavor."

When in Washington, D. C., in November, Abdul-Baha gave the following Prayer for his return to America. Cannot the Bahais of America make this a daily prayer and dedicate their lives through "united endeavor" to prepare the Mashrak-el-Azkar so that—if God Wills—Abdul-Baha may dedicate the Building?

Prayer.

When asked if he would return to America. Abdul-Baha said: "It is in God's hands. Pray for me to return and say: O BAHAI'OLLAH! Confirm Abdul-Baha in the Cause of God. Confirm Him in the servitude of the East, so that He may not spend all His time in the Orient; that He may return to America and occupy His time in the Western World."

CORINNE TRUE,

Financial Secretary Bahai Temple Unity.

"The Brilliant Proof"—By Mirza Abul Fazl

Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus,' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifting the Movement. . . . A great confusion will take place in the churches. . . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

Price each 15 cents

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STAR OF THE WEST

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

Vol. III

Chicago (December 12, 1912) Massa'ulk

No. 15



"We must investigate Reality and forsake imitations."

A GLIMPSE OF ABDUL-BAHA AT GREEN ACRE, MAINE.

BY MIRZA AHMAD SOHRAB.

ON August 16th, Abdul-Baha and party arrived at Green Acre, Maine, after a pleasant automobile trip from Nashua, N. H., a ride of nearly a hundred miles. The automobile belonged to Mrs. Tatum, a New York Bahai who sent it from Boston. All along the way Abdul-Baha discoursed on the beauty of nature, the verdancy of the fields, the grandeur of the mountains, and the glory of the country. Many believers and visitors gathered at the gate to welcome him. He and his party, Dr. Ameen U. Fareed, Mirza Ali Akbar and Mirza Ahmad Sohrab, were taken to their rooms overlooking the shimmering Piscataqua river, where in the distance could be seen the mountains of New Hampshire.

Half an hour after his arrival, before a large gathering, Abdul-Baha spoke briefly on the "Investigation of Reality," and in the evening another large audience listened to his discourse on "Love,"* wherein the life here-

after was demonstrated and the four criterions of reason, senses, traditions and inspiration were explained.

These two meetings were arranged in his honor and the "Eirenion" was decorated with flowers and bunting. From the gate of Green Acre to the hotel on both sides of the roads two long lines of Japanese lanterns were hung. Each person in Green Acre, whether Bahai or not, had hung one of these lanterns. There were over a thousand. When the grounds were illuminated, Abdul-Baha said: "Very beautiful; very beautiful."

Everybody was delighted with the coming of Abdul-Baha and the atmosphere of Green Acre became Divine and spiritual with His Presence. His majestic figure became a familiar object, greeting everyone, whether friend or stranger, young or old, in English, "Good morning? How are you? Are you well? Are you happy? Very happy?" When the answer was given he said, in good English, as the first time, "Very well? Very

*See next issue of the STAR OF THE WEST.

happy? *All right!*" And then the party addressed laughed because he laughed.

How the people loved him!

* * * * *

The day of his farewell address in Dublin, N. H., the people were so moved that many eyes were wet with tears. They could not bear to see him go away. When some of the friends expressed their sorrow he said:

"The mature wisdom requires this. I must go everywhere and raise the call of the Kingdom. As the days of my life are limited in this world, I must perfect my services; I must go everywhere and raise the summons of the Kingdom!" He uttered these words with a countenance shining with the splendor of God and with such spiritual condition that all wept like children.

He is indeed the Master!

ADDRESS BY ABDUL-BAHA AT THE "EIRENION."

GREEN ACRE, MAINE, AUGUST 18, 1912.

Interpreted by Dr. Ameen U. Fareed; stenographic notes by Miss Edna McKinney.

THE worlds of God are in perfect harmony and correspondence one with another. Each world in this limitless universe is as it were a mirror reflecting the history and nature of all the rest. The physical universe is likewise in perfect correspondence with the spiritual or Divine realm. The world of matter is an outer expression or fac-simile of the inner kingdom of spirit. The world of minds corresponds with the world of hearts.

If we look reflectively upon the material world we realize that all outer phenomena are dependent upon the sun. Without the sun the phenomenal world would be in a state of utter darkness and devoid of life. All earthly creation whether mineral, vegetable, animal or human is dependent upon the heat, light and splendor of the great central solar body for training and development. Were it not for the solar heat and sunlight no minerals would have been formed, no vegetable, animal and human organisms would or could have become existent. It is clearly evident therefore that the sun is the source of life to all earthly and outer phenomena.

In the inner world,—the world of the Kingdom,—the Sun of Reality is the trainer and educator of minds, souls and spirits. Were it not for the effulgent rays of the Sun of Reality, minds, souls and spirits would be deprived of growth and development, nay rather they would be non-existent. For just as the physical sun is the trainer of all outer and phenomenal forms of being through the radiation of its light and heat, so the radiation of the light and heat of the Sun of Reality gives growth, education and evolution to minds, souls and spirits toward the station of perfection.

His Holiness Christ was the Sun of Reality which shone from the heavenly horizon of

Christianity, training, protecting, confirming minds, souls and spirits until they came into harmony with the Divine Kingdom and attained capacity for descent of the infinite Bounties of God. Were it not for the appearance of His Splendor they would have remained in the darkness of imperfection and remoteness from God. But because that Sun of Reality shone forth and flooded Its light into the world of minds, souls and spirits, they became radiant. He conferred a new and eternal life upon them.

When the prenatal sun appears from the vernal point of dawning in the zodiac, a wondrous and vibrant commotion is set up in the body of the earthly world. The withered trees are quickened with animation, the black soil becomes verdant with new growth, fresh and fragrant flowers bloom, the world of dust is refreshed, renewed life forces surge through the veins of every animate being and a new springtime carpets the meadows, plains, mountains and valleys with wondrous forms of life. That which was dead and desolate is revived and resuscitated;—that which was withered, faded and stricken is transformed by the spirit of a new creation. In the same way the Sun of Reality, when It illumines the horizon of the inner world, animates, vivifies and quickens with a divine and wonderful power. The trees of human minds clothe themselves in new and verdant robes, putting on leaves and blossoms and bearing spiritual fruits of the heavenly glad-tidings. Then fragrant flowers of inner significances appear from the soil of human souls and the whole being of man awakens to a new and Divine activity. This is the growth and development of the inner world through the effulgent Light of Divine Guidance and the heat of the Fire of the Love of God.



His majestic figure became
a familiar object.

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a sunrise and the coming of a new dawn. The Sun of Reality likewise has Its rising and setting. There is a Day and a night in the world of spirituality. After each Departure there is a Return and the Dawning-Light of a New Day.

Furthermore, the Reality of Divinity is characterized by certain Names and Attributes. Among these Names is "Creator," "Resuscitator," "Provider," the "All-Present," "Almighty," "Omniscient," and "Giver." These Names and Attributes of Divinity are eternal and not accidental. This is a very subtle point which demands close attention. Their existence is proved and necessitated by the appearance of phenomena. For example, "Creator" presupposes creation, "Resuscitator" implies resuscitation, "Provider" necessitates provision, otherwise these would be empty and impossible names. "Merciful" evidences an object upon which mercy is bestowed. If Mercy was not manifest, this Attribute of God would not be realized. The name "Lord" proves the existence of subjects over whom sovereignty is exercised. The Name "Omniscient" demands the objects of All-Knowing. Unless these objects existed, Omniscience would be meaningless and without function. The Name "The Wise" necessitates objects for the exercise of wisdom, and unless wisdom comprehended them this Name would be inconceiv-

able. Therefore the Divine Names and Attributes presuppose the existence of phenomena implied by those Names and Attributes. And vice versa the Sovereignty of God is proved and established through their verity and being.

Reflect then carefully that the Sovereignty of God is not accidental but everlasting and eternal, and that it necessitates the existence of phenomenal being. Kingship necessitates a kingdom, an army, a treasury, subjects, a court and ministers. How could there be a king without subjects, dominion and wealth? Otherwise anybody could claim to be a king. "Where is your army?" "I do not need one." "Where is your country?" "It is unnecessary. I am a king without a kingdom, without army, subjects or sovereignty." Is this possible?

Therefore Divine Sovereignty necessitates a Creation over which Its dominion is exercised. There must be evidences of sovereignty. If we try to conceive of a time when creation was non-existent, when there were no subjects or creatures under Divine dominion and control, Divinity Itself would disappear; there would be a cessation of the Bounty of God, just as the kingship and favor of an earthly monarch would disappear if his kingdom did not exist. The Sovereignty of God is eternal. There has been no beginning; there will be no end. This is as evident as the sun at midday even to one endowed with limited reason.

When we consider the phenomenal sun we



"How are you?"

see that its heat and light are continuous. There is no cessation to the solar bounty. If the sun at any time was without light or heat it would not be the sun. How do we recognize the sun? Through its heat and effulgence. If it be deprived of its rays and heat it is no longer a sun,—it is merely a dark globe or sphere in the heavens. The bounties of the sun must be perpetual in order that it may be qualified as a solar center of energy, illumination and attraction.

Likewise the Divine Bounties of the Sun of Reality are perpetual. Its Light is forever shining. Its Love is forever radiating. Its Bounty never ceases. It could not be said that the power and effulgence of God was ever subject to cessation. It could not be claimed that the Divinity of the Almighty One had come to an end. For the Divinity of God is eternal. Therefore the Divine Bounties, whether phenomenal and accidental or spiritual and ideal, are perpetual. But the people of religion are of two kinds. Some worship the Sun and some adore the Dawning-Points from which the sun rises. For instance the Jews adore the Mosaic Point of Dawning, the Zoroastrians that of Zoroaster. The people of Abraham turned to the Point of Rising in Abraham. When the Sun of Reality transferred its Illumination from the Abrahamic to the Mosaic Point of Dawning, the people of Abraham denied Its Appearance because they were turning toward the Point and not to the Sun of Reality Itself. When that Sun of Reality with Its Divine Bestowal, Its heavenly glow and effulgence transferred to the Messianic Point of Rising, the Jews denied Its appearance in Jesus, for they were not worshippers of the Sun Itself but adored Its Rising in Moses. Had they been worshippers of the Sun of Reality they would have turned to His Holiness Christ instead of denying Him as Messiah.

What was the reason of this deprivation? It was simply because they were imitating fathers and ancestors in forms of belief instead of turning towards the Sun of Divinity. For this reason they were deprived of the Bounty which dawned in the Messianic Day-Spring. Holding tenaciously to the former Dawning-Point they still remain in this position of deprivation. Consider the people and nations of the earth today and observe this same tenacious allegiance to ancestral belief. He whose father was a Zoroastrian is a Zoroastrian. He whose father was a Buddhist remains a Buddhist. The son of a Mohammedan

continues a Mohammedan, and so on throughout. Why is this? Because they are slaves and captives of mere imitation. They have not investigated the Reality of Religion and arrived at its fundamentals and conclusions. The Jew for instance has not proved the validity of Moses by investigating the Reality. He is a Jew because his father was a Jew. He imitates the forms and belief of his fathers and ancestors. There is no thought or mention of the Reality. And so it is with the other peoples of religion. This is the purpose of our statement that they worship the Dawning-Point rather than the Sun of Reality Itself.

If in the Day of His Holiness Jesus Christ the Jews had forsaken imitation and investigated Reality they would assuredly have believed in and accepted Him, for the Messianic Effulgence was far greater than the Mosaic. The Sun of Reality when It appeared from the Dawning-Point of Christ was as the mid-summer sun in brilliancy and beauty.

Now therefore we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay rather we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what Day-Spring or Dawning-Point It may appear. The phenomenal sun is one sun. If tomorrow it should rise in the West, it is the same sun. We cannot say, "This is not the sun because it has appeared in the West." For East and West are but earthly and imaginary directions. In the station of the sun there is neither East nor West. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore sunrise and sunset have relation to earthly observation and not to the luminary itself. Nay rather night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are therefore only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there was a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous it will produce no change in him.

The purport of this is that God is Almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God

is the Ancient, the Almighty; His Attributes are infinite. He is God because His Light, His Sovereignty, is infinite. If He can be limited to human ideas He is not God. Strange it is that notwithstanding these are self-evident truths man continues to build walls and fences of limitation about God, about Divinity so glorious, illimitable, boundless. Consider the endless phenomena of His Creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an Almighty Sovereignty, a Divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed a certain thing and He will never be able to perform it again? That the Sun of His Effulgence once shone upon the world but now has set forever? That His Mercy, His Grace, His Bounty once descended but now have ceased? Is this possible? No! We can never say or believe with truth that His Manifestation, the adored Verity, the Sun of Reality shall cease to shine upon the world.

Supplication.

O God! Thou who are kind. Verily certain souls have gathered in this meeting turning to Thee with their hearts and spirits. They are seeking the Bounty Everlasting. They are in need of Thy Mercy Infinite.

O Lord! Remove the veils from their eyes and dispel the darkness of ignorance. Confer upon them the Light of Knowledge and Wisdom. Illumine these contrite hearts with the radiance of the Sun of Reality. Make these

eyes perceptive through witnessing the Lights of Thy Sovereignty. Suffer these spirits to rejoice through the great Glad Tidings and receive these souls into Thy Supreme Kingdom.

O Lord! Verily we are weak; make us mighty. We are poor; assist us from the Treasury of Thy Munificence. We are dead; resuscitate us through the breath of the Holy Spirit. We lack patience in tests and in long-suffering; permit us to attain the Lights of Oneness.

O Lord! make this assemblage the cause of upraising the standard of the oneness of the world of humanity and confirm these souls so that they may become the promoters of international peace.

O Lord! Verily the people are veiled and in a state of contention with each other, shedding the blood and destroying the possessions of each other. Throughout the world there is war and conflict. In every direction there is strife, bloodshed and ferocity.

O Lord! Guide human souls in order that they may turn away from warfare and battle; that they may become loving and kind to each other; that they may enter into affiliation and serve the oneness and solidarity of humanity.

O Lord! The horizons of the world are darkened by this dissension. O God! Illumine them and through the Lights of Thy Love let the hearts become radiant. Through the blessing of Thy Bestowal resuscitate the Spirits until every soul shall perceive and act in accordance with Thy Teachings. Thou art the Almighty! Thou are the Omniscient! Thou are the Seer! O Lord be compassionate to all!

THE "CENTER OF THE COVENANT" IN CHICAGO.

ADDRESS DELIVERED BY ABDUL-BAHA, AT THE HOME OF MRS. CORINNE TRUE, 5338 KENMORE AVENUE, CHICAGO, MONDAY EVENING, SEPT. 16, 1912.*

ALLAH-O-ABHA! This is my last evening in Chicago, for I am leaving tomorrow morning [for St. Paul, Minn.]. Some days I passed among you here and—Praise be to God!—I met you all, associating with you with the utmost of love, and I am very pleased with each and all of you. Praise be to God! your hearts are pure, your faces are radiant and your spirits exhilarated through the glad-tidings of God, and I pray

*Interpreted by Dr. Ameen V. Fareed; stenographic notes taken by Miss Gertrude Bulkema.

(Continued on page eight)

in your behalf, seeking heavenly confirmation for you that each one of you may be a radiant candle, shedding light in the world of humanity. May you become the quintessence of Love, may you prove an effulgence of God, may you be the efficacy of the Holy Spirit, may you be the cause of amity and unity in the world of man, for the world of humanity has today the greatest need of love and unity. If it remain as it is today, great dangers shall face it; but if conciliation and unity shall obtain, if security and confidence shall be inspired, and with heart and soul we strive in order that the teachings of BAHÁ'ÓLLAH shall find an effective penetration in the realities—thus becoming the cause of fellowship and

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. III

Chicago (December 12, 1912) Massa'ulk

No. 15

WAR—THE APPALLING DISEASE OF MANKIND TODAY, AND ITS REM- EDY:

Quotations from the Addresses of Abdul-
Baha—

"You see what is happening in the Balkans!
How human blood is being shed! How little
children are torn to pieces! How men's prop-
erties are pilaged! How cities and towns are
sacked! *It is a world enkindling fire that is
astir in the Balkans!*"

"Until the Holy Spirit becomes effective, in-
terpenetrating the hearts and spirits, and until
perfect reasonable faith shall obtain in the
minds of men, it is impossible for the social

body to be inspired with security and confi-
dence. Nay, on the contrary, day by day
enmity and strife shall increase among men
and the differences and divergences of the
nations shall augment; day by day additions
to armies and navies of the world shall be
made, and *great is the fear of the great pan-
demic war—the war unparalleled in history.*"

"For six thousand years ye have been con-
tending and warring. Enough of that! Now
is the time for unity. You should lay aside
self-purposes and know ye for a certainty that
all mankind are the servants of one God and
all are to be bound together."

Comment is unnecessary.

The Editors.

THE "CENTER OF THE COVENANT" IN CHICAGO.

(Continued from page seven)

accord, binding together the hearts of the
various religions and uniting the divergent
peoples—the world of humanity shall attain to
peace and composure and the will and good
pleasure of God shall be executed and the
world of men shall become a veritable world
of angels. Souls shall be educated, vice shall
be dispelled and the virtues of the world of
humanity shall take their place; irreligion shall
pass away and religion shall be strengthened,
proving the bond to bind together the hearts
of men.

In the world of existence there are various
bonds which unite the hearts, but none of
these bonds are efficient. For instance, the
first and foremost bond is the family bond,
but this bond is not effective, for how often

it happens that in some families divergence
and difference obtains. A patriotic bond may
be the means of amity and fellowship; but the
oneness of nativity will not suffice, for if we
regard history, we shall find that the inhabit-
ants of the same nativity have often waged
war against each other. In civil strife how
often they have shed the blood of each other;
how often they have pillaged the property of
each other! Hence, it becomes evident that
the oneness of nativity is not sufficient. An-
other means of amity is the racial oneness.
How often we have seen that men of the same
race have engaged in the severest strife against
each other. They have spilled the blood of
each other; they have laid waste their coun-
try—which proves that the oneness of nativity

is not oneness in reality. Among the bonds of unity is the political bond. How often we find that certain governments have been politically bond together, amongst whom there obtained political intercourse and oneness, which afterwards was subjected to change and who arose against each other on the battlefield. Thus the oneness of politics is not sufficient.

That which in the world of existence is the cause of perfect unity and amity is the oneness of reality. If reality enters the arena, the fundamental reality can conserve the states, and that reality—oneness of humanity—is a oneness which can only come into being through the efficacy of the Holy Spirit, for the efficacy of the Holy Spirit is like unto the spirit in the body; it dispels all differences and it ushers all beneath the same solidarity and unity. Regard how numerous are the parts and members of the human organism, but the oneness of the spirit animating it keeps its various parts and particles together in perfect co-ordination and solidarity. It brings such a unity into the organism that each member, were it to be subjected to any injury or were it to become diseased, all the other members would sympathetically suffer, due to the perfect unity existing. Hence, it becomes evident that the oneness of reality—perfect amity amongst mankind—cannot be accomplished save through the power of the Holy Spirit, for the world of humanity is likened to the body and the Holy Spirit is likened to the animus of that body; just as the human spirit is the cause of the cohesion of the various parts of the human organism, likewise the Holy Spirit is the cause of the unity and amity of all mankind.

Hence, we must strive in order that the power of the Holy Spirit may become effective throughout all humanity, in order that it may confer a new life upon the body politic, that all of the body politic may be ushered beneath the shelter of the same Word. Then the world of humanity shall become the world angelic, the ethereal darkness shall pass away and celestial illumination shall take its place; the defects of the human world shall be erased and the virtues Divine shall become resplendent, and this is unobtainable save through the power of the Holy Spirit. Hence, today the greatest need of the world of humanity is for the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect, reasonable faith shall obtain in the minds of men, it

is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment; day by day additions to armies and navies of the world shall be made, and great is the fear of the great pandemic war, the war unparalleled in history, for armaments which heretofore have been so limited are now becoming amplified on a grand scale. It is becoming severe, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, nay, rather, warring in the very atmosphere, and such never obtained in by-gone days. With such growth of armaments, the dangers are equally great.

Therefore, we must endeavor that the Holy Spirit shall affect peacefully the minds and hearts; the bounties of God shall surround; all the Divine effulgences shall become successive, in order that human souls advance, minds expand in liberalism, souls become holier and the world of humanity become rid of this great danger. For this, His Holiness BAHĀ'ŪLLĀH endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being, sacrificing His comfort, forfeiting His possessions, forfeiting His estates, forfeiting His honor—all that pertains to human existence—not for one year, nay, rather for fifty years. For fifty years He bore hardships, endured ordeals; was cast into prison; was banished from His home; was subjected to severities and exiled four times. He was first exiled from Persia to Bagdad; then from Bagdad to Constantinople; thereafter from Constantinople to Roumelia, and from Roumelia was He exiled to the Great Prison, Acca [Syria], the great fortress of Acca, where He passed the remainder of His life. Every day a new exposure and every day a new ordeal, until in the dungeon He winged to the very Heaven, that is to say, He returned to His Lord. The purpose of enduring all these ordeals and difficulties was no other than the illumination of the human world, that this earthly world become heavenly; that the realm of the Kingdom become a reality; that the individual members of humanity advance, minds progress, the efficacy of the Holy Spirit become greater in penetration and thereby the happiness of the human world assured. He desired for all composure and ease and He exercised love and kindness towards all nations regardless of difference. He addressed humanity, saying: "*O! human-*

kind, verily, ye are all the leaves of one tree; ye are all the fruits of one tree; ye are all one. Hence, associate with one another with amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the century of Light, the Sun of Reality hath appeared. Now is the time for affiliation and now is the period for unification. For six thousand years ye have been contending and warring. Enough of that! Now is the time for unity. You should lay aside self-purposes and know ye for a certainty that all mankind are the servants of one God and all are to be bound together."

And inasmuch as in the past there was caused great differences, divergences, denominations were created, every man with a new idea, attributing that to God, He, therefore, did not desire that among the Bahais there should occur any difference. Therefore, with His pen He wrote a Book of His Covenant, addressing all the Bahais, and all His relations, saying: "*Verily, I have appointed a personage who is THE CENTER OF MY COVENANT. All must obey him; all must turn to him; he is the expounder of My Book and he is informed of My purposes. All must turn to him. Whatsoever he says is correct, for, verily, he knoweth the texts of My Book. Other than him no one knows the Book.*" And this He said because among the Bahais there is not to take place any difference; that all were to be unified and agreed. Also, He said in His prayers: "*O God, whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, him, O God, erase and efface.*" In all His Tablets, among which is the Tablet of The Branch, He has elucidated the various points or qualities of that personage; He has expounded the potency and power of that personage, so that no person with a new desire shall say, "I understand this from the writings of BAHÁ'O'LLAH," for He appointed the Center or Ex-

pounder of the Book. He said: "*Verily, he is the appointed one; other than him there is none*"—so that no sects or prejudices were to be formed; so that not every man with a new thought should create a thing. It is as though a king should appoint a governor general. Whosoever obeys that governor general has obeyed the king. Whosoever has violated the governor general has violated the king. Therefore, whosoever obeys the CENTER OF THE COVENANT, appointed by BAHÁ'O'LLAH has obeyed BAHÁ'O'LLAH, and whosoever disobeys him has disobeyed BAHÁ'O'LLAH. It has nothing to do with him [Abdul-Baha] at all—precisely as the governor general of a king; whosoever obeys the governor general obeys the king; whosoever disobeys the governor general disobeys the king.

Therefore, you must read the Tablets of BAHÁ'O'LLAH. You must read the Tablet of The Branch. You must regard that which He has clearly stated. Beware! Beware! if anyone should say anything out of his own thoughts or should create a new thing out of himself. Beware! Beware! you should care nothing at all for such a person, according to the explicit Covenant of BAHÁ'O'LLAH. His Holiness BAHÁ'O'LLAH shuns such souls, and for the conservation of the Teachings of BAHÁ'O'LLAH, I have expounded for you, so that you may be informed lest any souls shall deceive you, lest any souls shall cause suspicion among you. You must love all people, though if any soul put you in doubt, you must know that BAHÁ'O'LLAH is quit with them. Anyone who works for unity, who works for amity, is a servant of BAHÁ'O'LLAH and BAHÁ'O'LLAH is his Helper and his Assistant. I ask God that He may cause you to be the very means of accord and unity, that He may make you radiant, merciful, heavenly, of the Kingdom Divine; that day by day you may advance; that you may become as bright as these lamps, thus shining throughout humanity—and here I bid you farewell.

OUR PERSIAN SECTION:

A word of explanation is given regarding the re-appearance of our Persian section after many months: As the editor, Mirza Ahmad Sohrab, accompanied Abdul-Baha on most of his journeyings throughout America, it was almost impossible for him to look after the matter, and now that he has returned to the East, it has become necessary to place that department in other hands.

Dr. Zia Bagdadi, who has been associated

with him in this work, has consented to render this service. He is located at Chicago.

The services of Mirza Ahmad Sohrab are thoroughly appreciated and will never be forgotten. The good wishes of the Bahais are with him in his travels with Abdul-Baha.

Our Persian section contains: (1) Glad-tidings for the Orient; (2) farewell address of Abdul-Baha at the summer home of Mrs. Agnes Parsons, Dublin, N. H.; (3) announcement of "The Brilliant Proof"; (4) an apology.

روز بروز روشن تر گشت چه قدر
در این عالم ملکه ها آمدند که در نهایت
اقدار بودند جمیع اینها معدوم شدند
اثری از آنها نمانده است مگر آنکه
در بعضی کتب تاریخ اسمی از آنان مذکور
ولکن مریم مجدلیه بک زن دهاتی
بود چون بانوار ملکوت روشن شد
نجم ساطع گشت والی الابد از افق
عزت ابدیه میدرخشد از اینجاقی
کنید که نفرسیکه در ملکوت ابها
داخل میشوند عزت ابدیه می یابند
صیت آنان الی الابد باقی است و زافق
ملکوت مانند ستاره میدرخشد حیات
آنها ابدی است آثار آنان ابدیت
پس بگوئید تا انوار ملکوت ابری بیابید
تا بنفص آلهی زنده شوید تا بنفقات
روح القدس حیات یابید این است حیات
من من در حق شما دعای مکنم که خدا
الطاف بی پایان خود را بر شما نازل
کند . من محبت شماها را ابد فراموش
نمیکنم و آنچه در حق من مجری داشتید

در مراسلات ذکر نموده و خواهم نمود
والی الابد از شماها خوشنودم

برهان کلام

در وقتیکه حضرت مولی الوری عبدالهتاه در امریکا
تشریف داشتند امر فرموده بودند که کتاب برهان
لامع که جناب آقا میرزا ابوالفضل نوشته اند
چاپ و انتشار شود و به جمیع اجاب بلک
نسخه از آن ارسال گردد "برسم الهدیه" و این
اداره امپارک را اجرا نموده است . و الان
بیخ هزار نسخه دیگر چاپ کردیم که اگر کسی بخواهد
فورا ارسال می نمایم . قیمت هرشش نسخه را
یک دالرات .

از جمیع قارئین و مشترکین محترم باز عذر میخواهیم
که بواسطه مسافرت مدبر و معاون مدبر این
بنقاط مختلفه ایجا در حضور مدبر عبدالهتاه دشمنان
های اخیر جزوه فارسی چاپ نشد و تعویب افتاد

عذر

فصل پنجم

قربت خدا را آرزو نماید توجه بمملکت
 انده کند پس آنچه نهایت کمالات
 عالم انسانی است بان فائز گردید
 و فترت فیوضات آسمانی را بطلبید
 ملاحظه کنید عقلانی که از پیش

گذشته اند دانایانی که از پیش
 گذشته اند انبیای که از پیش
 گذشته اند فلاسفه الهی که از
 پیش گذشته اند آنها خود را از
 ظلمات عالم طبیعت نجات دادند و از
 انوار عالم ملکوت بهره و نصیب گرفتند
 اعتنائی بچیات موقته این دنیا نمی
 نمودند حیات ابدیه می طلبیدند
 هر چند در زمین بودند کن در ملکوت
 ابهی سیر می نمودند هر چند در لوحشان
 اسیر این جسد بود و لکن آزادی
 عالم بقارای جتند تا آنکه ارواح
 مقدسه آنها بملکوت ابهی صعود
 نمود و حیات ابدی یافتند

ملاحظه کنید که جمیع اعاظم
 دنیا کل معدوم شدند اثری از آنها
 باقی نیست و لکن آن نفوس مقدسه
 الی الابد آثارشان باقی است شمع
 جمیع ملوک خاموش شد و لکن شمع آنان

تعمیر یابند و بقاء الحیات تعمیر یابند و بنابر
 محبت الله تعمیر جویند چنانچه حضرت مسیح
 میفرماید تا حیات ابدیه یابند تا انوار ملکوت
 الهی مشاهده کنند تا در ملکوت الهی
 داخل شوند

باری حال روز آخر است من فردا
 عازم رفتن هستم و شماها را نصیحت میکنم:-
 همتان را بلند کنید و مقصدتان را
 عالی فرمائید این عالم جسمانی حیات
 موقته است لابد فترت می شود حیات
 و لذت این عالم تریابی فانی است اجتناب
 منتهی برحمت است غرضش فترت به ذلت
 حیاتش فترت به ممت بقایش فترت
 به فنا می شود و هر چیزی که بقا ندارد
 در نزد عاقل جلوه ندارد زیرا انسان
 عاقل توجه بعالم فانی نمی کند توجه بملکوت
 باقی می کند حیات ابدی می طلبد در
 ظلمات طبیعت نمی ماند آرزوی ملکوت
 انوار میکند لهذا قناعت باین حیات
 فانیه نکند بک حیات طلبد که نهایت
 ندارد بک غرق طلبد که ابدی و سرمدی
 است بک راحتی طلبد که آسمانی است
 بک روحانی طلبد که ربانی است کمالات
 معنویه طلبد و فضائل ملکوتیه جویند

را بکل شامل نماید تا روز بروز بهتر شود
 من چون باقلیم امریکا آمدم آثار
 رحمت پروردگار را از هر جهت مشاهده
 کردم مملکتی دیدم در نهایت اتساع
 جمیع کالات طبیعت را شامل است
 ملتی است در نهایت بخت روز بروز
 در ترقی هستند لهذا از این جهت
 بسیار ممنون و مسرور هستم و لکن چون
 من از شرق آمدم پیام الهی آوردم زیرا
 در این ممالک روحانیات ترقی نکرده است
 در امور طبیعی ترقی کرده ولی در امور
 ماوراء الطبیعه ترقی نکرده است لهذا
 من پیام الهی آوردم بشارت آسمانی
 آوردم جمیع را بسطوح انوار ملکوت بشارت
 دادم تعالیم بهاء الله را بیان کردم اسرار
 کتب مقدسه را شرح دادم جمیع تعالیم
 انبیاء را بیان کردم اسرار کتب مقدسه را
 بیان کردم دلایل و براین عقیده بر وجود
 الوهیت آوردم دلایل عقیده بر وجود حق
 آوردم حجج عقیده اقامه کردم که رحمت
 پروردگار مستمر است ابواب ملکوت مفتوح
 است فیض الهی ابدی است انوار شمس
 حقیقت سالع است و انرا انقطاعی
 نیست و چون سلطنت الهیه سلطنت

دائمی است لهذا فیض الهی دائمی است
 هر کس فیوضات الهیه را محدود و محدود
 نماید خدا را محدود بحدی کرده است
 مادام خداوند محدود و محدودی نیست
 فیوضات الهی را انتهای نه خلاصه
 هر برهانی را بیان و هر دلیل را واضح
 نمودم که در عالم انسانی یک قوه
 روحانیه است یک روح فعاله است
 و انسان بآن ممتاز از مادیات انسان
 انسان با جمیع کائنات در جمیع مراتب
 مشرک است اما بوجهت روح ممتاز
 از جمیع کائنات است این روح فخره
 از نجات الهی است و شعاعی از شمس
 حقیقت و بر این قاطعه بر تقاضای روح
 اقامه کردم و واضح و آشکار نمودم که روح
 انسانی بدون فیوضات الهی مرده است
 و قلب انسانی بدون هدایت الله ظلمت است
 لهذا قلوب باید توجه بملکوت الهی
 نماید تا انوار فیوضات نامتناهی جلوه کند
 تا این ملت بخیه امریکا که در مادیات نهایت
 ترقی نموده اند بهم چنین ترقیات روحانی
 نمایند و از عالم ماوراء الطبیعه خبر
 گیرند و سلطنت الهی را به بصیرت
 خود مشاهده کنند تا بروح القدس

پیدا شده که در هر شهری از شهرهای ایالات متحدہ جمع باقوہ عظیمہ وجات نازہ متحداً مانند یک روح در اجسام متعدده بخدمت امرالله قیام نموده اند مجالس روحانیتہ منعقد وندای پابہاء الابلہ شبانہ روز بلند است !
 اللہ معلوم و واضح است کہ چون باغبان حقیقی تخم را بدست خود بکار د حاصل آن در تہایہ درجہ کمال است و ما بچشم خود مشاهده نمودیم کہ حضرت مولی الوری تخم الفت و بیگانگی را در راضی افندہ صافیہ کاشتند و ثمرش ہم فوراً ظاهر شد باوجود این ہمہ نتائج عظیمہ حضرت مولی الوری فرمودند کہ این از اثر یک شعاع از شمس حقیقت است کہ بافق

ملت بخیہ ایریکا طالب حقیقت هستند در جستجوی هرچیز برمیایند تا اصل و فصل آن خبردار شوند در روز حرکت اجاب آنچه از هدایا و خوراکی و منجیات و شیرین جات و گل کہ بحضور مبارک آوردند حضرت مولی الوری بہمہ بخشیدند بلکہ از جیب مبارک مبالغ کلیہ بفقرا و نیازمندان فرمودند

ایریکا درخشد دیگر معلوم است در مستقبل چه هنگامہ خواهد گشت حضرت مولی الوری کہ مرکز مشیاق و مبین کتاب است تعالیہ حضرت بہاء اللہ را از برای جمیع خلق بکمال وضوح بیان فرمودند و مانند آفتاب بر کل ساطع و لامع کہ تعالیہ مبارکہ ایشان مطابق عقل و علم و برہان است و ابداً منکر ندارد

نظور کاعی العبدالہ

در مصیف جان فزای دہلین در منزل امہ اللہ مسر اگنس پاسن بعد از ظهر ۱۵ اغسطس ۱۹۱۲ در جلوی جمعی از نفوس محترمہ

۳ ہفتہ است کہ من در دہلین ہستم دہلین جای بسیار خوش است جای بسیار باصفات جای بسیار خوش هوای است علی الخصوص نفوسیکہ در دہلین هستند نفوس محترمہ هستند اخلاقشان بسیار خوش است میہمان نوازند غریب پرستند نہایت رعایت را از آنها دیدم و این محبت و رعایتشان را ابداً فراموش ننمایم ہمیشہ در خاطر من هست لہذا دعا میکنم کہ خدا تا یسید کلی بفرماید و این نفوس محترمہ را مبارک کذ الطافش

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ہیکل مبارک از اہالی امریکا خوشنود و راضیید چنانچہ مکرراً از لک مبارک شنیدہ شدہ کہ فرمودند

صفه اول
جلد سوم
شماره ۱۰
قیمت اشترک
شیکاگو ۵۱۲ ستمبر ۱۹۱۲

نخبه حکم

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سالی دوازده قران
ماه سائت ۶۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک ادراخ است قبول و نشر خواهد گردید

مردان ایران ایشیای شرق

این نبأ عظیم ملتذ شود حضرت مولی الوری هم تشریف میبردند و مطابق حال آنان فرمایشات میفرمودند . در کائنات مسیحیان اثبات حقیقت حضرت رسول می نمودند و در معابد کلیسیا از دلائل و براهین در اثبات حقیقت حضرت مسیح و حضرت محمد سخن میفرمودند مختصر خیمه وحدت عالم انسا را در هر انجمن زدند و علم صلح و سلام در هر مرکزی بلند فرمودند گوشه نماند که نداء ملکوت را شنید جمع علماء و فلاسفه و حکماء و روسا و غیره که در حضور مبارک شرف شدند شهادت دادند که تعالی حضرت بهاء الله روحانیت نورانیست سبب سعادت ابدیه و راحت و آسایش عموم خلق است جای انکار برای نفسی باقی نماند از بهر ورود حضرت مولی العالم عبدالهء با بن سخنان در میان احباب هم چنان انجذاب و اشتعالی

بعد از سفر نه ماهه در امریکا حضرت مولی الوری عبدالهء در حال روح و ریاضت بهر نیشبه بیت و ششم در الحجه مطابق پنجم دسامبر ماه فرنگی ۱۳۳۱ هجری و ۱۹۱۲ م سبی تقریباً وقت ظهر تشریف فرمای و پورا بیض شده از شهر نیویورک عازم لندن شدند جمهور عظیمی از احباب برای مشابعت در کشتی جمع آمدند و با چشم های گریان و دل های بریان وداع و خدا حافظ می نمودند و احسان قلبی شان را بر او الله ابهی و یا بهاء و الابهی تقدیم شدند هیکل مبارک از شرق اقصی تا غرب امریکا سیاحت فرمودند و در هر شهریکه تشریف میبردند جمع می یافتند و مجالس عظیمه و معابد و کائنات همه را و انجمن ها و مدارس عالییه دعوت و التماس می نمودند که بجامعتان بقدیم مبارک مزین و گوشه اشان باستماع

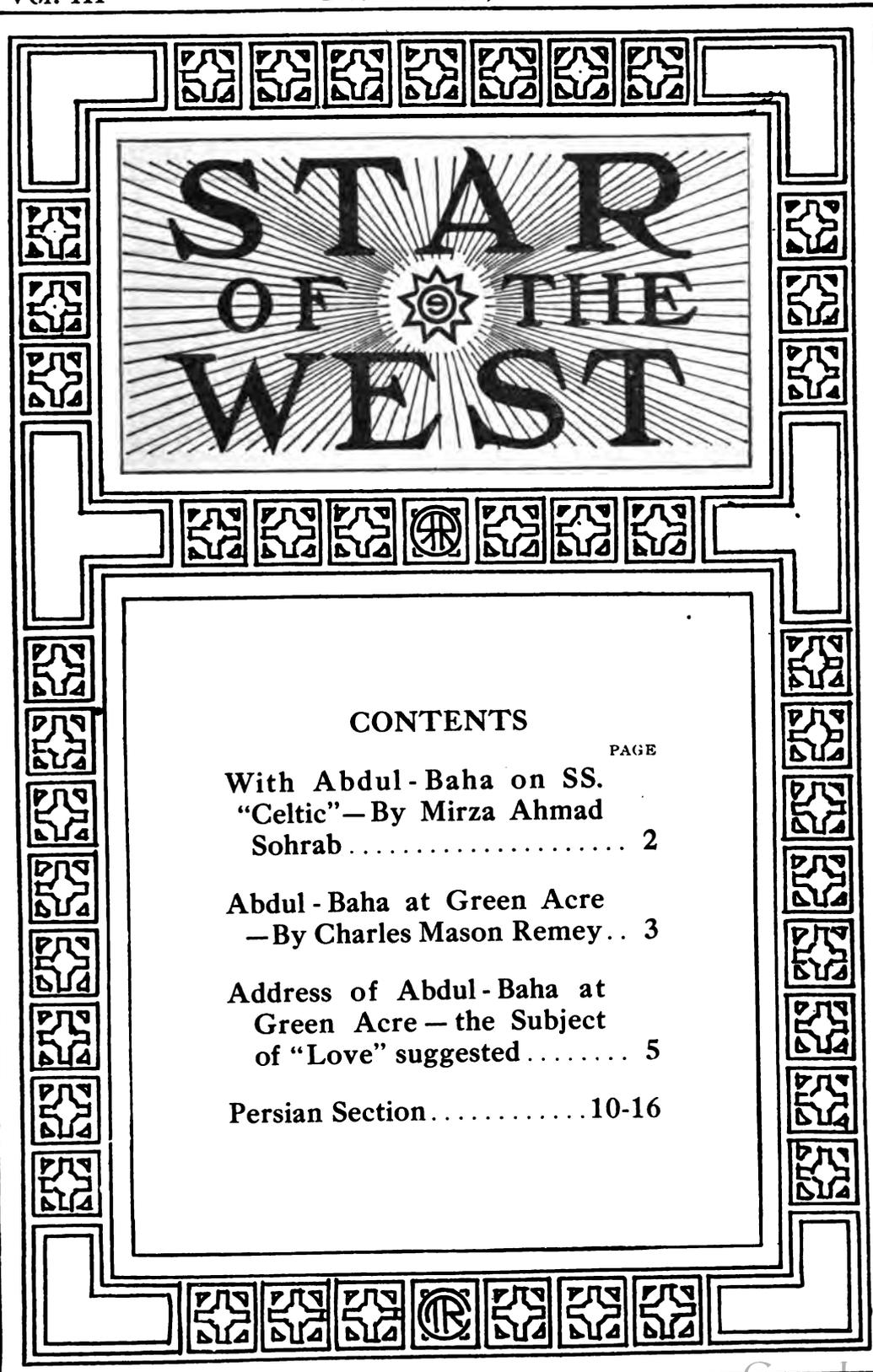
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فهرست مندرجات

- ۱ مرده از برای شرف
- ۲ نطق و داعی عبدالبهاء در دبلین
- ۳ اعلان کتاب برهان لامع
- ۴ عدد

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. III

Chicago (December 31, 1912) Sharaf

No. 16

WITH ABDUL-BAHA ON SS. "CELTIC."

December 5th: The wonderful farewell of the New York friends at the dock will ever be remembered. (Midnight) The sea is smooth. Abdul-Baha is very well. He had dinner at ten in his cabin.

December 6th: The sea is as calm as a mirror. The Master walked on deck for an hour and spoke of many of the friends. In a Tablet revealed in his cabin he said: "This is the Ark of Noah, its moving power is the Fire of the Love of God and its Captain is BAHÁ'O'LLAH." (11 p. m.) He spoke to us about the early life of BAHÁ'O'LLAH. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards on candy and fruit. Lovely night.

December 7th: The weather is as balmy as spring; the sailors marvel at such weather at this time of the year. Captain called on Abdul-Baha and expressed pleasure in having him on the ship. (6 p. m.) Sky clear. Abdul-Baha said he would like to see a big storm. He said: "In future people will cross the Atlantic in airships; steamers will only carry freight."

December 8th: Cloudy, but sea calm. Had an hour's talk with the Beloved. He spoke of Columbus and the discovery of America, concluding: "I want two souls like Columbus in America who may be filled with the love of BAHÁ'O'LLAH and spread His Teachings. Then you shall see the results. Columbus discovered America; they must establish the oneness of the world of humanity."

December 9th: (10:30 a. m.) The sea is getting rough. (5 p. m.) Storm. Went on deck and saw Abdul-Baha watching the storm. He said: "Look at that imperial wave, how it mounts high and devours the smaller waves! It is a wonderful sight. This is the best day. I am enjoying it."

December 10th: The storm continues.

December 11th: The storm is at its height.

December 12th: The sea has calmed down. We are all very happy because the trip is nearing its end. Abdul-Baha is well. (11 p. m.) Tonight the Master addressed the passengers of the first class. More than sixty were present. He spoke about his nine months in America. They were all greatly impressed and came and expressed their pleasure.

December 13th: Since three o'clock we occasionally see land. (Later) We are now near the docks. (11:30 p. m., Midland Adelphi Hotel, Liverpool) Here we are at last in the most beautiful hotel in the city. When the steamer docked there were about twelve Bahais waving their handkerchiefs and welcoming Abdul-Baha to England.

Mirza Ahmad Sohrab.

CABLEGRAM:

On the 14th of December the following cablegram was received in New York, Chicago and San Francisco: "Thanks to BAHÁ'O'LLAH, we arrived safely at Liverpool. Greeting to the friends." ABDUL-BAHA.

STAR OF THE WEST

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

Vol. III

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ABDUL-BAHA AT GREEN ACRE.

BY CHARLES MASON REMEY.

WITH the fulfillment of the Divine promises of the past in the coming of the Bab and BAHÁ'O'LLAH, and the establishment of God's Kingdom upon earth, there have appeared countless signs in the realm of humanity indicative of this great day. These, when viewed in the light of this new revelation, are seen to be as ways preparing people and making them ready to receive the Manifestation of God, to accept His teaching and to abide according to His laws.

One of the earliest of these signs was the so-called Millerite, or latterly known Adventist Movement which taught people that the coming of the Lord was very near at hand. Following this were very many other movements in various parts of the world, all of which were forecasts of this great event to which the prophets of all ages testified "The coming of the Day of God," when the Cove-

nant of God should be fulfilled and the Divine promise of "Peace on earth" would be realized by all mankind.

Most people recall the Congress of Religions held in connection with the Columbian Exposition in Chicago in 1893. Before this gathering representatives of all the great world religions spoke, each expounding the philosophy of his own religious system. The effect of this philosophic congress was that of broadening the public mind, and many people realized that the one spirit of Truth was at the root of each true religion.

Shortly after the Columbian Exposition, Miss Sarah J. Farmer, of Eliot, Maine, established the summer school at Green Acre, on the Piscataqua. Her idea was to provide a platform open to all, from which each might proclaim his message, whatever it might be, the only restriction being that each speaker

should expound his theories in the spirit of toleration toward all holding views other than his own.

At Green Acre there gathered scholars and speakers from every nation, race and religion. Thus began the work of trying to find a common ground upon which all people could meet in brotherhood.

In the abstract Green Acre has always stood for peace and harmony, despite that in the concrete she has harbored under her tent such a heterogeneous combination of creeds, philosophies and doctrines.

In the spring of the year the land is prepared to receive the new crop. During the process of plowing whatever is growing is sacrificed, uprooted and overturned in order to make ready the soil for the seed to be sown. Such has been the work of each of these movements, which has prepared the souls of people for the Bahai Message of Peace and Brotherhood. Each has been the direct cause of a general sacrifice, uprooting and overturning of the doctrines, ideas and thoughts imposed upon mankind from the people and thinkers of the past, and thus has humanity been prepared to receive the revealed Word of God which is the seed of the Kingdom.

In the days of Babel the people tried to make a way to heaven out of the material of this earth, and great confusion resulted. Never has any organic or spiritual unity resulted from the coming together of people upon the basis of creeds, philosophies or doctrines. Such theories, which come from the minds of men, are not spiritual truths, but are the products of human minds, therefore they form no foundation whatever for divinely spiritual realities. When people deal with such unrealities, confusion always results, yet this very confusion creates spiritual hunger and thirst and causes people to earnestly seek God in spirit.

When the Bahai Message was given at Green Acre, some storm-tossed and seeking souls responded to the call and a small center of the faith was there established. Each succeeding season has added to both the spiritual strength and material numbers of this group until this year these people of the Covenant had the blessed privilege of welcoming to their midst Abdul-Baha, the Center of the Covenant.

Abdul-Baha remained in Green Acre one week. His addresses and interviews were many. The hearts of all who contacted with him were quickened with the joy and love of

the Kingdom, and many souls were spiritually confirmed, realized his mission and received through him inspiration to follow in his path of service to humanity.

The people of the future will understand the spiritual importance of Abdul-Baha's work at Green Acre. One thought which he reiterated more than once was that now the people assembled at Green Acre should devote their time and attention only to the *spiritual reality of religion*. Spiritual reality is spiritual life and light, while the creeds, philosophic systems and doctrines of the past ages blind people to the basic truth of all religions, which basic truth has again been given to the world through the inspired revealers of the Bahai Movement.

It was quite evident to all that Abdul-Baha enjoyed the spiritual atmosphere of the Green Acre people, for gathered there he found many responsive souls. These friends are confident that Abdul-Baha's visit, which was indeed a spiritual benediction, is going to have a great and lasting effect upon their community, for now all wish to adhere only to the spiritual realities, freeing themselves from all else. Abdul-Baha prophesied great things for the future of the work at Green Acre if the people adhered firmly to the spiritual reality of Truth.

The original Green Acre ideal had its mission to perform. It gathered together people to receive the spiritual teachings of the Bahai Message. That being accomplished, it has fulfilled its mission according to the lines prescribed and outlined by its founder. Little did Miss Farmer and her friends realize, when they started this work, that the Covenant of God would be proclaimed there, and that the Center of the Covenant would actually appear there and teach the people!

Now, through the bounty of God, a new and a great opportunity is offered to Green Acre, that of becoming a great center for the study of the Covenant and the investigation of spiritual reality. Green Acre has diligently sought the Truth from all sources, and she has found it, and now her work lies in nurturing souls in the pure reality of *The Word of God*.

Abdul-Baha is supplicating God to make firm in the Covenant the friends in all parts of the world. It, therefore, behooves every one to seek shelter in the Covenant, realizing that this is the day of the Center of the Covenant, Abdul-Baha.

ADDRESS OF ABDUL-BAHA AT GREEN ACRE, MAINE.

DELIVERED AT THE "EIRENION," AUGUST 16, 1912.

Translated by Dr. Ameen U. Faqeed; stenographic notes by Miss Edna McKinney.

THE SUBJECT OF "LOVE" WAS SUGGESTED.

EVERY subject presented to a thoughtful audience must be supported by rational proofs and logical arguments. Proofs are of four kinds: first, through sense-perception; second, through the reasoning faculty; third, from traditional or scriptural authority; fourth, through the medium of inspiration. That is to say there are four criterions or standards of judgment by which the human mind reaches its conclusions. We will first consider the criterion of the senses. This is a standard still held to by the materialistic philosophers of the world. They believe that whatever is perceptible to the senses is a verity, a certainty, and without doubt existent. For example they say "here is a lamp which you see, and because it is perceptible to the sense of sight you cannot doubt its existence. There is a tree; your sense of vision assures you of its reality, which is beyond question. This is a man; you see that he is a man; therefore he exists." In a word, everything confirmed by the senses is assumed to be as undoubted and unquestioned as the product of five multiplied by five; it cannot be twenty-six nor less than twenty-five. Consequently the materialistic philosophers consider the criterion of the senses to be first and foremost.

But in the estimation of the divine philosophers this proof and assurance is not reliable; nay rather they deem the standard of the senses to be false because it is imperfect. Sight for instance is one of the most important of the senses, yet it is subject to many aberrations and inaccuracies. The eye sees the mirage as a body of water,—regards images in the mirror as realities when they are but reflections. A man sailing upon the river imagines that objects upon the shore are moving whereas he is in motion and they are stationary. To the eye the earth appears fixed while the sun and stars revolve about it. As a matter of fact the heavenly orbs are stationary and the earth turning upon its axis. The colossal suns, planets and constellations which shine in the heavens appear small, nay infinitesimal to human vision whereas in reality they are vastly greater than the earth in dimension and volume. A whirling spark appears to the sight as a circle of fire. There are numberless instances of this kind which show the error and inaccuracy of the senses.

Therefore the divine philosophers have considered this standard of judgment to be defective and unreliable.

The second criterion is that of the intellect. The ancient philosophers in particular considered the intellect to be the most important agency of judgment. Among the wise men of Greece, Rome, Persia and Egypt the criterion of true proof was reason. They held that every matter submitted to the reasoning faculty could be proved true or false, and must be accepted or rejected accordingly. But in the estimation of the people of insight this criterion is likewise defective and unreliable, for these same philosophers who held to reason or intellect as the standard of human judgment have differed widely among themselves upon every subject of investigation. The statements of the Greek philosophers are contradictory to the conclusions of the Persian sages. Even among the Greek philosophers themselves there is continual variance and lack of agreement upon any given subject. Great difference of thought also prevailed between the wise men of Greece and Rome. Therefore if the criterion of reason or intellect constituted a correct and infallible standard of judgment, those who tested and applied it should have arrived at the same conclusions. As they differ and are contradictory in conclusions it is an evidence that the method and standard of test must have been faulty and insufficient.

The third criterion or standard of proof is traditional or scriptural, namely that every statement or conclusion should be supported by traditions recorded in certain religious books. When we come to consider even the holy books,—the books of God,—we are led to ask "Who understands these books? By what authority of explanation may these books be understood?" It must be the authority of human reason, and if reason or intellect finds itself incapable of explaining certain questions, or if the possessors of intellect contradict each other in the interpretation of traditions, how can such a criterion be relied upon for accurate conclusions?

The fourth standard is that of inspiration. In past centuries many philosophers have claimed illumination or revelation, prefacing their statements by the announcement that "this subject has been revealed through me"

or "thus do I speak by inspiration." Of this class were the philosophers of the Illuminati. Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the Merciful assistance or through the satanic agency?

Consequently it has become evident that the four criterions or standards of judgment by which the human mind reaches its conclusions are faulty and inaccurate. All of them are liable to mistake and error in conclusions. But a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test there are possibilities of mistake. This is self-evident and manifest.

We will now consider the subject of "Love" which has been suggested, submitting it to the four standards of judgment and thereby reaching our conclusions.

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God,—the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception. As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between the atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power

binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally we come to the kingdom of man. As this is the Superior Kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity, the greatest king and sovereign is Love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete.

But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards. Real Love is the Love which exists between God and His servants,—the Love which binds together holy souls. This is the Love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the Bestowals of God successively descend upon mankind; how the Divine Effulgences ever shine upon the human world! There can be no doubt that these Bestowals, these Bounties, these Effulgences emanate from Love. Unless Love be the Divine motive, it would be impossible for the heart of man to attain or receive them. Unless Love exists the Divine blessing could not descend upon any object or thing. Unless there be Love the recipient of Divine Effulgence could not radiate and reflect that Effulgence upon other objects. If we are of those who perceive we realize that the Bounties of God manifest

themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the Bounties of the Love of God. Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the Love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting Bestowals.

Consider to what extent the Love of God makes itself manifest. Among the signs of His Love which appear in the world are the Dawning-Points of His Manifestations. What an infinite degree of Love is reflected by the Divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the Cross. To enable human souls to attain the supreme degree of advancement they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed Love for the world of humanity surely He would not have welcomed the Cross. He was crucified for the Love of mankind. Consider the infinite degree of that Love! Without Love for humanity John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Bab had not manifested Love for mankind surely He would not have offered His breast for a thousand bullets. If His Holiness BAHÁ'ÓLLAH had not been aflame with Love for humanity, He would not have willingly accepted fifty years' imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the Divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love! Were it not for their Love for humanity, Spiritual Love would be a mere nomenclature. Were it not for their illumination human souls would not be radiant. How effective is their Love! This is a sign of the Love of God; a ray of the Sun of Reality.

Therefore must we give praise unto God

for it is the Light of His Bounty which has shone upon us through His Love which is everlasting. His Divine Manifestations have offered their lives through Love for us. Consider then what the Love of God means. Were it not for the Love of God all the spirits would be inanimate. The meaning of this is not physical death; nay rather it is that condition concerning which His Holiness Christ declared "Let the dead bury their dead, for that which is born of the flesh is flesh and that which is born of spirit is spirit." Were it not for the Love of God the hearts would not be illumined. Were it not for the Love of God the pathway of the Kingdom would not be opened. Were it not for the Love of God the Holy Books would not have been revealed. Were it not for the Love of God the Divine Prophets would not have been sent to the world. The foundation of all these Bestowals is the Love of God. Therefore in the human world there is no greater power than the Love of God. It is the Love of God which has brought us together here tonight. It is the Love of God which is affiliating the East and the West. It is the Love of God which has resuscitated the world. Now must we offer thanks to God that such a great Bestowal and Effulgence has been revealed to us.

We come to another aspect of our subject—Are the workings and effects of love confined to this world or do they extend on and on to another existence? Will its influence affect our existence here only or will it extend to the life everlasting?

When we glance at the human kingdom we readily observe that it is superior to all others. In the differentiation of life in the world of existence, there are four degrees or kingdoms,—the mineral, vegetable, animal, and human. The mineral kingdom is possessed of a certain virtue which we term cohesion. The vegetable kingdom possesses cohesive properties plus the power of growth or power augmentative. The animal kingdom is possessed of the virtues of the mineral and vegetable plus the powers of the senses. But the animal although gifted with sensibilities is utterly bereft of consciousness, absolutely out of touch with the world of consciousness and spirit. The animal possesses no powers by which it can make discoveries which lie beyond the realm of the senses. It has no power of intellectual origination. For example, an animal located in Europe is not capable of discovering the continent of America. It understands only phenomena which come within the range of its senses and

instinct. It cannot abstractly reason out anything. The animal cannot conceive of the earth being spherical or revolving upon its axis. It cannot apprehend that the little stars in the heavens are tremendous worlds vastly greater than the earth. The animal cannot abstractly conceive of intellect. Of these powers it is bereft. Therefore these powers are peculiar to man and it is made evident that in the human kingdom there is a reality of which the animal is minus. What is that reality? It is the spirit of man. By it man is distinguished above all the other phenomenal kingdoms. Although he possesses all the virtues of the lower kingdoms he is further endowed with the spiritual faculty, the heavenly gift of consciousness.

All material phenomena are subject to nature. All material organisms are captives of nature. None of them can deviate a hair's breadth from the law of nature. This earth, these great mountains, the animals with their wonderful powers and instincts, cannot go beyond natural limitations. All things are captives of nature except man. Man is the sovereign of nature; he breaks nature's laws. Though an animal fitted by nature to live upon the surface of the earth he flies in the air like a bird, sails upon the ocean and dives deep beneath its waves in submarines. Man is gifted with a power whereby he penetrates and discovers the laws of nature,—brings them forth from the world of invisibility into the plane of visibility. Electricity was once a latent force of nature. According to nature's laws it should remain a hidden secret, but the spirit of man discovered it, brought it forth from its secret depository and made its phenomena visible. It is evident and manifest that man is capable of breaking nature's laws. How does he accomplish it? Through a spirit with which God has endowed him at creation. This is a proof that the spirit of man differentiates and distinguishes him above all the lower kingdoms. It is this spirit to which the verse in the Old Testament refers when it states that man has been created "after the image and likeness of God." The spirit of man alone penetrates the realities of God and partakes of the Divine Bounties.

This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout,

sometimes it grows smaller or may be dismembered, but there is no effect upon the spirit. The eye may become blind, the foot may be amputated, but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change the spirit will survive that change; that even if the body of man is destroyed and becomes non-existent, the spirit of man remains unaffected. For the spirit of man is everlasting. Sometimes the body sleeps,—the eyes do not see, the ears do not hear, the members cease to act,—every function is as inactive as death, nevertheless the spirit sees, hears, and soars on high. For it is possessed of these faculties which operate without the instrumentality of the body. In the world of thought it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. This makes it evident that during sleep the spirit is alive though the body is as dead. In the world of dreams the body becomes absolutely passive but the spirit functions actively, possessed of all susceptibilities. This leads to the conclusion that the life of the spirit is not conditional nor dependent upon the life of the body. At most it can be said that the body is a mere garment utilized by the spirit. If that garment be destroyed, the wearer is not affected, but is in fact protected.

Furthermore, all phenomena are subject to changes from one condition to another, and the revolution caused by this transformation produces a form of non-existence. For instance, when a man is transformed from the human kingdom to the mineral, we say that he is dead, for he has relinquished the physical form of man and assumed the condition of the mineral substances. This transformation or transmutation is called death. Therefore it follows that no phenomenal organism can be possessed of two forms at the same time. If an object or phenomenon presents a triangular shape it cannot simultaneously possess the shape of a square. If it be spherical it cannot at the same time be pentagonal or hexagonal. In order to assume any given figure or form it must relinquish its former shape or dimension. Thus the triangular must be abandoned to assume the square; the square *must* change to become a pentagon. These transformations or changes from one condition to another are equivalent

to death. But the reality of man,—the human spirit—is simultaneously possessed of all forms and figures without being bereft of any of them. It does not require transformation from one concept to another. Were it to be bereft of one or all figures we would then say it has been transferred to another, and this would be equivalent to death. But as the human spirit possesses all the figures simultaneously it has no transformation or death.

Again, according to natural philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place death occurs. For example, certain single elements have combined to make this flower. When this combination is disintegrated, this composition decomposed, the flower dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting, and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and therefore everlasting.

Now if an elementary substance is possessed of immortality, how can the human spirit or reality, which is wholly above combination and composition, be destroyed? Nay rather that spirit which is all in all is a unit and not a compound. Its destruction therefore is not possible. The spirit of man transcends the qualities and attributes of any natural element. It is greater in attributes than gold, silver or iron which are single elements and indestructible. As they are free from destruction and

qualified with permanence, how much more so is the human spirit free and immortal. How will that ever be destroyed?

This is a subject of great importance. There are innumerable proofs in support of it. I hope we may continue it at another time.

Before we leave I desire to offer a prayer in behalf of Miss Farmer, for verily she has been the founder of this organization, the source of this loving fellowship and assemblage.

O Thou kind God! Encircle these servants with the glances of Thy Providence. Set aglow the hearts of this assemblage with the Fire of Thy Love. Illumine these faces with the Light of Heaven. Enlighten these hearts with the Light of the Most Great Guidance.

O God! The clouds of superstitions have covered the horizons of the hearts. O Lord! dispel these clouds so that the Lights of the Sun of Reality may shine. O Lord! illumine our eyes so that we may behold Thy Light. O Lord! Cleanse our ears so that we may hear the call of the Supreme Concourse. O Lord! render our tongues eloquent so that we may become engaged in Thy Commemoration. O Lord! sanctify and purify the hearts so that the effulgence of Thy Love may shine therein.

O Thou kind Lord! Bestow quick recovery through Thy Power and Bounty upon the founder of this Association. O Lord! this woman has served Thee, has turned her face toward Thy Kingdom and has established these conferences in order that Reality might be investigated and the Light of Reality shine.

O Lord! be Thou ever her support. O Lord! be Thou ever her Comforter. O Lord! bestow upon her quick healing. Verily Thou art the Clement! Verily Thou art the Merciful! Verily Thou art the Generous.

A CRUMB FROM THE TABLE OF ABDUL-BAHA.

"The sword has been working over six thousand years and has become dull. We must look about us for another sword to take its place. The greatest sword is the tongue. Its authority and sway is over hearts. The sword of steel sheds blood; the sword of speech bestows life. One takes away life; the other grants it. This one is temporal in action and

effect; the other is eternal. This one is of metal; that one is the Love of God. This is the difference between the two swords we possess. Today the real sword is the tongue. Too long it has remained in the scabbard, unused, rusty. We must take it out and use it more and more every day."

OUR PERSIAN SECTION:

This issue contains—(1) Talks by Abdul-Baha on "Two Kinds of Education," delivered in the Unitarian Church of Dublin, N. H.; (2)

cablegram from Abdul-Baha to the American friends upon his arrival at Liverpool, England; (3) letter from Mirza Ahmad Sohrab.

است بس و صبح آفتاب جهان تاب است
 ماه روشن است بوستان با هاروت
 است انکار میکرد میگفت عالمی جز
 این عالم نیست من نمی بینم ولی
 چون تولد یافت دید که این عالم عالم دیگر
 است جهان لایتهای است ستاره هادر
 آسمان میدرخشد رودها بطرف دیار جریان
 می یابد گلستانها مزین است و چین هامان
 همین طور عالم انسان نظر عالم حیوان است
 از عالم ملکوت چه خبر داری از خدا چه خبر
 داری از روحانیات چه خبر در د از فرشته

نازل فرما بر زمین شمای ابری بخش فقیرم کفر نمکورد عطا
 فرما و مدار ظل عنایت خود محفوظ و مصون بدار
 چشمها را بصارت بخش تا مشاهده انوار تو کنیم
 و گوشها را شنوای ما تا ندای جاننازی تو را استماع نمایم
 خدا یا مسامرها را باز تا ناراضه گلشن تو است شمله
 کنیم قوت ملکوتی ده تا در سبیل تو سلوک نمایم و بر
 رحمت ابدیه فان گریم خدا یا ما در عالم اناس تمی
 ما را بعالم الاخرت دلالت فرما و ابواب ملکوت برویمان
 بکش الطاف خود را شامل نما و فیض خود را کامل
 کن توفی غفور توفی رحمن توفی رحیم توفی بخشد
 توفی مهربان

الهی چه خبر داری ولی چون از عالم
 طبیعت تولد یابد از وقت مشاهده عالم
 ملکوت نماید از وقت انوار شمس حقیقت بیند
 از وقت حلول فیض ربانی درک نماید در
 بحر انوار رحمت مستغرق گردد و به اسرار
 تولد ثانوی پی میرسد زیرا مظاهر مقدسه
 الهی از برای این آمده که انسان از
 ملکوت رب الجنود خبر گیرد بر حقائق
 الهیه پی برد و به تولد ثانویه فائز گردد

تلخراق

در ۱۴ ماه دسمبر ۱۳۱۱ سه طرف از ساحت اقدس
 به نیویورک و شکاگو و سان فرانسسکو رسیده است
 میفرمایند: "شکر الهیاء الله بسلامت و اردو لیورپول
 شدیم نیت برای احباب" [اضافه] علیها السلام

مکتوب

از لیورپول مورخه ۱۴ دسمبر ۱۳۱۱
 روحی محترم الفداء المدهشہ دین در نهایت صحت
 کجاست و سلامتی جمال بسمال میثاق و اردو شهر لیورپول
 گزیدید مسو در نفوس و قریب دو از ده نفر
 از احتیای لندن آمده بودند گشتی که از دور
 رسید دستمالها و کلاه های خود را بر حرکت آوردند
 بعد چهره محاربان آمدند و بیانات مبارک را شنیدند
 چاپ نمودند که کلیسا میخواند و این سخن تون و قبا
 و شاید جماع دیگر این شهر حجت فرمایند جناب آقا
 احمد بزری در لندن تشریف دلند و همچنین جناب
 حاجی امین در لندن هستند شاید دو سه روزی
 اینجا تشریف داشته باشند (رض) احمد هارلب

مناجات

پروردگارا امر گارا این جمع پریشان تواند و عاشقا
 جلال تو در این معبد مجتمع شده اند رضای تو طلبند
 و الطاف تو جویند و مغفرت تو خواهند خدایا ما
 اطفالیم و تو پدر ما هستیم و ما ذلیلیم و تو عزیز بزرگوار ما
 ملحدانیم و تو مهربانیم و تو قوی تر از بعض فقیریم و تو غنی نا توانیم
 و تو توانا خدایا عفو گناه ما و در پناه خود ماوری بخش
 ما را از ظلمات نفس و نجاست و بنیوانت لاهوت روشن کن
 ما را از ظلمت طبیعت آزاد نما و بعلم حقیقت راه خدا یا
 نشانه کنیم ما و عنایت عنایت کن گرشکا بنامه المده

بادی است زیرا دین بجهت الفت و محبت است و اگر
 دین سبب نزاع گردد سبب بختن گردد سبب قتال شود
 البته عدم دین بهتر از دین است زیرا دین بمنزله
 علاج است اگر علاج سبب مرض شود البته عدم
 علاج بهتر است

جامینا خدا جمیع بشر را یکنا خلق کرده تا
 در مشرق و غربا بسیار ذلیل بودند و هم چنین
 معتقد بودند که زن از جنس بشریت حضرت
 بهاء الله اعلان مساوات مرد و زن را کرد که
 زن و مرد هر دو عباد الهی هستند خدا مساوی
 خلق نموده جمیع بشرند و در جمیع حقوق متساوی
 پیش خدا مردی و زنی نیت هر کس اعمالش بهتر
 هر کس ایمانش بهتر او معترت است در عالم الهی
 ذکر و اذات نیست جمیع در نظر خدا یکسانند لهذا
 باید حال و نسا و در جمیع حقوق مساوی باشند

سایبنا اهل شرق بسیار جاهل بودند
 و حضرت بهاء الله اعلان کرد که باید جمیع
 نفوس علوم تحصیل نمایند جمیع اطفال باید داخل
 مدرسه گردند خواه در شهرها خواه در دهها
 فرض است بر کل تعلیم و تربیت اطفال و اگر پدر و مادر
 عاجز از تربیت اطفال خود هستند و قدرت مالیه
 ندارند هیئت جامعه از آنها نگاهداری و تربیت
 نماید تا نسبی جاهل نماند و در کتاب و مدارس
 هم در سر علوم مادیه هم در سر علم الهی بدهند
 هم حقائق مادی بکشف نمایند و هم بر حقائق
 ملکوتیه پی برند زیرا علوم مادیه مانند جسد است
 و علوم الهیه مانند روح باید این جسد باین روح
 زنده شود اما اگر این روح نباشد این جسد
 مرده است اگر این جسد در نهایت جمال باشد
 اما از فیض روح محروم ماند شرمه ندارد فائده
 بخشد بلکه عدمش بهتر از وجود است زیرا

را حماش موردت مضرات گردد اینست که حضرت
 مسیح در انجیل میفرماید المولود من الجسد نوح جسد
 و المولود من الروح فنور روح و تفسیر این آیه آنکه
 ما ذرات بمنزله جسد است اما تفکات روح
 کلمه القدس بمنزله روح این جسد باید
 باین روح زنده شود از این جهت است
 که حضرت مسیح ذکر ولادت ثانویه مینماید
 ولادت ثانویه چه چیز است ؟ این است
 که انسان وقتی که در عالم مرده بود از جمیع
 فیوضات محروم بود و وقتی که از عالم مرده باین
 عالم انتقال نمود چشم پیدا کرد گوش پیدا کرد
 هوش پیدا کرد قوای جسمانیه پیدا کرد اگر
 چه خداوند جمیع این مواهب را در عالم رحم
 بانسان داده بود و گمن ظاهر نبود و وقتی که
 تولد باین عالم یافت این مواهب الهی ظاهر
 و هویدا گردید انسان مشاهده کرد که
 چشمی باو عنایت شده گوش باو عنایت
 گردیده قوای باو احسان شده که جمیع
 کائنات را کشف می کند آفتاب را دید
 ماه را مشاهده کرد بدین نظر انداخت
 صحرا را ملاحظه نمود گلستانی سبز و خرم
 دید از همه اینها در عالم مرده غافل بود
 هیچ خبر نداشت لهذا همین طور اوست باید
 از این عالم طبیعت تولد یابد تا در عالم ملکوت
 داخل گردد جز اینکه از این عالم تولد یابد نمی
 تواند احسانات روحانی حاصل کند
 نمی تواند کشف اسرار ملکوت نماید نمی تواند
 توجه بجهان خداوند نماید چنانچه وقتی که
 در عالم مرده بود نمی توانست خبری از این عالم
 بگیرد در عالم رحم متکثر این عالم بود اگر کسی
 باو میگفت که بلک عالمی است غیر عالم رحم دنیا

چرا باید بگردد یا نبغرض بدایر ما چرا در خرابی
 بگذریم بگذریم جنیت را بهانه کنیم وطن را
 بهانه کنیم سیاست را بهانه کنیم دین را بهانه
 کنیم منافع را بهانه کنیم و باید بگذریم به نزع و
 حذال بر زمین خون بگذریم بر زمین خانمان
 بگذریم خراب کنیم آیا این اعمال سزاوار عالم
 انسانی است بعد از آنکه کلی ماها
 در نظر چنین خدای مهربان هستیم که جمیع
 خطاهای ما را عفو مینماید با وجود این
 رحمت و عنایات خود را تغییر نمیدهد ولو
 هر روز هزار خطا مرتکب کردیم آيا سزاوار است
 که هم چنین خدای را مخالفت کنیم او جمیع
 مهربان است ما نامهربان باشیم

ثانیاً تا سبب صلح عمومی که در افکار اجذب
 بجانب صلح بین المللی نمود پنجده سال پیش
 به جمیع ملوک نوشت که در عالم انسانی چیزی
 بدتر از حرب نمی شود و این حرب جمیع منبغث
 از تعصبات است و مخالف رضای خدا
 زیرا این حرب ها یا منبغث از تعصب دینی
 است یا منبغث از تعصب جنسوات یا منبغث
 از تعصب وطنی و یا منبغث از تعصب سیاسی
 جمیع این تعصبات هاد در میان عالم انسانی
 است خدا تعصب ندارد ما چرا تعصب
 داشته باشیم خدا جمیع بکنای معامله
 میکند ما چرا مخالف معامله کنیم جمیع
 این تعصبات او همان است زیرا زمین خدا
 يك زمین است که او ارض يك کرده است جمیع
 بشر از يك وطن جمیع از سلاله آمدند
 لهذا جمیع يك عالمه اند يك جنس دارند لجان
 مختلفه نیستند پس چرا ما باید این
 اختلافات را اهمیت دهیم این نزع چرا

این حرب و قتال چرا ما باید متابعتیم
 الهی کنیم و هیچ شبهه نیست که
 الهی محبت و الفت است و حرب هاد
 بنیان انسانی است و مخالف خدا الهی
 در این قرن نورانی آثار حرب و قتل زائل شود
 و علم انشا رحمت و آسایش یابد

ثالثاً تقالیدی که الآن در دست انسان است
 مانع از اتحاد و اتفاق است زیرا تقالید مختلف
 است و اختلاف تقالید سبب نزاع است
 و نزاع سبب قتال لهذا باید جنس بشر تقالید
 را ترك کند و محرمی حقیقت نماید زیرا حقیقت
 یکی است اگر جمیع ملل محرمی حقیقت کنند
 هیچ شبهه نیست که اتحاد و اتفاق حاصل
 گردد زیرا بسبب اختلاف این تقالید است و الا
 اساس دین الهی یکی است اساس دین الهی
 فضائل عالم انسانی است و هیچ کس در آن
 اختلافی ندارد در این مسئله جمیع بشر متفقند
 که فضائل عالم انسانی نورانی است و در آن
 عالم طبیعت ظلمت محض است پس ما باید
 رجوع با اساس ادیان الهی کنیم و تقالید را
 ترك کنیم آنوقت یقین است که متحد و متفق
 کردیم و بهیچ وجه اختلاف نمی ماند

رابعاً اینکه دین باید با عقل و علم توأم
 باشد دین باید مطابق عقل باشد اگر
 دین مطابق عقل و علم نباشد او همان است
 خداوند این نوع عقاقل را در ماها خلق کرده
 تا حقیقت اشیا و بی بریم تا حقیقت هر شیئی
 را در طرد کنیم اما اگر دین مخالف عقل و
 مخالف علم باشد هیچ شبهه نیست که
 او همان است و اگر چنانچه دین سبب نزاع
 وجدال و قتال باشد بی دینی بهتر است

استفاضه از حقایق ملکوتی کند بعد از اینکه
 زمین است آسمانی شود بعد از اینکه ناسوت
 است کاهوتی گردد بعد از اینکه جسمانی است
 روحانی شود بعد از اینکه ظلمانی است نورانی
 گردد و این جز نبضات روح القدس ممکن
 نیست که زنده شود یعنی حیات ابدیه
 یابد و الا حیاتش حیات حیوانی است بهیچ وجه
 از حیوانات امتیاز ندارد
 مظاهر مقدسه الهیك روح جدیدی
 در انسان میدهند يك عقل جدیدی
 بخلق میدهند يك ترقیات عظیمه
 می بخشند عالم را روشن میکنند لکن
 مدتی نمی گذرد که تاریکی مادیات و ظلمت
 طبیعت غلبه می کند آن نورانیت آسمانی
 نمی ماند احسانات طبیعی غلبه مینماید مثل
 اینکه دهقان می آید و این زمین را معموری کند
 بعد از آنکه علف زار بود نداشت بارکتی
 می آورد خرمن حاصل میشود اما اگر تروک
 گردد باز رجعت بخارستان نماید باز علف
 زار میشود
 در ایران يك وقتی مزرعه با برکتی بود
 و قهرت مظاهر مقدسه آن جنگل بوستان شده
 بود ظلمت نادانی نازل شد نورانیت آسمانی
 آشکار گردید ولی مدتی نگذشت که شرق
 بکلی تاریک شد ابد نورانیت نماند ابد
 آثار فیض الهی نماند ابد تربیت روحانی نماند
 در هم چنین وقتی حضرت بهاء الله ظاهر
 شد در آن زمان ملک شرق در نهایت نزاع
 وجدال بودند صاحبان ادیان خون یکدیگر را
 میزوردند مذاهب با یکدیگر محاربه داشتند
 بغض شدید در بین بشر بود ابد آثار محبت

۳۳
 نبود ابد نورانیت آسمانی نبود در هم چنین
 وقتی حضرت بهاء الله از افق شرق طلوع
 نمود
اولا اعلان وحدت عالم انسانی کرد که بشر
 جمع بندگان خداوند و جمیع ادیان در ظل رحمت
 پروردگار خدا جمیع نوع انسان مهربان است
 الطاف الهی شامل کل است جمیع خلق در برابر
 رحمت الهی مستغرق و از فیوضات الهی مستفیض
 خلاصه این نزاع وجدال را برداشت این
 بغض و عداوت را منفع کرد ادیان با یکدیگر
 التیام یافتند مذاهب با یکدیگر الفت کردند
 بعد از آنکه در بغض و عداوت بودند در نهایت
 الفت و التیام بهم امتزاج جستند امروز
 در ایران کسانی که نصیحت حضرت بهاء الله
 را استماع کردند و وصایای او را قبول نمودند
 آنها در نهایت وحدت و یکانگی هستند
 لکن مسیحی و مسلمان و یهودی و زرتشتی
 جمیعا با یکدیگر در نهایت وحدت و محبتند
 در نهایت الفت و مهربانی اند زیرا حضرت
 بهاء الله فرمود که عالم بشر از یک شجر است
 و جمیع ملک و اجناس عبارت از اعصان و اوراق
 و ازهار و اثمار آن شجر این فرق را نگذاشت
 همه را در ظل این تعالیم تربیت نمود نهایتش
 این است که بعضی نفوس جاهل اند باید
 آنها را عالم کرد ناقصند باید آنها را کامل
 نمود یا آنکه مرخصند باید آنها را معالجه کرد
 تا طفلند باید آنها را به بلوغ رسانید اما
 همه اینها بنده خداوندند خدا پدر هر کل
 است جمیع مهربان است و جمیع در برابر
 رحمت او مستغرق مدام خدا اینقدر
 مهربان است چرا ماها از یکدیگر جدا هستیم

کنند نفس درنده که در عالم آید و از گریک
 پیغمبرند از حیوانات سبع پست ترند پس
 معلوم و واضح شد که اگر انسان تربیت نیابد
 از حیوانات پست تر است
 تربیت برد و قسمت تربیت الهی و تربیت
 مادی فلاسفه که آمده اند اینها مسلمین
 مادی بوده اند مردم را تربیت طبیعی میکردند
 و سبب ترقیات عالم طبیعت شده اند و کن
 مظاهر مقدسه الهی اینها مرتب الهی بوده اند
 فلاسفه عالم اجسام را تربیت نموده اند و لی
 مظاهر مقدسه الهی ارواح را تربیت نموده اند
 مثلاً حضرت مسیح له المجد مرتب روحانی بود
 مرتب ملکوتی بود مرتب الهی بود ارواح را تربیت
 کرد حقائق معقوله انسانی را تربیت کرد
 ولی حضرت فلاسفه عالم مدنی را خدمت
 کردند بشر را من حیث الماده تربیت نمودند
 و فی الحقیقه انسان محتاج به این خواست
 محتاج به تربیت طبیعی است و محتاج به تربیت
 الهی اگر چنانچه تربیت آسمانی نیابد یا
 تربیت طبیعی تنها یابد از جمله حیوانات است
 زیرا حیوانات کاشف حقائق اجسامند
 کاشف اسرار طبیعت هستند کاشف
 حقائق محسوسه هستند و لکن
 خداوند در انسان قوه خلق کرده است
 که آن قوه کاشف حقائق معقوله است
 آن قوه کاشف حقائق ملکوت است
 آن قوه کاشف فیوضات الهی است
 آن قوه سبب حیات ابدی است
 آن قوه سبب حصول کالات معنویه است
 آن قوه انسان را از حیوان ممتاز می کند
 زیرا حیوان کاشف حقائق ناسویه است

۲
 و انسان کاشف حقائق لاهوتیه هر چند
 ترقیات مادیه از برای انسان حاصل شود
 باز محتاج به نقیضات روح القدس است محتاج
 به تربیت الهیه است محتاج فیض ملکوتی
 تا این موجب برانسان پیدا نکند کامل
 نشود لهذا مظاهر مقدسه الهیه در
 کوزی و هرگزوری ظاهر شدند تا نفس
 بشر را تربیت الهی کند تا نقائص عالم
 بشر را زایل نمایند و کالات معنویه را
 کند
 عالم طبیعت نظیر این جنگل است حضرت
 مسیح باغبان الهی بود این جنگل را بویش
 کرد این اشجار بی ثمر را با ثمر کرد این زمین
 هاییکه بمقتضای طبیعت خسر و خاشاک
 بیرون آورده بود آنها را پر گل و کلاه نمود
 این دهقان الهی زمین را تمیز کرد
 این علف های بی بهره را بیرون برد
 این خارها که بمقتضای طبیعت روئیده
 بود از ریشه کند بعد از اینکه خارستان
 بود به تربیت الهی گلستان شد ولی
 اگر حالت اصلی مانده بود یا جنگل بود یا
 خارستان و لکن دهقان الهی
 این جنگل را بوستان می کند
 مقصود اینست که انسان هر قدر
 ترقیات طبیعیه نماید هر قدر کسب کالات
 مادیه کند باز از عالم حیوان شمرده
 میشود لهذا محتاج به نقیضات روح
 القدس است محتاج به تربیت الهیه است
 اگر انسان از نقیضات روح القدس بهره
 گیرد انوقت حقیقت عالم بشر به نهایت
 کمال جلوه نماید صورت و مثال الهی گردد

این جدید بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی مسائل کائناتی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

دو طریق تربیت

نطق حضرت عبدالبهاء در مسئله "دو طریق تربیت" در حضور جمعی از محرمین امریکا که بجهت یادشاد در صیف دلبین جمع شده اند در کلیسای موحلین بتاریخ ۱۱ شهر اغسط ۱۹۱۲

در نزد عموم عقلا سلمت است که عالم طبیعت ناقص است و محتاج تربیت است ملاحظه میکنید که اگر چنانچه انسان تربیت نغینید در نهایت فلاکت و وحشت است انسانا تربیت انسان میکند اگر در حالت طبیعت بگذارید نظیر سایر حیوانات می شود نظر بمالک متمدنه بکنید که در اینجاها انسان تربیت میگردد کسب فضائل می کند تمدن می شود عاقل می شود کامل می شود و کمن مالک متوحشه مثل واسط افریقا چون انک تربیت نمی شود لهذا بر حالت حجت می ماند فرقی که در میان مالک امریکا و واسط افریقا است اینست که در ایالات متحده تربیت است و در افریقا تربیت نیست افریقا بر حالت طبیعی مانده اند اما در میان ساکنین این مملکت تربیت نفوذ و رسوخ عظیمه

پیدا کرده است

- تربیت شاخ کج را راست می کند .
- تربیت جنگل را بوستان می کند .
- تربیت درخت بی ثمر را با ثمر می کند .
- تربیت خارستان را مزرعه می کند .
- تربیت ممالک مغزیه را آباد می کند .
- تربیت انسان متوحش را تمدن می کند .
- تربیت انسان جاهل را عالمی کند .
- تربیت انسان ناقص را کامل می کند .
- تربیت انسان را از عالم ملکوت خبر میدهد
- تربیت انظار را آگاه بخدا میکند
- تربیت انسان را احاسات روحانی میدهد
- تربیت انسان را کاشف اسرار طبیعت می کند
- تربیت انسان را آگاه بمقتات مکتوت می کند
- خلاصه در نزد جمیع سلمت است که عالم طبیعت ناقص است و محتاج تربیت است
- اگر تربیت نباشد انسان نظیر سایر حیوانات می ماند بلکه از حیوان پست تر مثل اینکه بعضی اطفال از انسان صابر شده که از حیوان صابر نمی شود مثلا حیوان برای خوردن خود بلع حیوان میدهد اما انسان که تربیت نیافته است و درین است يك روز صد هزار نفر را میکشد ملاحظه

مجله

۱۳۲۹ ۲

شماره ۱۶ عمده الخارجه
فهرست مندرجات

- ۱ نطق مبارک حضرت عبدالبهاء در مسئله
"در طریق تربیت"
- ۲ تلغراف خبر وصول حضرت عبدالبهاء از لیبورول
- ۳ مکتوب از آقا میرزا احمد سهراب

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.



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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

Vol. III

Chicago (January 19, 1913) Sultan

No. 17

ABDUL-BAHA'S ARRIVAL IN ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner *Celtic*, December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden

with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning.

Since leaving London a year ago, Abdul-Baha has traveled far. From here he went to Paris, and from thence traveled to Alexandria and Cairo. Last April he visited the States, going as far west as San Francisco. It was in this city that he made his famous address to the Jews, speaking on the relations between Judaism and Christianity, an address which is far-reaching not only from the Jewish but from the broad Christian standpoint.

On being asked what the Jewish attitude toward him was on that occasion, Abdul-Baha said: "Many of those present came up and shook me by the hand, and a certain Jew came to me as I was leaving the synagogue and said, 'I am ashamed to be prejudiced any longer.' And, again, as I was walking one day in the street another Jew came to me and said, 'We were neglectful and heedless, and you enlivened us; we slept and you awoke us. It behooves us to remain steadfast now and look to true knowledge, and forget our 2,000-year-old differences.'"

THE SEARCH FOR TRUTH.

Address of Abdul-Baha before the Theosophical Society, Liverpool, England,
Saturday night, December 14, 1912.*

BY ISABEL FRASER.

WHEN I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world—why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of BAHÁ'Ó'LLAH, and are now as one. Jews, Christians and Zoroastrians, et al., meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the

* The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy all the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All

will be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be super-human in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the

Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there have sacrificed their lives—joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never tired of any kind of trouble; they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth God's greatest blessing in your search for truth.

ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL.

Liverpool, England, Sunday, December 15, 1912.

BY ISABEL FRASER.

AFTER a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr. Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Abdul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed out to him that he would not be above some of them—the gallery—and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why

should they wage war between themselves? God is the Real Shepherd—all are His sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?"

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, 'God is Love upon Love, with Love.' Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of religion is Unity. The Religion of God is honor to humanity; why make it the cause of degra-

ation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness BAHÁ'ÓLLAH appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of BAHÁ'ÓLLAH are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that BAHÁ'ÓLLAH strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, 'We wish to extend our boundaries!' Consider with me for a moment, 'What is the earth?' We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery—to pillage the wealth of nations for an eternal graveyard?

"Praise God, this nation at this time is striv-

ing with all its energy for International Peace. Rest not from your endeavors until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected."

After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: "O Thou most kind Lord, this reverent assembly is calling on Thy name. These souls are seeking Thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in Thy protecting shade in both worlds. O Lord, confer upon them Thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: "O Thou Kind Almighty, confirm Thou this servant of Thine, Mr. Fraser, in the service of Thy Kingdom. Make him illumined; make him heavenly; make him spiritual; make him divine! Thou art the Generous, the King!"

ABDUL-BAHA IN LONDON.

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today—the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall.

himself, endured a forty-years' martyrdom in Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called "the world's greatest peace advocate." The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is

carrying conviction to the eager thousands who listen to his inspired words—words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known—the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHÁ'ÓLLAH is a system of thought and conduct.

"All prejudices," said BAHÁ'Ó'LLAH, "whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world."

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHÁ'Ó'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHÁ'Ó'LLAH. If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHÁ'Ó'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the

darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of con-

stant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other—at such a time, under such circumstances, His Holiness BAHĀ'O'LLĀH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHĀ'O'LLĀH established and taught certain declarations or principles. The first principle which He pro-

claimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHĀ'O'LLĀH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth. Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam—all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHĀ'O'LLĀH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHĀ'O'LLĀH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHĀ'O'LLĀH is relative to prejudice, which must be abandoned.

National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHÁ'O'LLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHÁ'O'LLAH, who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHÁ'O'LLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHÁ'O'LLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident

that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present. I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHÁ'O'LLAH is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of

man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHĀ'O'LLĀH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHĀ'O'LLĀH—all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

* * *

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

*Held in London during armistice of Balkan-Turkish war.

A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHĀ'O'LLĀH's message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no *new* religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, President of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment—unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements—the women's movement, the religious movement, the spirit-

ual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUS-BARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHÁ'ÓLLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHÁ'ÓLLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching

that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

"THE BLESSING" BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:—

"O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

"O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

"O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

"O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindness, and may hatred be forgotten.

"O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty; Thou art Merciful; Thou art Clement; Thou art Kind!"

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Creation" delivered at New York City; (2) talk by Abdul-Baha to the Kenosha, Wis., Bahai Assembly; (3) Tablet revealed for the newspapers of the

world; (4) cablegram from Abdul-Baha saying, "Scotland is illumined; greetings to all the friends"; (5) letter written by Seyed Assa-d'u'llah, while with Abdul-Baha in London.

مؤمن بالله شدید و در ظل اللطاف جمال مبارك هر
 آمدید پس باید در نهایت سرور باشید که چنین
 موهبتی احسان گشت و چنین عنایتی شامل حال
 شد این موهبت سزاوار شکرانه است اگر چه
 در هر بار بار شکرانه غایم از عهدن شکر بر نیایم!
 الحمد لله همه موفقید مستبشید و در سبیل الهی
 سالک

من چهل سال در حبس در پادشاه بودم که در
 نهایت عدولت بودند جمیع راههار اسد و در
 نمودند از قلعه عکایک فر بیرون نمی توانست بیاید
 و در او اخر خانه محصور بولیس و جاسوس بود و از
 هر جهت محاط نمی گذاشتند احدی نزدیک بیاید
 با من بیرون بروم در نهایت شدت و سختی!
 بعون و عنایت بهاء الله من معاونت و مقابل نمودم
 کسی گمان نداشت که من بیرون می آیم با نهایت
 سختی و منع شدید من متوکل بودم بحال مبارك
 اعتماد داشتم تا آنکه بفته خدا زنجیر را از گردن
 من برداشت و بگردن عبد الحمید انداخت!
 من از قلعه بیرون آمدم او داخل شد من آزاد
 شدم او محبس گر حیدر ایچه با من نمود و وضع
 سابق بود بالعکس و قریب بافت الحمد لله بفضل
 بهاء الله تا امریکادم رویهای شما را دیدم هیچ بخار
 نمیگذشت اما بفضل جمال مبارك همه ابواب مفتوح
 شد علم الهی بلند گشت صیبه الهی شرق و غرب
 را فرا گرفت نفوذ کلمه بهاء الله عالم را احاطه نمود

اجتناب نمودند مدتی بود که در هر نوزده روز
 دو کرسی میزین با اسم جمال مبارك و حضرت بن اراد الله
 خالی گذارد از روی چنین روزی می نمودیم
 فرمودند: - من هم میخواستم اسبابی فراهم

آید که بکنوشه بیایم اجاب بر ملاقات کسیر
 خدا زمین و زمان بهم زد تا من بامریکا و کنوشه
 بیایم در سلطنت تغییر دلا تا من روی
 شمال بنسیم امیدوارم امیدوارم از این ملاقات
 نتایج عظیمه حاصل شود حرکت تازه در نفوس
 پیدا گردد روح تازه بیاید حرکت بهائی در
 اینجا خیلی عظیم شود .

تلغراف

صوت تلغراف مبارك حضرت عبدالهواء :-
 تاریخ ۱۴ جانوری . شکافو دکتر بغداد
 سکوت لاند روشن شد تحت با حجاب
 ابلاغ نما (امضا) عباس

مکتوب

جواب آقا سید اسد الله فی نوشته بودند
 که :- از روزیکه از بنی بورك حرکت فرمودند
 صحت طائف حول من طاف حوله لاسماء و اعتدال
 موجود و مانند نور مشهور از وجود اطهر .
 هر لندن دسته بدسته از هر قبیل نفوس میاید
 و مشرف میشوند . بهمان منوال که در امریکا
 روزها مجلس میشد تشریف میاوردند بیانات
 میفرمودند در اینجا نیز همه روزه مجلس است
 و الحمد لله در هر وقت لکنا احلی بتايش اجای
 امریکا مشغول است محفلی نیست در کراچای
 امریک فرمایند صد شکر خدا که توجه مبارك
 بامریکا است لابد تا مجش ظاهر خواهد شد
 از قوتاریکه ذکر فرمودند از برای اول بهار
 شاید وارد حیف باشند الله اعلم .

نطق مبارک در کوشش

نطق مبارک حضرت عبداله‌آء حرامین
بهائیان کوشش امریکا ۵ (ماه ستمبر ۱۹۱۲)

من املات شما خیلی مسرورم شکر میکنم خدا را
که حضرت بهاء الله چنین دوستانی دارد
رویه‌اشان روشن است و مشاهماشان
بر احوه محبت الله معطر

همیشه امرالله از شرق طالع شده اما
در غرب انتشارش بیشتر بود. مثل امر حضرت
مسیح که آثارش در غرب شدیدتر بود مسیحیا
شرق گویند امر حضرت مسیح از شرق بود غربیان
از دست ما گرفتند حتی بدری با شما از
وزرای عثمانی جمعی حاضر بودند که گفت حضرت
میدانید چه خوبی داریم؟ هر چه داشتیم
غربیان از ما گرفتند علوم ما را گرفتند صنایع
ما قوا اینها جمیع را از دست ما گرفتند این
امر بهاء الله راه می‌ترسم از دست بگیرند!
با اینکه از شرق ظاهر شده بهاء الله نه غربی
است نه شرقی است مقدس از جمیع جهات است
او با کسانیت که ملوک می‌هند آسمانی هستند
هند خواه از شرق باشد خواه از غرب

شرقها انصافا حبیب جمال مبارک جانفش نمودند
حضرت مسیح کلمه الله بود روح الله بود مقام حضرت
را جمال مبارک در شرق ظاهر نمودند اهل شرق بود
واجب را نمی‌خواندند از بهاء الله در شرق انتشار
نمود در نهایت تقدیس کرد مسیح عمری که نفسی را
مانند حضرت مسیح نمود دیگر حکومت که آنچه
آنحضرت را تقدیر غالی پیش آن است مجنون مسیح
دوازده نفر در ایام زندگیش ایمان آوردند یکی از
آنها خلف شد باز در نطق ماند آنها هم بعد از

مسیح منزل شدند حتی بطرس که عظیم خواری
بود سگه مرتبه مسیح را انکار نمود ولی بعد
پشیمان شد بر امر حضرت ثابت و راسخ گشت
فی الحقیقه سبب ثبوت خواریان بعد از مسیح بود
شد اما امر و نام جمال مبارک حسی نداشت. بیت خلیفه
فخر جان خود را فدا کردند و زیر شمشیر قصه کردند
به بنید چه قدر مستقیم و جان نثار بودند فی الحقیقه
اهل شرق نهایت فداکاری را نمودند عزت خود را
فدا کردند مال خود را فدا کردند جان خود را فدا
کردند جمیع حتی راه سبیل الهی قربان نمودند
چون یکی از میخواستند شهید کنند او را می‌بردند
بکشند میرقصید فی الحقیقه نهایت جانفشان
نمودند تا بوق حضرت بهاء الله قلب ارباب ایفایست
و نفوس بجز نب گشت لهذا امیدوارم روز بروز
این ارباب زیادتر گردد این محبت زیاد یابد
و حدت عالم انسانی جلوه نماید نور انست سمانی
دلها را روشن کند تا کل در نهایت محبت و اتحاد
باشند روابط روحانی داشته باشند سبب
نشر وحدت عالم انسانی شوند بعون و عنایت
بهاء الله جمیع من علی الارض متحد گردند جمیع اجناس
با یکدیگر مرتبط شوند جمیع ادیان الفت و اتحاد
یابند تا بوق حضرت بهاء الله علی وحدت عالم
انسانی ملذذ شود صلح عمومی خیمه افرازدن نطق
قدس نشر گردد نجات روح القدس دلها را زنده
نماید مشاهرا را معطر کند چشمها را بینا سازد
گوشها را شنوا فرماید سر و برایی یابند حیات پر
حاصل نمایند سبب تزیینت صورتیه گردند
از موهبت بهاء الله آسان است از تأییدات
ملکوت ابھی سطل است لهذا نهایت تضرع شکریه
الهی نماید که الحمد لله چشمها را روشن کرد
گوشها را شنوا نمود ندای الهی را شنیدند

پدر از برای او قصر ملکوتی مهیا نموده و لکن
 او بجا ک بازی مشغول پدر از برای او خلعتی
 از حیرت دوخته و لکن او برهنه راه می رود پدر
 از برای او اعظم موافق و لذت برین نعمت ها حاضر
 نموده و لکن او عقب گناه تپاه میدود !
 با عی شما الحمد لله ندای ملکوت شنیدید
 و چشمهای خود را کشیدید توجه بخدا نمودید
 مرادتان رضای الهی نهایت آمالتان معرفت
 الهی مقصودتان اطلاع با سر ملکوت و انکار
 حصر در کشف حقائق حکمت الهیه است
 و روز فکر کنید و بگوئید و غری نمائید با اسرار
 خلقت الهی مرفق گردید و بدلائل الوهیت مطلع
 شدید و به یقین معرفت پیدا کنید که این عالم را
 موجودی هست خالق هستی محیو هستی است
 هست مدبری هست لکن بدلائل و براهین نه
 بجز احاسات بلکه به براهین قاطعه و
 دلائل واضح و کشف حقیقی یعنی شاهدی فوق
 گردید آفتاب را چگونه شاهدی و کثیر آفتاب
 الهی را چنین شاهدی یعنی لازم و هم چنین
 بمعرفت ظاهر مقدسه الهیه پی برید باید
 مظاهر مقدسه الهیه را بدلائل و براهین
 عارف شوید و هم چنین تعالیم مظاهر
 مقدسه الهیه را باید اطلاع یابید اسرار
 ملکوت الهی را باید مطلع شوید باید حقائق
 اشیاء را کشف کنید تا مظهر الطاف الهی
 شوید و مومن حقیقی گردید و ثابت در اسرار
 امر الله
 الحمد لله ابواب معرفت الله را حضرت محمد (ص) الله
 گشوده و از برای کل تا سبب فرموده تا مجموع
 اسرار ملکوت و ملکوت مطلع شوید و نهایت تا بنید
 را نموده او است معلم ما او است ناصح ما

فصل پنجم

۳
 او است رهبر ما او است شبانها جمع الظلم
 خویش مهیا نموده عنایتش را مبذول داشته
 هر نصیحتی را از برای ما نموده هر تعلیمی از برای ما
 بیان کرده اسباب عزت ابدیه برای ما مهیا
 کرده تفکات روح القدس از برای ما حاضر
 نموده ابواب محبت الهی را بر روی ما باز کرده
 انوار شمس حقیقت بر ما تابید ابر رحمت
 بر ما بارید بحر الطاف بر ما موج زده بهار
 روحانی آمد فیضات نامتناهی الهی جلوه
 نموده دیگر چه موهبتی است اعظم از این !
 چه الطافی است اکبر از این ! باید قدر
 این را بدانیم و بموجب تعالیم حضرت نش
 عمل نمایم تا کل خیر از برای ما حاصل گردد
 در دو جهان عزیز شویم و نعمت الهیه
 را بیابیم و لذت محبت الله را چشیم
 و اسرار معرفت الله را درک کنیم و موهبت
 آسمانی را به بینیم و قوه روح القدس را
 مشاهده کنیم این است نصیحت من !
 این است نصیحت من !

خطاب مبارک بروزنامه

هو الله

ای روزنامه عالم پیام مبارک باهل عالم برسان
 که این قرن قرن نورانیت و این عصر عصر حجابی
 جمع هدایت طلوع یافته است شمس حقیقت
 بنهایت حرارت خشیده است وقت را
 غنیمت شمرد چشم را بگشاید تا
 مشاهده انوار نماید گوش
 بگشاید تا ندای ملکوت بشنود

عبدالبهاء غ ع

واضح است که آن عالم انوار است لهذا نورانیست
 لازم است آن عالم محبت الله است لهذا محبت
 الله لازم است آن عالم کمالات است لهذا
 باید در این عالم تحصیل کمالات کرد. آن عالم
 عالم نقشات روح القدس است در این عالم
 باید در ک نقشات روح القدس نمود. آن عالم
 عالم حیات ابدی است در این عالم باید حیات
 ابدی حاصل نمود. انسان بنما رحمت
 باید این مواهب را تحصیل نماید و این توای
 رحمانی را با علا درجه کمال باید بدست آورد
 و آن اینست :-

- اول - معرفت الله
- ثانی - محبت الله
- ثالث - ایمان
- رابع - اعمال خیریه
- خامس - جانفشانی
- سادس - انقطاع
- سابع - طهارت و تقدیس

و تا این قوی را پیدا نکند و این امور را حاصل نماید
 البته از حیات ابدیه محروم است اما اگر
 به معرفت الله مرتقی گردد و بنابر محبت الله
 بشعور شود و مشاهده آیات کبری کند
 و سبب محبت بین بشر شود و در کمال طهارت
 و تقدیس باشد البته تولد ثانی باید و روح
 القدس تعید گردد و حیات ابدیه حاصل کند
 سبحان الله ! تعجب اینجا است
 که خدا جمیع بشر را بجهت معرفت خود
 خلق نمود. بجهت محبت خود خلق نمود. بجهت
 کمالات عالم انسانی خلق نمود. بجهت حیات
 ابدیه خلق نمود. بجهت روحانیت الهی خلق
 نمود. و بجهت نورانیت آسمانی خلق نمود.

با وجود این بشر از جمیع غافل معرفت
 هر چیزی را محرومی مینماید جز معرفت الله
 میخواهد بفهمد که در اسفل درجات
 زمین چه چیز است نهایت آرزو را در
 شب و روز میکوشد که بفهمد در
 زیر زمین چه چیز است توی این سنگ
 چه چیز است زیر این خاک چه چیز است
 به جمیع قوی میکوشد و بنهایت شقت
 سعی میکند تا کشف سری از اسرار
 کند اما ابد در فکر آن نیست که از اسرار
 ملکوت مطلع شود در عالم ملکوت سیر
 کند برحقا تو ملکوت اطوار باید کشف
 اسرار الهی کند و بمعرفت الله برسد و شای
 انوار حقیقت کند و بمقام ملکوتیه پی
 برد. ابد در این فکر نیست ولی با اسرار
 ناسوت چه قدر مجذبات است اما
 از اسرار ملکوت بکنی بی خبر است بلکه
 از اسرار ملکوت بی زار است !

چه قدر این جهل است ! چه قدر
 نادانی است ! چه قدر سبب ذلت
 است ! مثل آن است که انسان يك
 پدر مهربان داشته باشد از برای او
 کتب نفیسه مهیا نموده تا با اسرار عالم کون مطلع
 گردد زینت راحت و آسایش و نعمت مهیا نموده
 لکن پسر از مقتضای طفولیت و بی ادراکی از
 جمیع اینها چشم پوشیده و در کنار دریا تعلق
 به ریگها یابد و بملاعب اوقات خود را بگذراند
 و از جمیع این مواهب که پدر برای او مهیا نموده
 دوری جوید چه قدر این طفل نادان است !
 چه قدر این طفل جاهل است ! پدر از برای
 او عزت ابدیه خواسته و او بذلت کبری راضی

صفحه اول
جلد ستم
شماره ۱۷
قیمت اشتراك
شیکاگو ۳۱ دسامبر ۱۹۱۲

بنام خداوند بزرگوار

۱۳۲۹

VOL III
N: 17
سالروز ولادت
ماه مهر ۹۹

این جرمه برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت ازادی در سالهای گوناگون بشر و وحدت ادیان و ترقی امور و انشا و علم و فنون این قرن جدید و تربیت افعال و پیشرفت امر حضرت بهاء الله در اطران جهان و توضیح حقائق این دین مرموز خواهد نوشت و مقالات مفید که موافق سبک ادارات قبول و نشر خواهد گردید

خَلَقْتُ

خطابه مبارک حضرت عبدالبهاء در مسئله "خلقت" در بیت مبارک در کمرچه ۷۸ من ۲۹۹ در شهر نیویورک امریکا ساعت هشت و نیم شب در شب ششم جولای ۱۹۱۲ در حضور جمعی از یار و اغیار

انسان در عالم وجود طی مراتب کرمه است تا عالم انسانی رسیده است در مرتبه استعداد معدود برتبه مافوق پیدا کرده است در عالم جاد بوده است تا ترقی برتبه نبات پیدا کرده لهذا بدلیات آمده در عالم نبات استعداد و ترقی به عالم حیوان حاصل نموده لهذا به عالم حیوان آمده و از عالم حیوان به عالم انسان آمده

در بدایت حیانتش انسان در عالم رحم بود و در عالم رحم استعداد لیاقت و ترقی باین عالم حاصل کرد و قوائی که در این عالم لازم بود در آن عالم تحصیل نمود چشم لازم داشت در این عالم در عالم رحم حاصل نمود گوش لازم داشت در این عالم در عالم رحم پیدا کرد جمیع قوائی که در این عالم لازم بود در عالم رحم تحصیل کرد در عالم رحم مهبای این عالم شد و باین عالم که آمد دید

که جمیع قوای لازمه مهبیات جمیع اعضا و اجزای که از برای این حیات لازم دارند در آن عالم حاصل نموده

پس در این عالم نیز باید تهیه و تدارک عالم بعد از دید و آنچه در عالم ملکوت محتاج باید تهیه و تدارک آن در این عالمند هم چنانکه در عالم رحم قوائی که در این عالم محتاج بان است پیدا نمود هم چنین لازم است که آنچه که در عالم ملکوت لازم یعنی جمیع قوای ملکوتی را در این عالم تحصیل بکند در عالم ملکوت بعد از انتقال از این عالم بان عالم محتاج به چیز است؟ و محتاج به چه قوائی است؟

چون آن عالم عالم تقدیس است عالم نورانیت است لهذا لازم است که در این عالم تحصیل تقدیس و نورانیت کنیم و آن نورانیت را باید در این عالم حاصل کنیم و در آن عالم روحانیت لازم آن روحانیت را باید در این عالم تحصیل نمایم در آن عالم ایمان و ایقان و معرفه الله و محبت الله لازم جمیع را باید در این عالم حاصل کرد تا بعد از صعود از این عالم بان عالم باقی انسان به بیند جمیع آنچه لازم آن حیات ابدی است حاصل نموده آ

مخبر

۱۳۲۹

شماره ۱۷ ۱۳۱۳

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ABDUL-BAHA

**The Servant of BAHÁ'O'LLAH
and The Center of His Covenant**

Photograph taken at St. Paul, Minn., during his sojourn in America

STAR OF THE WEST

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

Vol. III

Chicago (February 7, 1913) Mulk

No. 18

FAREWELL ADDRESS OF ABDUL-BAHA TO THE AMERICAN FRIENDS

Delivered on board Steamship *Celtic* just before sailing from New York City on the morning of December 5, 1912.

Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter.

THIS is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all,

is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and

this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East,—for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world,—have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is,—for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: Your duty is of another kind, for you are informed concerning the mys-

teries of GOD. Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; for you have no excuse to bring before GOD if you do not live this way, for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you;—so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection! Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, and unto this I call you, and I pray to God to strengthen and bless you!

TALKS GIVEN BY ABDŪL-BAHA AT DUBLIN, NEW HAMPSHIRE

AUGUST 5th and 6th, 1912.

TALK GIVEN BY ABDUL-BAHA AT DUBLIN INN,
DUBLIN, N. H., AUGUST 5, 1912.*

THE people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews likewise at the time of His Manifestation held to outward and visible expectation of the fulfilment of the prophecies. They said, "Messiah shall appear from heaven. This man came from Nazareth; we know his house;

*Translated by Mirza Ahmad Sohrab; notes by Mr. Howard MacNutt.

we know his parents and people; it is only hearsay that he descended from heaven. This cannot be proved."

The text of the Gospel states that He came from heaven although outwardly from the matrix of the mother. The meaning is that the Divine Reality of Christ was from heaven, but the body was born of Mary.

Therefore He came according to the prophecies of the Holy Book and likewise according to natural law; His Reality from heaven; His body earthly. As He came before, so must He come this time in the same way. But some

arise with objections, saying, "We must have literal proof of this through the senses."

The Reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while His Holiness Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore holding to literal interpretation and visible fulfilment of the text of the Holy Books is simply imitation of ancestral forms and beliefs. For when we perceive the Reality of Christ these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive the Reality we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual, such as, for instance, the raising of Lazarus which has spiritual interpretation.

We must first establish the fact that the Power of God is infinite, unlimited and that it is within that Power to accomplish anything.

Secondly, we must understand the interpretation of Christ's words concerning "the dead." A certain disciple came to His Holiness and asked permission to go and bury his father. His Holiness answered, "Let the dead bury their dead." Therefore Christ designated as "dead" some who were still living; that is, let the living "dead," the spiritually "dead," bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; that which is born of spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living, eternally alive. These are the interpretations of Christ Himself. Reflect upon them and the meanings of the Holy Books will become clear as the sun at mid-day.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms, architects, philosophers have their characteristic expressions; poets have their phrases, and scientists their terminologies. In the Scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion through great joy shall rejoice. The Jews said, Christ was not Messiah but Anti-Christ, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when His Holiness appeared, not only Mount

Zion but all Palestine danced and rejoiced. Again in the Scriptures it is said, "The trees shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in Oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His Mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living!" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His Mercy is all-encompassing.

But we ask for things which the Divine Wisdom does not desire for us, and there is no answer to our prayer. His Wisdom does not sanction what we wish. We pray, "O God! make me wealthy!" If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be

positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient, so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer my pleading.

God is merciful. In His Mercy He answers the prayers of all His servants when according to His Supreme Wisdom it is necessary.

TALK GIVEN BY ABDUL-BAHA AT RESIDENCE OF
MRS. A. J. PARSONS, DUBLIN, N. H., AUGUST 6, 1912.*

TODAY we are enjoying temperate weather. As there are many strangers present we will answer questions.

Question: "Are not all Christians Bahais? Is there any difference?"

Answer: When Christians act according to the teachings of Christ, they are called Bahais. For the foundations of Christianity and the Religion of BAHÁ'Ó'LLAH are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahai therefore is this; there was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahai. The purpose is the essential meaning of "Christian," not the mere word. The purpose is the Sun Itself and not its Dawning Points. For though the Sun is One Sun, its Dawning Points are many. We must not adore the Dawning Points but worship the Sun. We must adore the Reality of Religion and not blindly cling to the appellation "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming; whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the

*Translated by Dr. Ameen U. Fareed; notes by Mr. Howard MacNutt.

Light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted "uzum," the Arab "aneb," the Greek "Stafelea," the Persian "angur." Not understanding each other's language they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes they were all satisfied. They wanted the same thing, but differed in the term only.

Briefly: When the Reality dawns in the midst of the Religions, all will be unified and reconciled.

Question: "Does Abdul-Baha find Christianity is not lived up to and carried out in America?"

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together there is symmetry and perfection in him. So Christ said, "Be ye perfect, even as your Heavenly Father is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us create man in our own image and likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need therefore have we of this man?" Christ said to them, "The Book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a Heavenly Physician. He brought spiritual health and healing into the world. BAHÁ'Ó'LLAH is likewise a Divine Physician.

He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a Heavenly Power and Divine Potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house is very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a Divine Potency to complete their accomplishment in human hearts. In Persia, His Holiness BAHĀ'O'LLĀH reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians, all blended, unified and agreed through the potency of His Heavenly Power, not by mere words, not by merely saying, "Unity is good and love is praiseworthy."

His Holiness BAHĀ'O'LLĀH not only proclaimed this unity and love; He established it. As a Heavenly Physician He not only gave prescriptions for these ailments of discord and hatred, but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command, but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country," but when the king says, "Go," the army advances. Therefore it is evident that the confirmation of the Holy Spirit and impelling influence of a Heavenly Power is needed to accomplish the Divine Purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

It is therefore evident and proved that an effort must be put forward to carry out the purpose and plan of the teachings of God in order that in this Great Day of Days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the Divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and Texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, "What are you doing?" He replied, "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground, as I am now doing, sticking needles into a paper before him. His secretary inquired what he was doing. Napoleon answered, 'I am on the battle-field, figuring out my next victory. You see, Italy and Austria are defeated and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles."

We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a Divine Power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad-tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the Divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so it is impossible for the teachings of God to accomplish in us. An Ideal Power is necessary. The people of America have remarkably quick perception, intelligence and understanding.

[Continued on page ten]

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Chicago (February 7, 1913) Mulk

No. 18

THE MASHRAK-EL-AZKAR IN AMERICA: PAYMENT DUE MARCH 1st

The Bahai Temple Unity desires to inform the friends that a payment on the land will be due March 1st. It will therefore be appreciated if contributions are sent in promptly.

CORINNE TRUE, Financial Secretary.

ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

BY ISABEL FRASER.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene—the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of BAHA-'O'LLAH was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been

humble and lowly; their hearts are tender. The rich are not so.

"Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; BAHÁ'O'LLAH was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with BAHÁ'O'LLAH'S teachings that "our words

should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"

ABDUL-BAHA AT THE CEDAR CLUB, LONDON

January 2, 1913

BY L. HERON-OLIPHANT.

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver

an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins—two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, under-

standing was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."

TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE

(Continued from page seven)

Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate the Reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstasy to sacrifice themselves.

Kurrata l'Ayn was a Persian woman without fame and importance; unknown, like all other Persian women. When she saw His Holiness BAHÁ'O'LLAH she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons, and her family arose in the greatest hostility against BAHÁ'O'LLAH. She became so attracted to the Divine Threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the Message of Light which had come to her. The Persian government stood against her. They made

every effort to quiet her, imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen BAHÁ'O'LLAH, no such effect would have been produced. She had read and heard the teachings of Scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Kurrata l'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Kurrata l'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: "Do the Bahai women go without veils in the East?"

Answer: It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahai men and women meet together. This is the beginning of woman's emancipation from the thralldom of centuries. Kurrata l'Ayn was really the liberator of all Persian women.

OUR PERSIAN SECTION contains: 1. Talk by Abdul-Baha, "Physical and Spiritual Life." 2. Abdul-Baha's Message to all Bahais throughout the world, published in "The Christian Commonwealth." 3. The Cause of God in America. 4. Abdul-Baha introduces Mirza Wargha to the New York friends. 5. Letter from London. 6. STAR OF THE WEST desires news from Persia. 7. Cablegram from Abdul-Baha at Paris. 8. Tablet to one of the maid-servants in America. 9. Announcement of "The Brilliant Proof."

تَلَخُّفٌ

مختصر

تاریخ، این ماه، (فروری) بشارت وصول حضرت مولانا عالم عبدالبهاء به پاریس تلخفا یا تلخا رسیده است

و نظیری نداشت جوهر حجت الله بود در صلوات اقدس مقبول بود لهذا شما کرام انقطاع و انقطاع آنها بنمایند علی الخصوص انقطاع ان طفلن بچه نوع پراز حجت الله بود بچه سرور و شفیع روحنا جانفشانی کرد و بشهادت کبری فائز شد!

لَوْحٌ مَّبْرُوكٌ

لوح مبارک حضرت عبدالبهاء از برای یکی از امامان الرحمن در امریکا :-

مَلَكُوتُ الْمَلَكِوتِ

تاریخ: ۱۰ شهر جوانی ۱۳۱۳

جود الله هیکل مقدس حضرت محراب جوهر کینونی است. اقدار الطهر الفداء در غایت خوشی و رحمت است و حاصل عدین هر روز معتقد میشوند مردم فوج فوج بزیرایت هیکل مقدس میابند و جمعی هم از احتیاج ایران مشرف هستند. چندیم قبل به اودن برف اسکاتلند تشریف بر ما گشته در منزل رئیس کشیدها منزل فرمودند بیچ بوم در محل بجا توقف فرمودند و شب و روز در مجالس عظاما بیانات مقدسه را مردم از هر طبقه استماع کردند و بی نهایت طالب شدند که بوی تعبای مبارکه عمل نمایند حتی حضرت مقدس شرف گشته استفساری نمودند که ما باید چه بکنیم که بهائی محسوب شویم بنام بیازوی عبدالبهاء که علی بابا بهاء الانبیا را در اعلای آفاق برافراشت و خیمه وحدت عالم انسانی را بلند فرمود عنقریب جمیع ملل وادیان مانند کبر و جان در ظل آن خیمه مقدسه درآیند و در نهایت محبت و صفا با یکدیگر همسر شوند.

(امضا) ولی الله و رفقا

هُوَ الَّذِي

ای امیر الله عالم خاک بکوکب افلاک روشن کرد و لکن جان و دلانست بر تو نیر اعظم نورانی شود فیضی از عالم ابدی باین جهان فانی رسید نفوس مقدسه را بجناب ملکوت ابعی کرد، تشنگان را سلسیل حیات بخشید طالبان را بمطلوب حقیقی رساند عاشقان را بلقای معشوق الهی فائز کرد چو کن خدا را که تو نیز مفتون آن دلبر آسمانی هستی و علیک البهائم الالهی و عبدالبهائم عباس

بُرْهَانَ كَامِعٍ

تالیف حضرت آقا میرزا ابوالفضل در کاشان فارسی و انگلیسی از ادب این عزیزه بطبلید محبت بخرید

بُرْهَانَ كَامِعٍ

اعتد و کلمه الله و اخبار سرور ارجح از شرق بغرب برسد

عبدالبهاء شریف آوردند و دلهارا زنده فرمودند
اجای الهی عددشان زیاد شد و امر الله روز بروز
در ترقیات حق حوای امر بها خلی بهتر شد است

وَرَقَاءُ وَابْرَقَاءُ

نطق ببارك حضرت عبدالبهاء صحبت مبارك
بنوبرك رفت جمعه ۳۱ ماه ۱۹۱۲ در عرفی جنب آقا
میرزا ولی الله خان و واقعه حضرت فنسرتی از بار و اغیار

امروز بخرام آقا میرزا ولی الله خان را بشما معرفی کنم
این جوان پسر آقا میرزا ورقاء است میرزا ورقاء پسر حاجی
ملا مهد علی است حاجی ملا مهدی درین درویش شد
صدقات شدیده قبول کرد اخذت هادی بر چوبها
خورد تا اینکه مجبور برین شد که از وطن خود خارج شود
آمد روبرو بکجا در این راه بسیار طولانی که تقریباً چند
مقابل از اینجا تا نیشکا غواست به تعب و بدبیا گرفتار شد
بعضی از ارباب و بعضی راه سواران روبرو بکجا آمد و
توی راه وقتی که پیاده می آمد روبرو بکجا همه را ناساجات
می خوانند گریه و زاری میکرد و بر مظلومیت جمال ببارك ناله
و حنون مینمود تا اینکه بمن رسد نزدیک بکجا در
انجا وفات فرمود در نهایت انقطاع در نهایت انجذاب
در نهایت تقویّه در نهایت اشتعال قبر او را من بربیت
خود ساختم و الاکن در مزاره است پسرش آقا
میرزا ورقاء از بلاد جبرانی نکه از سن لهنولیت در
این امر داخل شد مرفق و متدبیر بود توجه بملکوت
ابهی داشت و در نهایت فصاحت و بلاغت بود
زبان او قاطع بود و در لیش واضح هیچ کس نمی توانست
مناومت کند با هر کس صحبت مینمود غالب می شد
و در شعر و انشاء و عید ایران بود مشهور این عصر

بود حق ظل السلطان که قائل اجزاء بود
نزد من شهادت داد که میرزا ورقاء اول
شخصی ایران بود و در نهایت کامل بعد این
میرزا ورقا بکجا آمد با برادرش میرزا حسین
علی از راه های دور پیاده آمدند تا وارد
عکا شدند و بشرف لتای مبارک شرف شد
این سفر اول بود بعد جمله ببارك امر فرمودند
که برای تبلیغ سفر بایران کند و در جمع شهر
اعلاء کلمة الله را بنمود بعد صعود واقع شد
بعد از صعود باد و پسرش میرزا عزیز الله و
میرزا روح الله بکجا آمد و متقی پیش من بودند
بعد از عکا من امر کردم که بایران بروند و به تبلیغ
مشغول گردند لهذا رفتند و در اینجا با علاء کلمة
الله و نشر نجات الله ایام را میگذرانند
تا آنکه بزنجان رسیدند در زنجان او را با پسرش
روح الله که دوازده ساله بود گرفتند و در زیر
زنجیرها آوردند در حبس انداختند و باز زنجیر
بطهران آوردند حبس کردند بعد در حبس
خانه طهران آن دو نفر محترم را باشد عقوبات
شهادت کردند این روح الله مادامی که در زیر
زنجیر بود زنجیر را بلند میکرد و میسوسید و
می گفت خدایا تو را شکر میکنم در سبیل تو این
زنجیر را بر سر من گذاشتند خدایا توفی قاصر
و مهربان هر چند طفم مرثبات و شتم بر امرت
نما باری ان نفوس محترمه را در حبس شهید
کردند و حضرت روح الله در وقت شهادت
فریاد میکرد " یا بهاء الله " ! !
حال ان نفوس محترم دو یادگار برای ما گذاشتند
یکی میرزا عزیز الله خان یکی هم این آقا میرزا ولی الله
خان ان میرزا ورقاء نفسی بود که مثل

جمع نفوسیکه ملاحظه می کنید در روی زمین
از ملوک گرفته تا ملوک حیات آنانرا نتیجه نه
ثمری نه اثری نه !

عنقرب ملاحظه می کنید که بجلی می شود اند
وازا بر عالم رفته اند نهایش پنجاه سال زندگی
نمایند و اما از این حیات نه اثری نه ثمری نه نتیجه تر
لکن شما الحمد لله بعنایت حضرت بها الله حیات
روحانی یافتید و بنور انیت ملکوت روشنید و از
فیض ابدی استفاضه مینمایید لهذا شما ابدی
هستید سر می هستید باقی هستید روشن
هستید و از حیات شما تاخ عظیمه حاصل حتی هر
لقطه تراب آثار شما باقی و برقرار فراموش نخواهد
شد و در عالم الهی مثل آفتاب روشن دارین نور آ
شما واضح و مشهور است در محفل تجلی الهی لا الابد
حاضرید و در انوار کمال جمال مستغرق خواهید بود
شکر کنید !

سو ما یان گردد ملاحظه کنید که حضرت
احمر و سارین در جنت بودند بجز آنکه در
جنت عدن در میان حضرت کومر و شیطان نزاعی
حاصل گشت جمع از جنت خارج شدند تا آنکه نوع
انسان عبرت گیرد و آگاه شود که نزاع و جدال
سبب حرمان است حتی با شیطان لهذا در این عصر
نورانی بموجب تعالیه الهی حتی با شیطان نزاع و جدال
جائز نه سبحان الله با ظهور این برهان چگونه
انسان عاقل است بازی سبی عالم انسان از
کران تا کران جنگ و نزاع است جنگ است بین
ادیان جنگ است بین اقوام جنگ است بین اوطان
جنگ است بین سروران چو خوش بود اگر این ابرها
سیاه از افق عالم مدهوشی بشود و نور حقیقت
میدرخشد بخار عرب و قتالی نشست و نسیم
غایت از منبسط و سلام بسوزید جهان جهان بگریز
میشد و روی زمین استفاضه از نور مبین میگردد
اگر ابدی هست از الطاف رب مجید است که
عون و غنایت برسد و جنگ و شین و تلوی
تیغ خونریز بتدل بشهد دوستی و آشتی و دوستی
و درستی گردد کامها شهد انگیز گردد و
شاهها مشکیب شود و این سنه میلاد را
سعاد صغ حدید فرماید و این انجمن محترم را
بر صلی عا دلانه و عهد و پیمان منصفانه
موقوف و مؤید فرماید تا الی الابد مبارک باشد
(امضا) عبد الجاه عباس

لوح مبارک

لوح مبارک حضرت عبدالبهاء که در جردن کربین
کامن ولت تاریخ ۱ جانوی چاپ شده است

قارین محترم جردن کربین کامن ولت :-

حواله الله

خداوند علیان عالم انسا ف ل جنت عدن خلق
فروضه اگر صلح و سلام و محبت و وفا چنانکه باید
و شاید باید جنت اند جنت گردد و جمع نعمای
الهی فراوان و سرور و طرب و پایان شود و فضل
عالم انسانی آشکار و عیان و بر تو شمس حقیقت از هر

افراد اللیدان آمریکا

اسال سالی بسیار عجیبات برکت آسمانی من کل
الوجه امریکارا احاطه نموده حضرت مرکز قنات

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سال چهارم قمری

ماه سلطان ۱۳۱۳

جَنَابُ الْخَيْرِ

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صفحه اول

جلد سوم

شماره هفده

قیمت شترک

شکافتن ۱۳۱۳

این پرده بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از ادای در مسائل کجایک بشر و وحدت ادیان و انتشار علوم و فنون ازین قرن و تربیت اطفال و پیشرفت امر حضرت بها و الله در اطراف جهان و ترضیح حقائق این پرده عمومی خواهد نوشت و مقالات متعددی که موافق سبک ادب است قبول و نشر خواهد گردید.

حیات جسمانی و روحانی

خطابه مبارک در مسئله حیات جسمانی و روحانی درین مبارک در کوه ۷۸ مکه در شهر نیویورک در شب یکشنبه ۷ جولای ۱۹۱۳ ساعت ۸ و نیم که در حضور جمواریان و غیر ایشان فرمودند: -

هستند اینها بسهولت معیشت جسمانی خود دریا بدون مشقت و تعب بدست می آورند این مرغها در این حوالا نه کسی نه صحنی نه تجاری نه فلاحی بهیچ وجه من الوجوه حقوق ندارند هوای بسیار لطیفی استنفاذ می کنند و بر اعلا شاخه های درختان سبز و خرم لانه و آشیانه می نمایند و از این دانه های که موجود در این حوالا تناول می کنند جمیع این خرمها ثروت آنهاست بجز آنکه گرسنه می شوند دانه حاضر بعد از خوردن دانه ها بر اعلا شاخه های درخت در نهایت راحت و آسایش پرواز رحمت و مشقت راحت و آسایش مینمایند و هم چنین سایر حیوانات ککن انسان بجهت معیشت جسمانی خود باید تحمل مشقت عظیمه کند شب و روز آرام نگیرد با فلاحت کند با صناعت نماید یا به تجارت مشغول گردد یا در این معادن شب و روز کار کند یا در نهایت رحمت و مشقت با بیطرف و آنطرف سفر کند و زیر زمین و روی زمین کار نماید تا آنکه معیشت جسمانی او میسر نگردد و حیوان این رحمت را ندارد و با انسان در معیشت جسمانی شترک است

خوش آمدید خوشتر آمدید انسان دو حیات دارد یک حیات جسمانی یک حیات روحانی حیات جسمانی انسان حیات حیوانی است ملاحظه می کنید که حیات جسمانی انسان عبارت از خوردن و خوابیدن و پوشیدن و راحت کردن و گریه کردن و آسایش محسوسه را نظیر کائنات همان انسان و آفتاب و ماه و جبال و درختها و دریاها و چشمه ها و جنگلها بدینست این حیات حیات حیوانی است مثلاً و واضح است که حیوان با انسان در معیشت جسمانی شترک است یک چنین دیگر هست و آن این است که حیوان در معیشت جسمانی خود راحت است ولی انسان در معیشت جسمانی خود در تعب ملاحظه کنید که جمیع حیوانات که در این حوالا هستند در کنها هستند در دریاها

نجمتہ

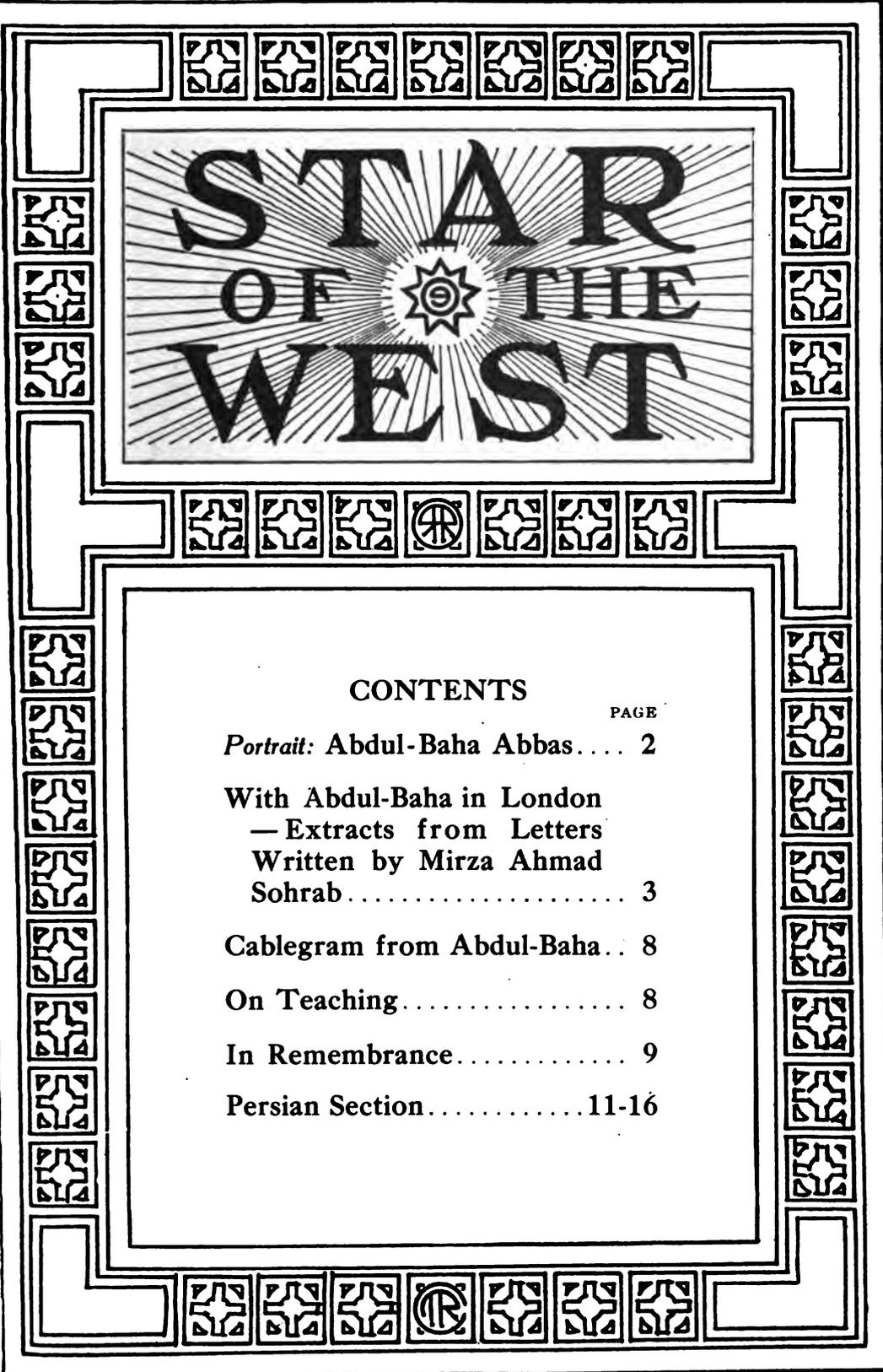
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ABDUL-BAHA ABBAS

The Servant of BAHÁ'O'LLAH and the Center of His Covenant

Photograph taken at Chicago
during his sojourn in America
by Mr. A. C. Killius of Spokane

STAR OF THE WEST

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

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Chicago (March 2, 1913) Ola

No. 19

WITH ABDUL-BAHA IN LONDON

EXTRACTS FROM LETTERS WRITTEN BY MIRZA AHMAD SOHRAB

December 16, 1912.

AT nine o'clock this morning we left the hotel in Liverpool, walking to the Lime street station, where we were to take the train for London, Monsieur Dreyfus-Barney going before to secure tickets. Arriving at the station we took our compartment, M. Dreyfus-Barney, Ahmad Yazdi, Mrs. Fraser and Miss Herrick traveling with Abdul-Baha. On the way he spoke to Mrs. Fraser and Miss Herrick and said, "I am most pleased with you. You are the real servants of the Covenant." To Mrs. Fraser he said: "You have written excellent articles in the papers in regard to the Cause, I will never forget these services of yours. You must become like a burning torch so that you may be able to melt mountains of snow. Europe is filled with mountains which are snowcapped all the year around. May you attain to such a degree of heat that you may melt the snow. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadows which are overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

At one-forty p. m. the train reached Euston station, London. About fifty Bahais were there to welcome Abdul-Baha. Lady Blomfield with her two daughters and automobile were at the station. The Master went to 97 Cadogan Gardens without an interpreter. Later on they told us that he spoke English to them all the time. Lady Blomfield is a very remarkable woman, a most sincere Bahai, an active worker, and an enthusiastic speaker; really a wonderful woman.

Abdul-Baha rested part of the afternoon. After a walk in the garden nearby, the newspaper men and women came. The subjects covered a wide range; a review of his trip in

America, a message to the people of London, a synopsis of the Teachings of BAHÁ'O'LLAH and many minor questions. Then he attended to his mail, acknowledging telegram from Stuttgart expressing happiness at his safe arrival; invitations from Edinburgh, etc. The Master is going to visit that country.

At eight o'clock we had dinner, at which several people were present, among whom was a minister of a church in Switzerland who had heard the Message. Abdul-Baha spoke with him in detail, giving him an account of an imposing religious procession in Denver and its contrast with the simple life of Christ. It was very graphic, very impressive and showed distinctly how far Christianity has lost sight of its original foundation.

December 17, 1912.

This morning Abdul-Baha spoke about America and the probability of his return to that country. He said: "God willing! If I go to America another time I will go differently; but it is very difficult. This first trip was made with great exertion." As I was reading one of his addresses delivered in America, he said it would be well if all his addresses in that country could be printed in one or two volumes. At present, he declared, they are all scattered and not collected. He called attention to how quickly the Paris and London addresses delivered last year were printed; and this was done through one woman, Lady Blomfield. Some one mentioned the name of a prominent wealthy woman and he said: "One of these poor, sincere and honest women is more beloved by me than a thousand millionaires; just now this Lady Blomfield is dearer to me than all the queens of the world."

In Belfast, Ireland, lives a fine Bahai, a splendid believer. She traveled all day and night to see the Master. He welcomed her

most cordially and said: "You must become the cause of the illumination of Ireland. In Persia a woman came to the city of Ardestan from one of the surrounding villages. She was made radiant and became a Bahai. She returned to her home. In one year she was enabled to ignite forty lamps, but now you must ignite four thousand lamps in one year. Praise God, that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Bahais. If a Bahai desired to teach another, he had to do it with the utmost precaution." This lady said that in speaking about the Revelation to the people, many are afraid of a new religion, saying, "Our old religion was good enough for our ancestors and it is good enough for us." The Master said: "They are like unto those souls who say: 'We don't like fresh flowers but we are satisfied with withered and decayed flowers.' Decayed flowers do not have sweet fragrance; their odor is not good; they have no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good then the Adamic flower would have been sufficient. Every new year needs a new flower, new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food, you cannot partake of the decayed food of yesterday."

Speaking to Miss Jack, Abdul-Baha said: "Those souls who consider themselves as imperfect, they are the people of the Kingdom. Those persons who prefer themselves above others are egotists and worshippers of self; they are deprived of the graces of the Lord of mankind."

An Englishman, who is an Arabic professor in London, came with his wife to see Abdul-Baha, who spoke to him in Arabic about America: "The American people investigate everything. Their minds are open, their ears are listening. They comprehend the Teachings of BAHÁ'Ó'LLAH. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country and enjoy all the material blessings. God has perfected His bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept it, if they do not understand they ask questions. But the Egyptian people are very prejudiced, they are very dogmatic." After talking with this Arabic scholar on many other interesting topics he came out to the reception room where people were gath-

ered and gave a wonderful address. It was on the conformity of all the problems of life with science and reason. It was most interesting.

In the afternoon a reception was held at Caxton Hall. There was a large gathering of people. Abdul-Baha spoke on various subjects paying a great tribute to the Americans and emphasizing the love and unity which exists between the two countries. Then the chairman of the meeting made some appropriate remarks and refreshments were served. The Master walked back to his apartment. No sooner had he arrived than people began to come.

When they left the apartment Abdul-Baha told us one of the most thrilling incidents in the life of BAHÁ'Ó'LLAH; how His property was pillaged; how with eleven others He was put in prison and later on brought before the clergy; how they bastinadoed BAHÁ'Ó'LLAH; how He was threatened with death by the populace and how at last He was saved from the claws of these wolves. It was most interesting to hear him speak about these incidents in the life of BAHÁ'Ó'LLAH of which we know nothing.

December 18, 1912.

This morning Madame Dreyfus-Barney arrived from Paris, and the question of his trip to that city was discussed. She looked well and happy. Then Abdul-Baha delivered an address on the spiritual worlds. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted our aspirations above this mundane life. He spoke with Divine authority; his words were born of the spirit; his utterances created conviction; his very presence was a heavenly proof.

Professor Browne, who has written so much on the Bahai Movement, was present at the meeting and afterward he was called to the Master's room. "The last time I met you," he said, "was twenty-two years ago in Acca under different environment, but now I have the pleasure of seeing you in London." Then discussion commenced in Persian, for Professor Browne speaks Persian fluently. Many subjects were discussed: about Persia, history of the Movement, education of woman, inventions, etc.

Then Abdul-Baha went for a walk. After walking a few blocks he called a taxi and we—the Persian friends—drove through the famous Hyde Park and Regent Park. It was a rainy day and the streets were not very clean.

Then the Master spoke about the cleanliness of Broadway, New York, and its wonderful illumination by night. He told them about the Ben Hur horses, the advertisement of Spring Water, the advertisement of pepsin, the advertisement of automobiles, and many others which are lighted at night; he told about the electric office in Denver which is a tall and magnificent building, how at night the whole structure is lighted from top to bottom. Our Persian friends in the taxi enjoyed the recital very much. (Perhaps if I told them of the wonders of the new world they would think me out of my wits.)

After dinner a minister from one of the suburbs of the great Metropolis called. Abdul-Baha praised his lack of prejudice and his fairmindedness, saying that many of the ministers of today teach men prejudices and blind dogmas. Then he told him the story of the Jewish Rabbi in Tiberias who was giving to the Jews such lessons that made them haughty and filled with pride and prejudices.

In the afternoon the Counsellor of the Persian Embassy called. Again Abdul-Baha spoke about the greatness of America, its wonderful civilization and the Balkan war was touched upon.

Then the president of the Esperantists of England called, bringing with him the first translation of the New Testament in Esperanto, which he offered to Abdul-Baha. The Master spoke a great deal of the necessity of an international language, that the nations must organize an International Congress of Language, ratify it and then let it be studied in all the schools. He said: "All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion."

Later Haji Ameen, who is an old Bahai of the type of Said Assadullah, arrived with three young Persian Bahais from Paris. They had been staying in Paris for the past two weeks awaiting the arrival of Abdul-Baha. They came from Persia. When Abdul-Baha received them, they threw themselves at his feet and wept. It was a touching scene. He took them up, kissed their cheeks and showed them much love. Haji Ameen is a wonderful Bahai, the Master loves him very much and he is like a kind grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before are made happy.

December 19, 1912.

It was most interesting to see dear Haji Ameen this morning come to Abdul-Baha with the other Persians in the most reverential and happy manner to ask of the one they recognize as the Centre of the Covenant what they should do and what course of action they should follow as long as they have the privilege of being with him. An interesting incident of the Cause was unfolded when Haji Ameen opened his handkerchief, in which he had petitions from many believers in the Orient. What caught my eyes at first glance were two small loaves of bread and an apple which were sent from a Bahai from far off Russia. This was all this poor man could send to the Beloved with his devotion and love. Abdul-Baha looked at this love offering with such tenderness, with such joy and kindness in his eyes, that I shall never forget it. He ate a piece of the stale bread and gave the rest to Said Assadullah for him to serve the rest at the table. Haji Ameen then told of the general news from Persia, how the friends are united and happy, serving the Cause faithfully, receiving the news of Abdul-Baha's trip in America and holding divine feasts of peace and goodfellowship.

Then the long line of interviews commenced. One was an ardent suffragist, a militant one. Abdul-Baha advised her that the women who are working for the interest of the enfranchisement of women should not commit unseemly acts, nor resort to violent measures, such as window smashing, police beating, train wrecking, letter-box destroying, etc.; nay, rather they should demand their rights with the power of intelligence, with scientific accomplishments, with artistic attainments. Unseemly deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures, but an intelligent person uses the superior power of intelligence and wisdom.

December 20, 1912.

We are now acclimated to London weather. It has been very nice so far. About 8:30 this morning Abdul-Baha came in the reception room. He had tea, and later on Haji Ameen and the other Persians arrived. By and by a few people gathered. Someone spoke about divorce, whether it is permissible in the Bahai Movement. Abdul-Baha said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper, then one year's sepa-

ration is advised, perchance the old union might be established. However, if in the meantime they meet each other and no reconciliation is realized, then they start the year again.

Many people who called were mourning for the death of their husbands, daughters or mothers, and when at eleven o'clock Abdul-Baha entered the crowded drawing room he spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when it breaks this physical cage and ascends to the world of the Kingdom, when it wings its way from this dark world into the realm of radiance. Therefore, we must not feel unhappy over the fate of those who have departed from this life.

Mrs. Dower, formerly Miss Stevens, authoress of "The Mountain of God," was among the callers. She came from Southampton to meet Abdul-Baha. Three years ago she stayed three or four months in Acca and Haifa and gathered material for her book. The Master called her in and talked a great deal with her. His room gradually became crowded by eager listeners. He spoke about the "Promised One" and how all the nations and religions have circumscribed limits for His coming, and how when He came many rejected Him. She is writing a book, a novel, about the Second Coming of Christ.

This afternoon, Mr. Lorge, a prominent English educator, called. The discussion was upon America, and Abdul-Baha gave the utmost praise to that country for its freedom, its civilization, its spiritual susceptibilities, its readiness of advancing toward the Kingdom of God, its quenchless thirst for knowledge, its progressive ideals, its future extraordinary illumination. I have never heard Abdul-Baha so enthusiastic about the wonderful possibilities of America. "Europe," he said, "is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they learn that there is a house in China architecture of which is a marvel, they like to know all about it. They analyze everything, they dissect everything. In brief, they are a nation of independent investigators." Then the question of spiritual communication was asked. He answered: "Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse: one the out-

ward tongue, the other the ideal tongue. When the spirit is in an abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Consider: Is there not an ideal union between the loved one and the beloved? Often with a glance of the eye or a handshake a whole world of thought is conveyed without uttering a word. It is possible to attain to such a state if we are set aglow with the Fire of the Love of God, if we are attracted, if we are as a burning torch, if we overlook material phenomena and objects." In brief, Abdul-Baha spoke a great deal along these lines, uttering many significant statements.

Then the Persian Ambassador came. Abdul-Baha received him very graciously and kindly. He praised the republican form of government in America, its federal system, its liberal institutions, its educational system, and its vast resources. He paid a great tribute to Washington, D. C., and told about the parks, the avenues shaded by trees and the homes built amid beautiful surroundings. In Chicago and New York there are many large parks. Then he spoke about the situation in Persia, in Turkey, about the condition of the Persian students in Europe, etc.

In the evening we drove to Westminster Palace Hotel, where a great meeting* was held. Many writers, thinkers, literary men and distinguished personages were in the audience. The audience was set aglow. All the faces were shining, and all the people were responsive. Indeed to have such a well attended meeting in London at this time of the year is nothing short of a miracle.

December 21, 1912.

In these days the Sun of Reality is shining upon these regions; many souls are being quickened and are alive to the importance of the Cause. Last night Abdul-Baha remarked that many people may think that a Persian has come, giving lectures and that is the end of it. No! In future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

As a result of last night's meeting many

*See No. 17 issue STAR OF THE WEST for address of Abdul-Baha delivered at this meeting.—*The Editors.*

came this morning to see Abdul-Baha, among them being a woman who had come forty miles to hear him last night and this morning she brought a book for the Master to sign. She told of a young man who is an invalid and dumb, but he is so eager about the Cause that he would like to have the photograph of Abdul-Baha with his autograph. Although he is dumb and his hands are completely paralyzed, owing to an automobile accident, yet he holds the pens in his mouth and writes very well. He reads a great deal and writes interesting articles for the magazines and papers. Abdul-Baha sent him a very beautiful message, that although he is speechless yet he has the language of the heart and speaks with the tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

To another inquirer Abdul-Baha spoke about the Holy Land, saying, "Syria is the abode of the Prophets. Jerusalem is located there, the traces of David and Solomon can be witnessed there, the birthplace of Christ is there. In Palestine the spirit of man is dilated, because all the Prophets have come from there; the Divine Call has been raised in that country, and the Holy Books have been revealed there." Then he spoke about America: "American people have great capabilities. In England also one witnesses the signs of awakening. In reality American and the English people are one. The governments and the nations of both countries are noble and democratic."

Many other men and women had interviews, each one of them with his or her peculiar problems. It was nearly twelve when he came into the crowded reception room and spoke about the various kinds of love: family love, racial love, patriotic love and human love, showing that each of these loves is not

sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

At 3:30 p. m. the Beloved, with Mrs. Cropper, Sayad Assadollah and myself, left in Mrs. Cropper's automobile for the Church where "Eager Heart"* is being presented. There were more than 1,200 persons present. The play on the whole was very effective, Miss Mary Blomfield, who took the part of Eager Heart, interpreted the character with a delicacy and artistic appreciation that was wonderful. There were such longing, such unutterable desire in every movement and word for the King. When Mary and Joseph came in with the child in her arms, Abdul-Baha was so deeply touched that he wept. The story is so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished he was invited behind the stage and congratulated the players and musicians for their delightful work. He gave them a long address about the prophecies of the old Testament in regard to the Coming of the Messiah and how the Jews took those prophecies literally and what were their real significance. Toward the end the actors were introduced to him and when he reached the angels he recommended them all to be angels as long as they live.

After supper the Master told us the wonderful story of Mary Magdalene, who went to Rome, presented herself in person before the Emperor and delivered a message unto him from the Christians. It was a very aromatic story. The Master admires so much the character of Mary Magdalene.

Love to all.

Mirza Ahmad Sohrab.

*Christmas play written by Miss Alice Buckton.

OUR PERSIAN SECTION contains: (1) Address of Abdul-Baha, "The Appearance of the Holy Manifestations," delivered at the home of Mrs. Parsons, July 31, 1912; (2) poem by Nayebeh Riza Kuli Ibn Wakil Gamboni; (3) letters from Paris by Mirza Ahmad Sohrab; (4) a word of thanks from the "STAR OF THE WEST" to subscribers; (5) poem in praise of Abdul-Baha.

The Bahais may be interested in knowing

that a profile portrait of Abdul-Baha is the subject of the seventh medallion issued to subscribers of the "Circle of Friends of the Medallion." It is the first yet issued for a living man. The Circle issues these fine little bronze works of art in a container booklet, the medal being let into a thick leaf. In that way members keep the series of bronzes in their libraries. The address of the Circle is care of Arts Club, 14 Gramercy Park, Manhattan, New York, N. Y.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

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Chicago (March 2, 1913) Ola

No. 19

CABLEGRAM FROM ABDUL-BAHA

COPY OF CABLEGRAM:

From Abdul-Baha addressed to "Parsons-Remey, Washington, D. C.," dated at Paris, February 14, 1913: "I am Servant of BAHAI. His Holiness, BAHAI'OLLAH, is unique and

peerless. All must turn to BAHAI'OLLAH. This is the Religion of Abdul-Baha. Firmness in Covenant means love and obedience to the Command of Abdul-Baha. Announce this."
(Signed) ABBAS.

ON TEACHING

SURELY it will require great wisdom to bring this Truth before the world; but we are assured constantly that to him who endeavors to teach for the sake of God only—wisdom will be given in sufficient measure by the Holy Spirit.

The teacher should teach as offering a gift to a king, humbly and submissively, not with force of insistence, imperiously—that is strenuously—but with gentleness and sweetness: submitting the argument and truth to the heart and intellect of the hearer as the servant of God, and therefore His servant—taking care at all times to adapt the offered food to the condition and station of the listener, giving milk for babes and meat for those grown stronger.

This food is to be offered *for the sake of God, only*, not for the hearer's sake, not for the benefit of yourself: but simply because God wishes His Manifestation to become known and to become loved by those who come to know Him.

If one teaches one whom he loves because of his love for him—then he will not teach one whom he loves not; and that is not of God. If one teaches in order to derive the

promised benefit to himself, this too is not from God. If he teaches because of God's Will that God may be known—and for that reason only, he will receive knowledge and wisdom, and his words will have effect—being made powerful by the Holy Spirit, and will take root in the souls of those who are in the right condition to receive them. In such a case the benefit to the teacher in growth is as ninety per cent. compared to the ten per cent. of gain to the hearer, because he becomes like a tree bearing fruit through the power of God.

We are urgently instructed that the only real way to attain growth in the knowledge of the Truth of God, is not by hearing, but by *doing*; by being alive with the fire of the love of God and imparting as best we can to others the Tidings of the coming of the Kingdom. This is the day of teaching. We are all commanded to teach, but only in the way and for the purpose above named.

It is plain that this means entire self-abnegation, cutting the self from the world, abandoning all else save God and His Will, and in all humbleness doing His service for His sake only.

[Continued on page ten]

IN REMEMBRANCE

CHARLES EVERETT SPRAGUE

AS a faithful worker in the Cause of EL-ABHA, Mr. Charles E. Sprague—who departed this life on the ninth of November last, at Chicago—was well known by the Bahais during the early days of the Movement throughout America.

For many years, while possessed of the facilities, he was indefatigable in making copies of translated Tablets and other Utterances, and in sending them broadcast to those who were seeking the light. While this open-handed and generous helpfulness was one of the prominent characteristics of our departed brother, yet this quality was even surpassed in him by his firm faith in Abdul-Baha, the Center of the Covenant.

It is pleasing to record that for some time before his death—which came after a six months' decline resulting from strokes of paralysis—Brother Sprague dwelt in the exalted atmosphere of humility and resignation, and his spirit became more and more clear and triumphant as the end drew nigh.

The body was taken to the home of his brother and mother in Sandy Creek, N. Y., and there was laid at rest in Woodlawn cemetery.
Honoré J. Jaxon.

Those who have been in the Cause for a number of years will remember how the copies of Tablets from both BAHÁ'O'LLÁH and Abdul-Baha, which Mr. Charles E. Sprague sent broadcast over this country during the early days of the Cause in America, were appreciated. From the moment of his entering the Cause, his main thought was "service,"

and the spread of the Glad-tidings to all. It was largely through his efforts that the first edition of the small book of prayers revealed by BAHÁ'O'LLÁH and Abdul-Baha was published. This is only a very meager mention of his service.

In the taking away of Mr. Chase and Mr.



Charles Everett Sprague

Sprague the visible world has lost two sincere souls who served whole-heartedly in whatever field they were placed. The loving thoughts that go with both are many, and the Cause which both loved better than life itself will, we believe, receive a new impetus through their liberated and more universal endeavors.

Edna McKinney.

THORNTON CHASE

American University, Beirut, Syria.

THE unexpected news of the death of Thornton Chase caused sorrow to our small group of students here. Although few of our number had met Mr. Chase, yet those who associated with him during his short stay in Acca, in the presence of Abdul-Baha, never forget his sweet and spiritual countenance. In his face were the signs of a grand purpose backed with a great steadfastness. In conversation with his Oriental brothers, he opened his heart so that everyone could feel the outpouring of the spirit latent therein. His devotion to the Center of the Covenant was singular. O how his eyes betrayed his love!

In brief: no tongue can utter what he deserves of praise after Abdul-Baha spoke those spiritualizing words (which appeared in the STAR OF THE WEST), and no eulogy can crown his service to the Cause with wreaths more than what the Greatest Branch of God has done by scattering flowers over his resting-place.

On Sunday, January 12th, in our weekly Bahai meeting, a Tablet was chanted in memory of our departed brother.

What a great blessing it is to depart from this world after having served the Cause with indefatigable effort.

In closing we wish to extend our heartfelt

sympathy to the family of the departed brother in EL-ABHA.

In behalf of the Bahai students of The American University of Beirut,

Husein A. Afnan.

LESLIE ARMSTRONG

DURING the month of January, little Leslie Armstrong, of Montreal, Canada, died as a result of being crushed by an automobile. We quote the following words from his parents to the Bahai friends:

"Nothing I can say can adequately express to you the gratitude and heartfelt appreciation Mrs. Armstrong and I have felt for the way you showed your affection and loving sympathy with us at a time when we were called upon to part with a priceless treasure and suffer a loss that has left its indelible impress upon us. . . . God took him to Himself out

of the pain and distress this life would surely have given him after such terrible damage had been done to his head. . . . Our revered Abdul-Baha, during his visit to Montreal, filled Leslie's hands with fruit, put his hand on his head and kissed him, and said he would be a shining light for God, and so we believe that our little one has been privileged to be called to serve as a little soul-star in the realms beyond. . . .

"Ever yours in EL-ABHA,

Henry F. Armstrong."

ON TEACHING—[Continued from page eight]

We are taught that if we offer the Truth of these teachings to any one, and they are refused, we must not be at all anxious, but leave them to themselves and pray for them. We must use such wisdom as we have in presenting—but at no moment must we have anxiety for that person, but only for the spreading of the Truth of God; because at this time He (God) desires to be known.

THE MESSAGE IN BRIEF

Every spring of water is pure at its source: the farther it wanders through the dust and earth, the more it becomes impregnated with that which is not water. Thus he who would drink must find a new spring, or live in a condition of sickness through using the impure water.

When this condition has come and when the need for real or pure water arrives—the Great Provider of springs supplies a new one similar in kind and purity to the former—but sometimes of greater magnitude—that *all* the thirsty ones may drink to their heart's content, and become strong and well.

In the morning when the new daylight awakens the earth the air is pure and sweet, fresh, inspiring and filled with the medicine of life, but as the day progresses, the dust is stirred up, the smoke of man's devices poisons the air, and finally comes the darkness of the night, and man enters into sleep.

So in every dispensation of God, His Prophet, His Mouthpiece appears—bringing water, light, air, truth for the world. It is given forth pure by Him, but as the years pass man's self colors, distorts, muddies and poisons that Truth until spiritual night ensues

when the Sun of the Heaven of Religion is darkened and the Moon of Religious teachings by the priesthood is split asunder—refuses to give its light and chaos threatens.

Then is seen in the East "the Sign of the Son of Man," the freshening of the new dawn, and then appears the arising of the Glorious Sun of Truth and Revelation.

In this our blessed age, that Sun has shone forth with all of its Glory as never before, with a brilliancy and splendor which this old earth has never known until now, except in the way of promises.

Adam, Noah, Abraham, Moses, Jesus, Mohammed, et al., all manifested the Truth "of the Father"; but each promised that a greater One should appear at the consummation of the ages. This One is THE FATHER Himself.

All were pure mirrors showing to us the Sun of Righteousness reflected in themselves; but now the greatest of all, the manifested GOD *Himself*, BAHÁ'ÓLLÁH ("The Glory of God"), has come!

The Sun of the seen and the unseen heavens of spirituality has shone upon the earth, upon mankind, in this lowest horizon, with wisdom, knowledge, law, compassion, suffering and patience, with generosity, sweetness, humbleness, with majesty, power, brilliancy and everlasting glory, teaching all who have ears to hear or eyes to see—by word of mouth, by word of pen, by precept and by example the way of God as it has never been given to the world before in all the ages of the past.

Blessed is he who sees and hears, and who walks therein!

مکتب کلامی مسکین

اشعار ابدله جناب نایب ضاقلی ابن وکیل قجری

ز یاد سر عقیبت
 نافرین عقیبت اندر همه دنیا
 بر خیز و عاشکان
 و آن که ما آید چندان بر جا
 بر خیز و عاشکان
 ای نظر دیدار پرده برگزیده یار
 خود خطمت نور
 بر خیز و عاشکان
 بازید متصور با ترانه داود
 جلو گردش از عکا
 بر خیز و عاشکان
 ناز و فریاد زان شد
 هان زینه سینا
 بر خیز و عاشکان
 در غمناحی حق مکن شد متغرف
 آکن بدو شد گویا
 بر خیز و عاشکان

عالم شده پرغنا بر خیز و عاشکان
 غوغا در راه کجا
 بر راه راز بست بر اوج فال و نگر
 بر خیز و عاشکان
 ای صفت غنیمت ای مستحبت
 هنگامه شده بر پا
 رفیانش با عشا در ملاوت و کربلا
 بر خیز و عاشکان
 بگردد از ادیان آورده بر او ایمان
 با نغمه یا بشری
 در حجب و با عین و بعد از کما بین
 بر خیز و عاشکان
 در صومعه سراها در حیره و کلباها
 قتی که در هوا
 ای مریخ در غمزه هله بعد بجا بنوع
 خیای جدید احمیا
 این بهانه را در کربانی را
 تعلیم دهد اینجا
 دلها همه شیدا ز احوال و سجا شد
 کور از جهان نبیا
 تا کی نشی و قبل بگذر تا از رو گل
 ای خدا در بی تو
 صلیبی آدم مسکین در عالم
 خود صراط بلل اجرا
 بشای و چشم برین خدمت که کند برین
 بر عبد البها تنها
 بر خیز و عاشکان

مکتب از یاد ایتین

تاریخ ۲۷ شهر ماویه ۱۳۱۳
 خان آقا میرزا احمد سهراب نوشته اند که :
 امروز بعد از ظهر مجلسی در خانه مستر اسکت
 بود جمعی از یاران الفی و جماعه جمع بودند
 حضرت من اسراحه الله خطابه مفصل ادا و
 نمودند که بی نهایت مؤثر واقع شد همه
 حاضرین اظهار سرور و فرح نمودند .
 شاید تا به سیم ماه آیند در پارسی کتشف
 داشته باشند و از اینجا عاظم استوت کارت
 یکی از شهرهای معتبره المان آگشته بعد
 بطرف مصر و ارض مصر مراجعت نمایند
 امروز ظهر بمناسبتی حضرت مولی الوری
 گرامی ای ان اخوی مهران [آقای مدعی] مطعی
 را نمودند و فرمودند که " فی الحقیقه شجاع بود
 از نفوس نادمه عصر بود "

بخش پنجم

در شرق و مشرق گردید احاطه ماده نماند
 نورانیت آسمانی طلوع کرد و حشیت منفع شد
 تربیت الهیه ظاهر گردید قوای مغویه ناثر نمود
 فطرت و ضلالت خلق کم شد و الا آن در ایران
 نورانیت بجا آمده چنان احاطه کرده است که
 نفوس تربیت میشوند خلقی پیدا شده اند که مثل
 ملائکه گشتند که بجان و دل متوجه مکنون الله
 هستند و غرق در محرم روحانیات هند و حجاز
 هند نورانی هند آسمانی هند ابداعات
 باین دنیا ندارند کار میکنند صنعت دارند
 مشغول به تحصیل معیشت هستند و نهایت
 همت را می نمایند کفن قلبیشان مترجه بخدا
 است روحشان مستبشر بشارت انبیاست
 اخلاقشان بسیار ترقی کرده است از اخلاق
 مذمومه در میانشان نمانده بجمع خلق عالم
 مهربانند جمیع بشر را دوست میدانند کل
 را اقوام و خویشان خود میدانند عالم انسانی
 را یک شجر مینامند و جمیع افراد بشر را بمنزله
 برگها و شکوفه ها و ثمار آن شجر میدانند نهایت
 آرزویشان صلح عمومی است و اعتقادشان
 وحدت عالم انسانی است مشتاق ترقی علوم
 و فنونند و سعی در آنچه سبب علو عالم
 انسانی تعصباتی ندارند تعصب مذهبی
 ندارند تعصب جنسی ندارند تعصب وطنی
 ندارند تعصب سیاسی ندارند تعصب لسانی
 ندارند از جمیع این تعصبات آزادند روی زمین
 را یک وطن میدانند و جمیع بشر را یک ملت میدانند
 و جمیع نفوس را بندگان حق می شمردند و خدا را جمیع
 بشر مهربان میدانند لهذا آنان با جمیع بشر مهربانند
 هیچ مقصودی ندارند جز رضای خدا آرزوی ندارند

بخت فلول انسانی بجهت حصول این مقام بالا
 زیاد دیداند احزاب سائر بر اینها هجوم آوردند
 و بنهایت تعصب برخوانند اموال اینها را غارت
 کردند و بدینجه که بعضی نفوس را جسدشان
 را سوزانیدند و کفن اینها ابراً فتور بنا آوردند
 هر روز هدف تیری شدند و در هر وقت جانفشانی
 بودند و بکمال سرور و فرح شهادت را قبول کردند
 تا اینکه ناصر الدین شالا مرخصه تعرض باینها کم شد
 قدری امنت پیدا کردند و حالاً بیشتر از پیش میگویند
 تا جمیع بشر با یکدیگر مهربان شوند و نوع انسانی حکم
 عالم واحد یابد و در این خصوص نهایت جانفشانی
 بنمایند تا عالم انسانی نورانی گردد و عالم باسرف
 انعکاسات عالم لاهوتی شود و قلوب ظلمانی
 نورانی گردد و در خدای عالم بشر زوال گردد و فضائل
 آسمانی جلوه کند نظر باین جهات است که مزاین
 سفر بعید را قبول کردیم و تا اینجا آمده که تا شرق
 و غرب هم التماس باید نهایت ارتباط حاصل کنند
 مجادلت یکدیگر نمایند و سبب راحت یکدیگر شوند
 اگر شرق و غرب بجهت الفت پیدا کنند علم صلح عمومی
 میج زند و وحدت عالم انسانی جلوه کند و از برای
 کل راحت و آسایش حاصل شود لهذا تضرع
 و زاری بملکوت الهی می کنیم که خدا این وجوه را
 روشن و این قلوب را نورانی نماید جانها را به
 نشانیات آسمانی مستبشر کند تا جمیع در پناه خدا
 محفوظ مایم و در ظل عنایت او بنهایت سعادت
 برسیم راحت جسمانی یابیم و سعادت روحانی
 جویم و از جمیع جهات بنهایت آرزو و آمال
 خویش برسیم این است آمال
 من این است مناجات من بخدا



این بغمورات و اگر از جمع جهات سرور او
 مکر باشد محسوس واقع میشود و از این جهت
 در غم و غصه است خلاصه را احتیاج بر او انداخته
 در این جهان نیت نفسی نمی توانید بیابید که
 غم و غصه نداشته باشد اما اگر احساسات
 روحانی داشته باشد توجه بمملکت الهی داشته
 باشد این از برای او مدارش ثلث است وقتی که
 توجه خدا میکند احساسات روحانی میاید هر
 غم و غصه را فراموش میکند اگر از جمع جهات
 بلا یا بر او هجوم کند تسلی قلب دارد وقتی توجه
 بخدا میکند جمع این حزن و همور و غمور را نل
 میشود نهایت فرح و سرور حاصل میکند نسبتاً
 الهی احاطه مینماید در نهایت ذلت خیزد بر
 خود مینماید در نهایت فقر خود را غنی مینماید
 در زبان قدیم وقتی آمد که احساسات روحانی
 مانند مادیات غلبه کرد جمع افکار بشر در
 ناسوت شد کسی را توجهی بخدا نماند اول
 معرفت الله سدد شد ناراحت الله بکلی
 خواوش گشت جمع بشر در جهانه غرق شدند
 حضرت ابراهیم ظاهر شد مجروحانیت برچ آمد
 الوار مملکت طلوع کرد نوحه حیات در قلوب دید
 روحانیتا ظاهر شد قوای مملکت بروز نمود و
 غلبه بر قوای مادیات کرد نور هدایت بر افروخت
 تا آنکه عالم بشر با نور مملکت الهی احاطه گردید بعد
 از مدتی باز آن انوار خواوش شد ظلمات تاریک
 جهان را در بر گرفت خلق از خدا غافل شدند
 توجهی بمملکت نماند حضرت موسی ظاهر
 شد غلب حیات را بلند کرد به بیان مملکت
 با شرف نمود شمع هدایت روشن شد
 انوار مملکت از هر جهت تابید اسرائیلیان

تجدید

تجدید بمملکت الله شدند بعد از مدتی باز
 آن شمع خواوش گشت عالم را ظلمات احاطه
 کرد مردم مشغول بلمور جسمانی شدند تا
 جمع بشر اذی شد جمع قلوب غفلت بمانند
 یافت هیچ ناس ماند حشرات تنزل در
 زمین کردند و جمع نوع انسان مانند حیوان
 شد ابداً احساسات روحانی نماند ابد انوار
 هدایت نماند جمع ملل غرق مادیات شدند
 در چنین حالتی کوکب مسیح طلوع شد صبح هدایت
 دید انوار مملکت روشن شد احساسات روحانی
 نماند که قلوب مجذب بخدا شد ارواح
 متبشر به بشارت گردید روحانیات بر
 مادیات غلبه کرد بدخبر رسید که مادیات
 راهی حکمی نماند مدتی بر این منزل گذشت
 بعد جزیره المرز ظاهر شد رحمت بیان
 آمد خویشاری بیان آمد انوار عرب با یکدیگر
 حرب برداختند خون یکدیگر را میبخشند اموال
 یکدیگر را غارت میکردند اولاد یکدیگر را اسیر
 مینمودند در همچو حالتی حضرت محمد در
 جزیره المرز ظاهر شد این قبائل و عشائر رحمت
 را تربیت کرد این نوس گمراه را هدایت نمود این
 نادانان را نورانیت مذهب نور ساخت
 نور تربیت شد احساسات روحانیه حاصل
 گردید توجه بخدا تحقق یافت بعد از این
 خورد کوکب نورانی هدایت غروب کرد ظلمت
 ظلمات احاطه نمود قوای مادی بر روز ظهور
 کرد احساسات دنییه نماند قلوب تاریک شد
 عقول تدف کرد در این وقت حضرت باب در
 ایران ظاهر شد کوکب حضرت بهاء الله طلوع
 نمود و انوار مملکت با شد قوی تابید قوای مادی

صفحه اول ۱
جلد سوم ۳
شماره نوزدهم ۱۹
قیمت اشراك
سنگین و نقره

چهارم

۱۳۲۹

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No. 19
سال دوازدهم
ماه آغلا ۲۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا در مسائل گوناگون
و حدیث دینان و انتساب علوم و فنون هر قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در ایران و جهان را توضیح
حماق این برین مجله خواهد نوشت و مقالات مفید که موافق میل ادراس است قبول و نشر خواهد کرد

مظاهر مقدسه

ملکوتی که شده است توجه بخدا کرده است
جمع قلوب متوجه با مودت و بیانشده است هر کس
آرزو می نماید که حیات جسمانیش ترقی کند و نور
دینی بیاید راحت و آسایش ناموسی حاصل نماید
مختصرا این است احساسات مادی بسیار است و
احساسات ملکوتی کم و در جمع اطراف جهان چنین
است ولی از برای علل انسانی سعادت بدون
حصول احساسات روحانی ممکن نه و از برای
بشر راحت و اطمینان جز توجه بملکوت بقده حاصل
نشود جدا از مواهب مادیه نلذذ گردد اما
روح از فیضات الهیه زنده شود سرور حقیقی و فرح
روحانی جز با احساسات ملکوتی ممکن نیست زیرا
عالم بشر عاقل به بلا یا ورزیا است انسان عاقل
هر بلایی و مصیبتی است هر انسان لابد بر این است
که غمی و غمزه دارد هر یک از جهتی . مثل
شخصی است در نهایت ثروت اما من اجتناب علیل
است از این جهت محزون است شخصی حصه
نهایت صحت است اما یک مصیبتی بر او وارد میشود
یک طفلی از اطفاالش با یکی از نزدیکی ترین او برایش
یا یکی از بهترین دوستانش میبرد و از این جهت
محزون است شخص دیگر ملاحظه میشود
دشمن دارد و دشمنان پای او میشوند از

خطابه مبارک حضرت عبدالقادر جیلانی
مظاهر مقدسه الهی در خانه ائمه الله المنجذبه
منیس پارسن مورخه ۳۱ جولای ۱۳۱۲ که در
حضر جمعی از بزرگان ایراکه در این نقطه برای ایشان
جمع شده اند ساعت پنج بعد از ظهر . فرمودند
من از مسن پارسن بسیار ممنونم که سبب شده
باشم که ملاقات و معاشرت میکنم من یقینا
سرفی قسم و شما از اهالی این بلاد غرب هستید
ممكن نبود اجتماع ما در یک جا لهذا مسن پارسن
سبب شده که من باشما معاشرت و مجالس شده ام
لهذا از او بسیار ممنونم که مرا باشما آشنا کرده است
من از شرق آمدم چون باین بلاد رسیدم بلاد
او بهار رسیدم دیوم ملت در مآثرات خیلی ترقی
۱۰۰۰ است چه در تجارت چه در صناعت چه
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جهت معمر است هم چنین در بلاد او و اروپا
ترقیات مادیه در نهایت درجه است و روز
به روز هم ترقی پیدا میکنند و کن دیدم که ترقیات
روحانی نلذذ کرده است احساسات روحانی

نجمتہ

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عبدالله



ABDUL-BAHA ABBAS

The Servant of BAHÁ'ÓLLAH and the Center of His Covenant

Photograph taken at Washington,
D.C., during his sojourn in America.

STAR OF THE WEST

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

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MESSAGE TO BAHAI'S THROUGHOUT THE WORLD FROM ABDUL-BAHA

A NEW YEAR'S GREETING

GOD, the Maker of the worlds, hath created the realm of humanity to be the Paradise of Eden (or the Garden of Paradise) if the edifice of Peace, Reconciliation, Love, and Faithfulness is founded on a solid and firm basis; nay, rather, He hath willed it to become the mirror, reflecting the Delectable Paradise. Then, and not until then, will all the divine bounties become manifold; happiness and well-being infinite; the virtues of the world of humanity revealed and resplendent; and the rays of the Sun of Reality visible from every direction.

Consider that his holiness Adam and others were living in Paradise. But as soon as strife became known between him and Satan, every one was driven away from Eden, *so that the children of humanity might learn a lesson and realize that quarrels and strife, even though with Satan, are conducive to deprivation.*

Therefore, in this radiant century, according to the heavenly teachings, altercation and dispute are not allowable, even though assailed by Satan himself.

Astonishing is it, that notwithstanding the inculcation of this lesson, yet man has remained ignorant. From one end of the world to the other, the realm of humanity is engaged in hostilities and war. There is enmity between the religions. There is hatred between the classes. There is war between the fatherlands. There is contention between the diplomats. How delightful it would now be could these black clouds be dispersed from the horizon of the world, letting the light of Reality shine; the dust of slaughter and the crime of shedding blood be swept away; the breeze of providence from the Dawning-Place of Peace and Salvation be wafted; thus the world would become a new world, and the face of the earth receive new life from the rays of the divinely effulgent light of God.

Our hope is in the favors of the glorious Lord, trusting that His providence and protection will encircle us. May the bitterness of struggle, warfare, and the cruelty of the blood-shedding sword be changed into the sweetness of friendship, reconciliation, righteousness, and justice! May the tastes become sweetened, the nostrils perfumed, with the essence of the Rose.

May this New Year be made the occasion of the New Peace! May this conference be assisted and aided to inaugurate an era of peace with justice, and to establish the basis of a fair treaty and agreement, so that their work may be blessed for ever and ever.

[Reprinted from *The Christian Commonwealth*]

ABDUL-BAHA AT CLIFTON, ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA was a guest at the Clifton Guest House over the night of January 16th, arriving by train at noon and leaving at noon the next day. The host, Mr. Tudor-Pole, took Abdul-Baha for a drive in the afternoon, after which he re-met many of the guests and neighbors who dropped in to renew their acquaintance of a year ago. In the evening about 150 gathered to hear the Master's message. Mr. Tudor-Pole was in the chair and introduced Abdul-Baha by giving a short account of the Movement and of its marvelous growth in the last few years. The Master entered, bestowing on them that smile which in itself is a benediction. It was a notable gathering of east and west, with the central saintly figure. Here and there was seen a scarlet fez which denoted the presence of eastern students. Abdul-Baha on entering gave that courtly eastern greeting of raising the palms of his hands to his forehead, after which he told them that since last seeing them he had been half over the world. "In fact," he said, "I have come to Clifton this time via Los Angeles and Chicago." Then he began at once to speak, Mirza Ahmad Sohrab interpreting. Abdul-Baha commenced while seated on a couch, but soon he was on his feet, occasionally walking to and fro, and sometimes emphasizing a fact with upraised hand or standing still with eyes closed and his silver voice sunk low.

ADDRESS BY ABDUL-BAHA.

Every age requires a central impetus or movement. In this age, the boundaries of terrestrial things have extended; minds have taken on a broader range of vision; realities have been unfolded and the secrets of being have been brought into the realm of visibility. What is the spirit of this age, what is its focal point? It is the establishment of Universal Peace, the establishment of the knowledge that humanity is one family. Think on the conditions of this world of humanity. Nations have become like unto armed camps waiting to be ignited by the combustion of war.

Whereas in reality God has created man for love's sake. God has endowed man with creation so that he may illumine the world with the flame of brotherhood and express the utmost state of unity and accord. This state would express God's good pleasure; this would

be the prosperity of the world of humanity. A thousand times alas! that this glorious century has been besmeared with war and strife, hatred and rancor. Bloodthirsty wolves are tearing the sheep of God. Destruction is more widespread than in all the ages of the past.

We hear on every side praises of the wonders of this cycle, its achievements, its refinements, its genius; calling the past the age of mediaeval horror. What mediaeval age held the horror of a Krupp gun, a Mauser rifle or a shrapnel shell that kills a whole camp? On the sea we have the submarine and the dreadnaught. If you compare the past with this age, impartial judgment will call this the age of human fratricide.

All the religions are revealed for the sake of good fellowship. The fundamentals, the foundations of all are fellowship, unity and love. The heavenly books were revealed and divine love bestowed to bring about peace. What has man made of religion? He has made it the cause of bloodshed and strife; enmity and hatred. Religion was destined to be a remedy for the sickness of humanity; an illumination for the darkness of uncertainty. Have we then forgotten the divine teachings, cast aside the heavenly books, created imaginary thoughts and illusions and made them the basis of rancor and strife? The Bible commands the practice of peace and justice. God desires love. In the gospel we find the golden statement that man should be expressive of love even unto his enemy; he should be expressive of love to his ill-wishers; he should be expressive of love to all his fellow men. He must have an eye to pardon; he must have an eye to benevolence. All the divine books invite men to these teachings. All the divine prophets suffered that man might realize these teachings. Consider what His Holiness Christ endured, how many vicissitudes he underwent, every day tasting a new poison, finally sacrificing his own life, so that the tent of love and concord might be raised over the world of humanity so that this dark world might be invested with divine light. Alas! that all the travail of these holy souls and sanctified prophets should be wasted. The world of humanity is in a stupor of sleep and it cannot grasp the realities. The horizons of the minds are still beclouded and the hearts are occupied with phantasmal longings. We seem never to think of the reason of creation;

never to strive to proclaim those principles which enlighten humanity. In the sea of materialism we are sinking and of the Kingdom of God we know nothing. We are not living in accord with those precious teachings of God.

Nearly 60 years ago when the horizon of the Orient was in a state of the utmost gloom, warfare existed and there was enmity between the various creeds; darkness brooded over the children of men and foul clouds of ignorance hid the sky—at such a time His Highness BAHĀ'O'LLĀH arose from the horizon of Persia like unto a shining sun. He boldly proclaimed peace, writing to the kings of the earth and calling upon them to arise and assist in the hoisting of this banner. In order to bring peace out of the chaos, he established certain precepts or principles:

Investigations of Truth.

The first principle BAHĀ'O'LLĀH urged was the independent investigation of truth. "Each individual," he said, "is following the faith of his ancestors who themselves are lost in the maze of tradition. Reality is steeped in dogmas and doctrines. If each investigate for himself, he will find that Reality is one; does not admit of multiplicity; is not divisible. All will find the same foundation and all will be at peace."

The Unity of the Race.

The second principle of BAHĀ'O'LLĀH proclaims the oneness of the human race. He states that humanity constitute the sheep of God. God is the real shepherd. When this shepherd is compassionate and kind, why should the sheep quarrel amongst themselves? Addressing all humanity, BAHĀ'O'LLĀH says, "Ye are the fruits of one tree and the leaves of one branch. All the nations, peoples and tongues are the branches, leaves, blossoms and fruits of this great tree of humanity." God created all; protects all; provides for all and is kind to all; why should you be unkind? If God had not loved humanity he would not have created it. Creation presupposes love. God is the real father; all are his children. All the creatures are equal in this one family of God save whosoever is more kind, more compassionate,—he is nearer to God.

International Peace.

The third principle of the religion of BAHĀ'O'LLĀH is in regard to international peace. There must be peace between the fatherlands; peace between the religions. In

this period of evolution the world of humanity is in danger. Every war is against the good pleasure of the Lord of mankind. Man is the edifice of God. War destroys the divine edifice. Peace is the stay of life; war the cause of death. If an active, actual peace is brought about, the human world will attain to the utmost serenity and composure. Wolves will be transformed into lambs; devils into angels and terrors into divine splendors in less than the twinkling of an eye.

Religion Must Conform to Science and Reason.

The fourth principle declares that religion must be in conformity to science and reason. If a religion does not agree with the postulates of science nor accord with the regulations of reason it is a bundle of superstitions; a phantasm of the brain. Science and religion are realities, and if that religion to which we adhere be a reality it must needs conform to the fundamental reality of all things.

Prejudice Must Be Forever Banished.

The fifth principle of BAHĀ'O'LLĀH is this: that religious, racial, political and patriotic prejudice are the destroyers of human society. As long as these prejudices last the world of humanity will not attain to poise and perfection. As long as these threatening clouds are in the sky of humanity, the sun of reality cannot dawn.

Equality of Sexes.

The sixth principle of BAHĀ'O'LLĀH regards the equality of men and women. The male and female of the human kingdom are equal before God. God is no respecter of gender. Whosoever practices more faith, whosoever practices more humanitarianism is nearer to God; but between the male and female there is no innate difference because they share in common all the faculties. The world of humanity has two wings, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress. Woman must be given the same opportunities as man for perfecting herself in the attainments of learning, science and arts. God has created the man and the woman equal, why should she be deprived of exercising the fullest opportunities afforded by life? Why should we ever raise the question of superiority and inferiority? In the animal kingdom the male and female enjoy suffrage

[laughter], and in the vegetable kingdom the plants all enjoy equal suffrage [laughter and applause]. In the human kingdom, which claims to be the realm of brotherhood and solidarity, why should we raise this question?

The Social Plan.

The seventh teaching suggests a plan whereby all the individual members may enjoy the utmost comfort and welfare. The degrees of society must be preserved. The farmer will continue to till the soil, the artist pursue his art, the banker to finance the nation. An army has need of its general, captain, and private soldiers. The degrees varying with the pursuits are essential. But in this Bahai plan there is no class hatred. Each is to be protected and each individual member of the body politic is to live in the greatest comfort and happiness. Work is to be provided for all and there will be no needy ones to be seen in the streets.

The Parliament of Man.

The eighth principle declares that there must needs be established the parliament of man or court of last appeals for international questions. The members of this arbitral court of justice will be representatives of all the nations. In each nation the members must be ratified by the government and the king or ruler, and this international parliament will be under the protection of the world of humanity. In it all international difficulties will be settled.

Universal Education.

The ninth admonition is in regard to education. All the children must be educated so that there will not remain one single individual without an education. In cases of inability on the part of the parents through sickness, death, etc., the state must educate the child. In addition to this widespread education, each child must be taught a profession or trade so that each individual member of the body politic will be enabled to earn his own living and at the same time serve the community. Work done in the spirit of service is worship. From this universal system of education misunderstandings will be expelled from amongst the children of men.

Universal Language.

The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two,

the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations.

There are many other teachings*. I have given you but a few. Praise be to God! that day by day we are advancing and every day we see some new blessing descending. Let all of us render thanksgiving to our generous Lord that he may bless our eyes with sight and give unto our hearts understanding. May we become resuscitated with the breath of the Holy Spirit. May we be enabled to leave behind the world of matter in beholding the bounties of God. The divine table is spread, the heavenly illumination is all-encircling; eternal life is provided for all; divine food is prepared for all! Therefore let us practice the divine essence of love and love each other from our very hearts and souls so that the East and West shall embrace each other and realize that all are the sheep of God. God is the good shepherd—then will we gather under the tabernacle of His mercy!

Afterward in the library the guests were afforded the honor of meeting Abdul-Baha and one picturesque little group that lingered behind the rest pleased him mightily. There were five Egyptian students wearing the red fez, Abdul-Baha's suite standing in the background wearing the black fez—there was a German, a Californian and a Welshman, whose work lay in a Universal Brotherhood movement and on whose work Abdul-Baha pronounced a beautiful blessing.

Then changing his mood and laughing heartily he talked in Arabic to the students and, as befitting the occasion, he emphasized again the great necessity for a Universal language. He said that in the future many such groups would gather from the four corners of the earth for the purpose of mutual understanding.

*NOTE—On another occasion Abdul-Baha stated that "the eleventh principle of BAHÁ'ÓLLÁH is *The Power of the Holy Spirit, by which alone Spiritual Development is achieved.* No matter how the material world may progress, no matter how splendidly it may adorn itself, it can never be anything but a lifeless body unless the soul is within; for it is the soul that animates the body; deprived of the blessings of the Holy Spirit, the material body would be inert."—*The Editors.*

ADDRESS BY ABDUL-BAHA

AT CHURCH OF THE ASCENSION, FIFTH AVENUE AND TENTH STREET, NEW YORK CITY
REV. PERCY STICKNEY GRANT, RECTOR, APRIL 14, 1912.*

INTRODUCTION BY REV. DR. GRANT.

IT is to be our privilege this morning to listen to one who has come out of the East; a new and great herald of good-will. He comes with a plan of construction and reconstruction, and bears a message of peace and love to all mankind. Abdul-Baha is a Master of the things of the Spirit. Modern life to him is only a fabric. He is a man with a spirit of understanding and wisdom. He comes from that part of the world where men meditate; where contemplation was born. He teaches the fundamental unity of all religions,—a truth in which this congregation believes profoundly,—and we welcome here one who may help the material fervor of the Occident to gain a new peace by the infiltration of the harmonies of the Orient. This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity.

Some will ask, "What has he done to prove his sincerity?" An exile from his native land from the age of nine, a prisoner for forty years;—these are the badges of Abdul-Baha's sincerity. We are going to listen in the fashion of the East and listen to a great student.

ADDRESS BY ABDUL-BAHA.

In his scriptural reading this morning the revered Doctor quoted a verse from the Epistle of St. Paul to the Corinthians, "For now we see through a glass darkly, but then face to face."

In reality the Light of Truth has heretofore been seen through variegated glasses, but now we hope that the Splendors of Divinity shall be seen through the translucent mirrors of pure hearts and spirits. That Light of Truth is the Divine teaching, heavenly instructions, merciful principles and spiritual civilization. Since my arrival in this country I find that material civilization has progressed greatly. I find commercial progress in the utmost degree of expansion; arts, agriculture and all details of material civilization in the highest stage of perfection; but spiritual civilization has been left behind. Material civilization is like unto the glass, while spiritual civilization is the light in that glass. If the material and

spiritual civilization become united, then we will have the light and the glass together and the outcome will be perfect. For material civilization is like unto a beautiful body and spiritual civilization is like unto the spirit of life. If that great spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity.

His Holiness Jesus Christ came to teach the people of the world this heavenly civilization and not material civilization. He breathed the breath of the Divine Spirit into the body of the world and established an illumined civilization. Among the principles of Divine civilization He came to proclaim is the "Most Great Peace" of mankind. Among His principles of spiritual civilization is the oneness of the kingdom of humanity. Among the principles of heavenly civilization He brought is the virtue of the human world. Among the principles of celestial civilization He announced is the improvement and betterment of human morals.

Today the world of humanity is in need of international unity and conciliation. This great foundation needs a propelling power to spread these principles. It is self-evident that unity of the human world and the "Most Great Peace" cannot be accomplished through material means. It cannot be established through political power, for the political interests of nations are various and the policies of peoples are divergent and conflicting. It cannot be founded through racial or patriotic power, for these are human powers, selfish and weak. The very nature of racial differences and patriotic prejudices prevent the realization of this unity and agreement. Therefore it is established that the promotion of the oneness of the kingdom of humanity, which is the essence of the teachings of the Holy Manifestations of God, is impossible except through the Power Spiritual and breaths of the Holy Spirit. Other powers are too weak and are incapable of accomplishing this.

For man, two wings are necessary: One wing is the physical power and material civilization; the other is the spiritual power and divine civilization. With one wing only flight is impossible. Two wings are essential. Therefore no matter how much material civilization

*Compiled from the Persian Notes by Mirza Ahmad Sohab and Mr. Howard MacNutt.

advances it cannot attain to perfection except through uplift of the spiritual civilization.

All the Prophets have come to promote Divine bestowals, to found the spiritual civilization and teach the principles of morality. Therefore we must strive with all our powers so that spiritual influences may gain the victory. For material forces have attacked mankind. The world of humanity is submerged in a sea of materialism. The rays of the Sun of Reality are seen but dimly and darkly through opaque glasses. The penetrative power of the Divine Bounty is not fully manifest.

In Persia, among the various religions and sects there were intense differences. His Holiness BAHÁ'ÓLLAH appeared in that country and founded the spiritual civilization. He established affiliation among the various peoples, promoted the oneness of the human world, and unfurled the banner of the "Most Great Peace." He wrote special epistles covering these facts to all the great kings and rulers of nations. Sixty years ago He conveyed His Message to the leaders of the political world and to high dignitaries of the spiritual world. Therefore spiritual civilization is progressing in the Orient and oneness of humanity and peace among the nations is being accomplished step by step. Now I find a strong movement for Universal Peace emanating from America. It is my hope that this Standard of the oneness of the world of humanity may be upraised with the utmost solidity, so that the Orient and Occident may become perfectly reconciled with each other,—attain to the most complete inter-communication, the hearts of the East and West become united and attracted toward each other, real union become unveiled, the Light of Guidance shine, Divine effulgences be seen day by day,—so that the world of humanity may find complete rest, the eternal happiness of man become evident, and the hearts of the people of the world be as

mirrors in which the rays of the Sun of Reality may be reflected. Consequently it is my request that you should strive so that the Light of Reality may shine and the everlasting felicity of the world of man become apparent.

I will pray for you, so you may obtain this everlasting happiness. When I arrived in this city I was made very happy for I perceived in reality the people here have capacity for Divine bestowals and have worthiness for the civilization of Heaven. Therefore I will now pray that you may attain to all Merciful Bounties.

Prayer.

O Almighty! O God! O Thou Compassionate One! This servant of Thine has hastened to the regions of the West from the uttermost parts of the East that perchance these nostrils may be perfumed by the Fragrances of Thy Bestowals; that the Breeze of the Rose Garden of Guidance may blow over these cities; that the people may attain to the capacity of receiving Thy Favors; that the hearts may be rejoiced through Thy Glad Tidings; that the eyes may behold the Light of Reality; that the ears may hearken to the Call of the Kingdom. O Almighty! Illumine the hearts! O Kind God! Make the souls the envy of the rose-garden and the meadow! O Incomparable Beloved! Waft the Fragrance of Thy Bounty! Radiate the Lights of Compassion so that the hearts may be cleansed and purified and that they may take a share and portion from Thy Confirmations! Verily this congregation is seeking Thy Path, searching for Thy Mystery, beholding Thy Face and desiring to be characterized with Thine Attributes.

O Almighty! Confer Thou Infinite Bounties! Bestow Thy Inexhaustible Treasury so that these impotent ones may become powerful!

Verily Thou art the Kind! Thou art the Generous! Thou are the Omniscient, the Omnipotent!

BRIEF HISTORY OF THE BAHAI MOVEMENT

From *The Bahai Revelation* by Thornton Chase

THE BAB.

IN the City of Shiraz, Persia, on the evening of Jamali Awal 5th, 1260 A. H. (the 1260th year of Mohammedan reckoning from the Hejira), which was May 23rd, 1844, A. D., a young man, afterward known as The Bab, or Gate, began calling upon men to repent, to purify their lives and to prepare to meet—

"He whom God shall manifest," who was about to appear to fulfill the words of the prophets and to proclaim the Word of God. His mission was that of an Elias, a John the Baptist, proclaiming the coming of one mightier than him and calling upon men to prepare the way for that coming.

The place and time of that declaration corresponded exactly with the prophecies in Israelitish, Christian and Mohammedan scriptures and traditions. It was in the Persian Kingdom, which was the especial field of Daniel's prophecies; it arose out of Mohammedanism which power was distinctly foretold as to appear in that former great kingdom of Persia; it was in the Mohammedan year 1260, which corresponded to the "time, times and half a time" named to Daniel as the period "of these wonders" to the time of the end, which same period is referred to in several ways in the Revelation of St. John. It was exactly 1000 years from the disappearance of the Twelfth Iman, the "Iman Mahdi," who was to appear at the end of that time to usher in the second coming of Christ upon the earth.

The date of fulfilment was in accurate accord with many prophecies, and the accompanying "signs" answered so literally to numerous declarations in various scriptures that many men of intellect, as well as those who were learned only in heart knowledge, believed in the Bab. His doctrine spread rapidly through Persia and inspired such spiritual zeal that it aroused the antagonism of the orthodox Ulamas and Doctors of religious law. Great oppression was incited by them, which finally drove the Babis to fight in self defense of their property and lives. The history of trials and sufferings, battles and martyrdoms, endurance and joy for their faith and love of Truth is authentic and scarcely paralleled in all the world.

One who witnessed such martyrdoms wrote: "How many children have become fatherless! How many fathers have become childless! How many mothers have not dared, through fear and dread, to mourn over their slaughtered children! Many were the servants (of God) who at eve were in wealth and opulence and at dawn were beheld in the extreme of poverty and abasement! There is no ground but hath been dyed with their blood and no air whereunto their groanings have not arisen! And, during these few years, the arrows of affliction have rained down without intermission from the clouds of fate.

"Yet, notwithstanding all these visitations and afflictions, the fire of divine love is in such

fashion kindled in their hearts that, were they all to be hewn in pieces, they would not forswear the love of the Beloved of all the dwellers upon earth; nay, rather with their whole souls do they yearn and hope for what may befall them in the way of God."

A European witness (Mr. Ussher) said: "It was enough to be suspected of Babiism to be at once put to death. No time was lost between apprehension and execution. Death was the only punishment known; the headless bodies lay in the streets for days, the terrified relatives fearing to give them burial, and the dogs fought and growled over the corpses in the deserted thoroughfares."

For six years the Bab taught and wrote his instructions, known as the Beyan (Revelation), most of the time in prison, often "questioned" by the Ulamas, beaten and bastinadoed, and finally he was martyred in 1850, at the age of 30, in the public square of Tabriz.

An eye witness, not a believer, writes of him at that time: "The Bab kept perfectly silent. His pale and beautiful face surrounded by a black beard, his white and delicate hands, his figure and distinguished manner, everything in his person and in his dress aroused the sympathy and compassion of the spectators." "He had characteristics truly great and noble, and was a man of firm and settled convictions. His moral character was high, and he aimed in his teaching to bring all his countrymen into a community, united by intellectual and moral ties."

Prof. Ross, of University College, London, wrote: "His wonderful life needs no comment. If ever a life spoke for itself, it is the Bab's with its simplicity, integrity and unswerving devotion to the Truth that was born in him." "He felt the Truth in him, and in the proclamation of that Truth, he moved neither hand nor foot to spare himself, but unflinchingly submitted to all manner of injustice and persecution, and finally, to an ignominious death." "His influence penetrated deeper than their curiosity and their minds; it reached their hearts and inspired them with a spirit of self sacrifice, renunciation and devotion as remarkable and as admirable as his own."

BAHA'O'LLAH.

In 1852-3, nine years after the first declaration of the Bab, BAHA'O'LLAH, then 35 years of age, a native of the City of Noor (Light) in Persia and an exile to Baghdad in Arabia, began teaching and expounding religious doc-

trines in such a way that it attracted the hearts of many listeners, especially the Babis, and caused bitter opposition from others. As contention grew, he quietly left Baghdad and for two years remained alone in seclusion in the

mountains of Sarkalu, his whereabouts unknown to all. When he returned to Baghdad the teaching was renewed and in 1863 A. D., nineteen years after the Bab's proclamation, he openly declared his mission as "He whom God shall manifest," for twelve successive days in the Rizwan or garden of the city.

At that time he and his followers, now known as Bahais, were removed to Constantinople and soon after to Adrianople, where they remained until 1868 A. D., when, under pressure from enemies, they were transported to the political prison of Acca in Syria. Acca is about twenty miles from Nazareth, the home of Jesus, and nine miles from Mt. Carmel, the scene of many scriptural events. Thus was the Bahai Manifestation driven by its enemies into the Holy Land, God's Land of Promise. "God moves in a mysterious way his wonders to perform!"

The purpose of this imprisonment was to exterminate the movement, as it was supposed to be already extinguished in Persia by the killing of all who were known to be affiliated with it. Acca was famous for its deadly malarial conditions and prisoners there were usually short lived. It was said that a bird attempting to fly over Acca would drop dead. All but a scattered and unknown few of the former Babis in Persia had been martyred. There were seventy men, women and children with BAHĀ'O'LLĀH in that exile, and so secretly were they removed to Acca, so close was the imprisonment there that, for a long time, none of the "friends" in Persia or elsewhere knew what had become of them.

BAHĀ'O'LLĀH was confined alone in the highest room in the prison tower and all of the others were herded together like cattle in a large room in the barracks below. They were allowed no communication with persons outside; they were subjected to extreme hunger, vile food and water, mud, filth and disease; typhoid fever and dysentery broke out among them and all but five were ill. Even some of their guards were sick. One man only was left to care for them all; that man was Abbas Effendi, the son of BAHĀ'O'LLĀH, now known as Abdul-Baha, the Servant of the Glory of God. In spite of the horror, disease, oppression and suffering, these people lived to be released from close imprisonment after a long period, and eventually they were allowed the freedom of the Valley of Acca, reaching from Acca to Haifa, nine miles away.

It was during this time of strictest confinement, when each loaf of bread was cut open

by the guards to see that it contained no communication, that the long epistles, "Letters to the Kings," were sent from that prison tower to the monarchs of the earth, including the Pope at Rome, Queen Victoria, Napoleon III, and the President of the United States, calling upon them to recognize BAHĀ'O'LLĀH as the Messenger of God. It was then, when the Cause seemed to human sight to be extinct and buried beyond possibility of resurrection, that the most triumphant pæans of victory were penned by the exiled captive in his silent chamber in the prison tower of Acca. He proclaimed the triumph of the Spirit of God over the whole earth as an accomplished fact, the utter defeat and rout of the hosts of darkness and the victory of the Glory of God (BAHĀ'O'LLĀH), the Word of God, over the hearts of men throughout the world. Today, millions of happy souls are rejoicing in that Word, devoting their lives to that Cause and proving that the Word was divine and from the Almighty God, and that the imprisoned man, who suffered that the Word might come to its new birth and maturity among men, was indeed the Manifestation of the Will of God.

For forty years BAHĀ'O'LLĀH taught and wrote, all of that time an exile and much of it in what he called—"the greatest prison." His works are voluminous and all are filled with instructions of exalted wisdom for both the spiritual and material evolution of man. They parallel the divine teachings of all past ages, illumining and showing them forth in wonderful clearness and new beauty. They meet the needs of the spiritually hungry in every religion and clime; they penetrate the hearts and thrill the souls with divine aspiration and light; they melt away all separateness in the fires of love and bring believers from every part of the world into a perfect unity.

Prof. Edward G. Browne, Lecturer in Persian to the University of Cambridge, England, who visited BAHĀ'O'LLĀH in 1890, said: "The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and face implied an age which the jet black hair and beard, flowing down in indistinguishable luxuriance almost to the waist, seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

ABDUL-BAHA ABBAS.

Before his departure in May, 1892, BAHÁ' O'LLAH appointed his son Abbas Effendi, Abdul-Baha, to be the "Center of the Covenant" of Light, Love and Peace which he had founded in the Name of God. He commanded all to turn their faces to Abdul-Baha for understanding, thus making him the authorized Interpreter of his writings. The only claim that Abdul-Baha makes for himself is this authority of interpretation and that he is Abdul-Baha—the Servant of God in this Revelation.

Abdul-Baha Abbas was born in Teheran, Persia, on the evening of May 23rd, 1844, A. D., at the very hour while the Bab was uttering in Shiraz his declaration of the fullness of the times and the coming of the Great Revealer. He was not of the family of the Bab, and the Bab could not have known his birth by any material means. At nine years of age he accompanied his father in the journey of exile to Baghdad, and from that time he shared every hardship, suffering and imprisonment, ever manifesting such remarkable wisdom, influence, helpfulness and endurance that he was always called "The Master." He proved his mastership in every emergency, whether of contention, oppression and persecution, or in severest trials and sufferings. Prof. Browne says of his meeting the "Master" in April, 1890:

"One more eloquent of speech, more ready of argument, more apt of illustration, more intimately acquainted with the sacred books of the Jews, the Christians and the Mohammedans, could, I should think, scarcely be found even amongst the eloquent, ready and subtle race to which he belongs. These qualities, combined with a bearing at once majestic and genial, made me cease to wonder at the influence and esteem which he enjoyed even beyond the circle of his father's followers. About the greatness of this man and his power no one who had seen him could entertain a doubt."

The Declaration of the Bab and the birth of Abbas Effendi in different parts of the kingdom of Persia simultaneously on May 23rd, 1844, were the Forewords of the coming Revelation, the establishment of the "new heaven," the Spiritual Kingdom of God upon earth, and

the unity of mankind in the universal knowledge of One God and in the peace of obedience to his declared Will.

The declaration of telegraphic success, in the words, "What hath God wrought!"—flashing out in America on the morning of May 24th, 1844, was the material response and foreword of the "new earth" to be created for the physical welfare of man in the millennial age about to appear. The spiritual proclamation came from the East; the material answered from the West.

That material prophecy has been followed by such a wealth of revealing of the hidden powers and gifts of nature that man is overwhelmed and amazed, and has as yet comprehended but a small portion of the values already discovered, while he perceives a host of new wonders pressing upon him. Mr. Thomas A. Edison says: "Scientific discoveries are coming so thick and fast, there are so many of us working like beavers at them, that it is appalling merely to think about possibilities in the future. Everything, anything is possible; the world is a vast storehouse of undiscovered energy."

The spiritual Forewords were followed by such a spiritual resurrection and devotion as the world has not witnessed before, tens of thousands of saints gladly, joyfully suffering every indignity, loss, cruelty, and finally martyrdom for their pure faith in the Word of God and their love for Him. Then came the Great Revelation, BAHÁ' O'LLAH, the Glory of God, opening the books of the past, renewing the Word of God, calling all mankind to the table of the Lord descending from the heaven, and laying the foundations for the ascent of humanity into a glorious manhood of Godly knowledge, salvation and life.

And now the Son and Servant, Abdul-Baha, is spreading that divine Word to the farthest corners of the earth, and the advancing ones, the fearless lovers of Truth, those who long for nearness to God and obedience to his Will, are gathering to that Standard of Peace and Love from every religion, land and race. "Glory be upon the people of Glory!"

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the STAR OF THE WEST; (2) New Year's [Naw-rooz] Greeting; (3) concerning the fourth year of the STAR OF THE WEST; (4) talk by Abdul-Baha, "The Promised One of All Na-

tions and Religions"; (5) conclusion of the life story of Janabe Badie, the Martyr; (6) talk by Abdul-Baha, "Causes of the People being veiled from the Manifestations of God"; (7) Glad-tidings from Paris.

The Editors.

THE BAHAI (GLORIOUS) MESSAGE

BY MIRZA ASSAD'U'LLAH

*God is the One who inspireth the hearts of His servants with that which he willeth!
In the Name of our Lord, BAHÁ'O'LLAH!*

HE IS GOD!

I TESTIFY with my being and identity that verily He is God! There is no God but Him! He hath ever been God, and will be forever more the One, the Self-subsistent, the Eternal!

And I testify that verily the Blessed Perfection, His Holiness, BAHÁ'O'LLAH, is no other than the Most Great Manifestation—magnified is His Grandeur and Glory!—who was promised in all the Holy Scriptures, and that the most great Mystery of God, THE BRANCH extended from the Ancient Root, who hath decorated his head with the crown of *Servituda* and named himself *Abdul-Baha* (the Servant of Baha), is the Successor of the Blessed Perfection, the Center of His Covenant, and the Aim of His Testament.

And I testify that the hands of the Cause of God, bearers of His Ordinances to the servants and preachers of His Manifestation in the countries, are the saints of God and His chosen ones. By them the standard of the Cause of God is raised and His Signs are promulgated among the creatures. They are the lamps of God for all in the heaven and upon earth. Upon them be the Glory of God, His Praise and His Mercy!

O ye, our brothers, who believe in God and in the Books of all His religions! Know that all of us are unanimously believing in the Ancient Entity, the Eternal God; that He is the Creator of all things; that, verily, He hath ever been and will continue to be forever.

We also believe that the Prophets and the Manifestations of God were all bearers of the Message of God, and that the Holy Scriptures are His books. Accordingly, our belief and religion is that all the Prophets are of necessity as one light, one reality and as the rays of one sun, even though they may appear to be different each from the other and each as a different person talking in a different tongue. Therefore, all their laws and books must needs be as One Law and One Book, even though some of the ordinances be, in form, contradictory to others; because all of them have spoken on the part of God, the One, the Unit, and all the Ordinances and Laws are also revealed on His part. This assertion is in no need of further rational proof.

Now we submit that there are in the Holy Scriptures references concerning the Most Great Manifestation, and other predictions and signs regarding the "end of the days." These prophecies are recorded in various texts, both chronological and symbolical. All the nations have awaited the appearance of such signs, and the coming Manifestation of their Promised One, with earnest expectation. Yet, to the present day, the Sun of their hopes has not appeared to them from the horizon of their expectation.

As to the honorable and faithful Bahais, they believe that, verily, the promises and prophecies given in the Holy Scriptures have become fulfilled during the nineteenth century after Christ by the appearance of the Prince of the Universe—the Most Great BAHÁ'O'LLAH, exalted is His Glory! This claim, held by them, is the best tidings to the expectant ones and a great joy to the seekers. But only those can approve it who are endowed with a pure heart and fortified with the confirmation of God, and who hearken with sincerity to perfect proofs, to decisive and satisfactory arguments.

The Bahai people is ready with all power and strength to prove its claim and to unfold the truth of its religion, not through material force, but by spiritual power; not through the strength of this world, but by that of the Kingdom. The Bahais wage war with all the armies of the nations of the world, not with swords and weapons, but through the power of Utterance and the unfoldment of the mysteries and meanings of the Divine Words. They subdue the cities of hearts, not with assaults of armies of men, but rather by indisputable proofs, by love, compassion and affection. Their sword is the Word of God; their hosts the divine Inspira-

THE BAHAI (GLORIOUS) MESSAGE

tion; their ranks, submissiveness, humbleness, meekness, unselfishness and pure servitude in the presence of every soul, of whatsoever religious nation and toward every being in existence.

Their religion is to serve the people in the world; their principle is obedience to government; their teaching is summoning people unto God, the True One; their rewards and recompense come only from God; they freely offer to people the Bread of Life and freely give them the Water of Life. Let him who hungers and thirsts partake freely of their Table. Verily the doors of heaven are opened by the keys of the Knowledge of His Holiness, BAHĀ'O'LLĀH, the paradise of Enlightenment is decorated, the rivers of Inner Significances are flowing, the birds of Sacred Mysteries are soaring around, and the Spiritual Foods are prepared.

Blessed are they who do eat! Blessed are they who drink!

THE NEW NAME: BAHĀ'O'LLĀH

*"Take heed that no man deceive you. For many shall come in MY NAME, saying, I am CHRIST; and shall deceive many. * * * And many false prophets shall rise and shall deceive many. * * * Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; in so much that if it were possible, they shall deceive the very elect."*
—Twenty-fourth chapter St. Matthew.

*"Behold I come quickly. * * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME. * * * He that hath an ear, let him hear what the Spirit saith unto the churches."*—Revelation III:11-13.

"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"—Words of BAHĀ'O'LLĀH, from the Lawh-el-Akdas.

A WORD TO THE READER:

Many sincere Christians, when hearing of the Bahai Revelation, classify its Founders with the false prophets above referred to by Jesus; some hesitate to investigate its claims through fear of being deceived, while others are disturbed when hearing new Names.

To such souls, we say that these very objections in reality confirm the truth of the claim of the Bahai Revelation: that it is the fulfillment of the promises of the "second coming" with a new Name.

To explain: The Spirit (Christ) was careful to state that many would arise in His Name—i. e., in or with the Name, "Christ" (which came to pass during the nineteenth century), but in the book of Revelation, as a further protection, He (the Spirit) was also careful to state: *"Behold I come quickly.*

** * * Him that overcometh will I make a pillar in the temple of my God * * * and I will write upon him MY NEW NAME."*

The following article, "Lawh-el-Akdas, the Holy Tablet"—which is BAHĀ'O'LLĀH's Declaration to the Christian world—is addressed especially to those "whom the covering of The Names hath not kept from God." He asks: *"O Concourse of the Son (Christians)! Are ye hidden from Myself because of MY NAME?"*

As this is but one of many points of the twenty-fourth chapter of St. Matthew referred to in this remarkable Tablet, we would suggest the perusal of the chapter before reading the Tablet.

We would further suggest to the seeker for knowledge the reading of the "Book of Ighan," revealed by BAHĀ'O'LLĀH—a work of about 200 pages—wherein nearly fifty pages (18 to 67) are devoted to the interpretation of three verses of this same twenty-fourth chapter of St. Matthew.—*The Editors.*

LAWH-EL-AKDAS—The Holy Tablet

[BAHA'O'LLAH'S Declaration to the Christians]

[This is the Tablet of Akdas, revealed from the Holy Kingdom to the one who hath approached the Kibla of the world Who hath come from the Heaven of Pre-Existence with His Most Great Glory]:

IN the Name of the Lord, The Lord of Great Glory! This is a Book from before Us to the one whom the covering of The Names hath not kept from GOD the Creator of the earth and heaven, whereby his eyes may be enlightened in the Days of his Lord, The Protector, The Self-Subsistent!

Say: O Concourse of the Son (Christians)! Are ye hidden from Myself because of My Name? What maketh ye to doubt? Ye have called for your Lord the Self-Dependent, night and day and when He hath come from the Heaven of Pre-Existence, in His Greatest Glory, ye have not approached Him, and were of the heedless. Then consider those who turned away from the Spirit (Christ) when He came to them with manifest power. How many of the Pharisees were abiding in the Temples in His Name, and were entreating because of His separation! But when the Gate of Union was opened and the Light shone forth from the Day-Spring of Beauty, they disbelieved in GOD, The Exalted and The Great, and did not attain to His Visitation, after having been promised thereunto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Day-Spring of Favor except those who were of no account among the people, but in whose names all the lords of evident honor boast at the present day. Remember, the most learned Doctors of His country in His age condemned Him to be killed, whilst one who was a catcher of fishes believed in Him. Be astonished thereat and be of those who remember! Likewise look at this time. How many monks were abiding in churches and were calling for the Spirit, and when He came in truth, they approached Him not and were of those who are afar! Blessed is whosoever abandoned them and approached the Aim of all that is in the heavens and earth. They read the Gospel and confess not in The Glorious Lord, after coming in His Holy, Mighty and Beautiful Kingdom. Say: Verily We have come unto you and have endured the abominations of the world because of your salvation. Do ye flee from Him who hath redeemed His Soul for your lives? Fear GOD, O Concourse of the Spirit, and follow not all learned men who are afar. Do ye suppose that He hath desired His soul after being at every instant under the swords of the enemy? or that He desired the world after being imprisoned in the most ruined of cities? Then judge thereupon and follow not the oppressors. Open the doors of your minds; verily the Spirit standeth behind them. What maketh ye to keep afar from Him who hath desired to bring ye nigh to the Shining Abode? Say: Verily We have opened unto you the Gates of the Kingdom; are ye closing the door of your houses before My Face? Verily this is naught but a great error. Say: Verily He hath come from Heaven as He came from it the first time; beware lest ye contradict that which He saith, as the nations before you contradicted that which He said. Thus do I make known to you the truth, if you are of those who know.

Surely the River Jordan hath joined with the Great Sea; the Son in the holy valley calleth "*Labeick*," "I am ready, O my God, I am ready"; and the Mount circles around the House and the Tree calleth, "Surely the Desired One hath come in His Exalted Glory." Say: Surely THE FATHER hath come and hath fulfilled that whereunto you were promised in the Kingdom of GOD. This is the Word the Son veiled when He said to those around Him that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the Horizon of The Will. Beware O Concourse of the Son, cast it not behind ye, but hold thereunto! It is better for ye than all that which is before ye. Verily He is near to the charitable.

Surely the hour hath passed, the knowledge of which We had veiled from all that is in

LAWH-EL-AKDAS—The Holy Tablet

the earth, and from the Angels of the Presence. Say: Verily He beareth witness to Me and I bear witness to Him; verily He desired naught but My Person, whereunto bear witness all those just ones who know. Verily We are inviting to God the Lord of the Names, in the midst of afflictions. Say: Continue in that which is promised unto you in the Books of God, and walk not in the path of the ignorant.

Surely My Body is imprisoned for the salvation of your souls; then draw nigh to The Face, and follow not all the obstinate proud ones. Verily He hath accepted the greatest abasement for your honor, and ye are diverting yourselves in the valley of heedlessness. Verily He is in the most ruined of houses for your sakes, and ye are sitting in palaces.

Say: Have ye not heard the sound of the voice of the Crier who is crying in the wilderness of the Beyan, proclaiming to you your Merciful Lord? Know that surely He hath come in the Truth, in the shadow of demonstration, with proof and argument, and the Unitarians are beholding the Kingdom before their faces. Blessed is he who approacheth Him, and woe to all deniers and doubters.

Say unto the Priest that the Chief hath surely come. Then emerge from behind the veil, in the Name of thy Lord, and proclaim to the people this Greatest and Exalted Manifestation. Verily the Spirit of Truth hath come to guide you into all Truth. Verily He speaketh not unto you from Himself, nay rather from before the All-Knowing and Wise. Say: He is the One whom the Son hath glorified and hath upraised His Command. Abandon that which is before you, O people of the earth, and take that which is commanded you from before the Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet Call which hath arisen from the direction of Sinai the abode of your Most Glorious (ABHA) Lord. Verily He attracts you unto a station wherein you will behold the Lights of the Face, which hath shone forth from this brilliant Horizon.

Say: O Concourse of Priests, leave the bells, then come out from the Churches. In this Day it behooveth you to proclaim in this Greatest Name among the nations. Do you choose to be silent whilst all trees and stones are calling out with the loudest voice "Surely the Lord hath come, the Possessor of Great Glory"? Blessed is he who hasteneth unto Him. Verily he is of those whose names will be established for ever and whom the Supreme Concourse will remember. The Command is appointed from before the Spirit in this wonderful Tablet.

He who inviteth the people in My Name, he is of Me, and from him will appear that which will be beyond the power of all that is in the earth. Then follow the Path of the Lord, and follow not the heedless. Blessed is the sleeper who will awaken by these Powers and will stand up among the dead, directing himself in the Path of the Lord; verily he is of the essence of the creatures before the True One, and verily he is of those who have attained.

Say: Verily He hath surely shone forth from the direction of the Orient, and His Signs have appeared in the Occident. Think thereupon O people, and be not like unto those who neglected The Remembrancer when He came unto them from before The Mighty, The Laudable. Awake by the Breezes of God! Verily they have blown in the world. Blessing to whosoever hath found their fragrance and is of the assured.

Say: O Concourse of Bishops! Ye are the stars of the heaven of My Knowledge. My Favor liketh it not that ye fall down upon the face of the earth, but My Equity saith, this is that which is appointed by the Son, and whatsoever hath issued from His Pure, Faithful and True Mouth shall not change. Verily the bell is ringing in My Name and is mourning for My Soul, but the Spirit is in manifest gladness.

Say: The Body of The Beloved is yearning after the Cross, and His Head desireth the spear in the Path of the Merciful. Verily the assault of the oppressors keepeth Him not from that which He desireth. Surely We have abandoned all things to the Meeting

[Continued on page nineteen]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. IV

Chicago (March 21, 1913) Baha

No. 1

ALLAH'O'ABHA!

“TEACH THE CAUSE! CONVEY THE MESSAGE!* AWAKEN SOULS!”

Words of Abdul-Baha uttered in England, January 16, 1913

THE Cause has become very great. Many souls are entering it—souls with different mentalities and degrees of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thought and theories attack the Cause from every side. Now consider to what extent the believers in God must become firm and soul-sacrificing. Every one of the friends must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and Divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHÁ'O'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any

other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

It is now six months that Seyed Assad-ullah has implored that I write a few lines to my sister and my daughters. I have not done this because I find I must teach. I enter all meetings, all churches, so that the Cause may be spread. When the MOST IMPORTANT work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls! Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron, and other building materials! Now is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

*NOTE—In compliance with Abdul-Baha's wish as expressed in this article, we have compiled this issue of the STAR OF THE WEST to assist those who desire to “convey the Message and awaken souls.”—The Editors.

THE MASHRAK-EL-AZKAR* IN AMERICA: ANNOUNCEMENTS

IT is with pleasure that the Executive Committee of the Bahai Temple Unity announces that the \$3,000 and interest due March 1, has been paid. We appreciate and thank the friends for their hearty co-operation and support.

We are also pleased to advise you that there was a surplus of \$412.62 in the treasury for the use of the trustees towards paying for the coming taxes this spring. We shall need, however, about \$300 additional to fully meet

The Executive Committee can proceed with its work only in proportion to the funds on hand. We are striving to accomplish a great deal in the way of improvement, but our first duty and instruction from Abdul-Baha is to clear the land of debt; then we can give more consideration to the buildings which shall be erected thereon. We realize the sacrifice many have made during the past year, but we must not allow ourselves to lapse into inactivity, but rather show forth greater



Abdul-Baha addressing delegates and friends to the Bahai Convention in Chicago, 1912.
Scene inside tent erected on Mashrak-el-Azkar site.

the total amount of taxes and assessments due. Our next payment upon the Lake Shore tract is due September 1, 1913, and we hope that all the friends will bear this in mind and continue their endeavors in raising funds, so that this payment may be promptly met.

We appreciate very greatly the hearty response that has been given to all past calls for funds and with your continued co-operation we shall soon clear the whole indebtedness of the Lake Shore tract, as we have previously managed to clear the debt upon the main tract.

*NOTE—The Mashrak-el-Azkar—literally the Dawning-place of Praises—is an edifice where people of different nationalities, races, colors, faiths, sects, denominations shall meet under one dome and adore the One God in the same spirit of Truth. The first to be erected in the Western world will be upon a tract of land comprising

zeal and energy since Abdul-Baha has left our shores, and should he return to America in the near future we should strive to have enough work done upon the main building that he may lay its cornerstone. This will call for combined energy of the friends.

ANNOUNCEMENT OF CONVENTION

To the Bahai Assemblies of America, Greeting:

In accordance with provision of Article 6 of the Constitution of Bahai Temple Unity, the Executive Board of the Unity announces that the Annual Convention of the Unity will be

about five acres near Chicago, which has been paid for with contributions sent from nearly every country on the globe by people formerly adherents of the seven great religions. It will be an outward expression of the new Consciousness, proving the Century of Light has arrived.—*The Editors.*

held in the city of New York from April 26 to April 29, 1913.

• The New York Assembly most cordially invites the delegates and visiting friends to report at Hotel St. Andrews, corner Broadway and 72d street, on Saturday, April 26, 1913, where they will be met by the Reception Committee, who will confer with all delegates and friends on arrangements.

The first business session of the convention will be held at 10 a. m. Monday, April 28, in accordance with Article 4 of the Constitution.

All Assemblies or Centers which have not received a copy of the call sent out by the Secretary, should they feel able to send delegates, will kindly elect the same and send his or her name to the Secretary of this Board, Mr. Bernard M. Jacobsen, 5338 Kenmore avenue, Chicago, Ill., on or before the 12th day of April, 1913, so their names may be forwarded with all others received to the Reception Committee in New York.

The friends will notice that the place of

convention has been changed this year. At a meeting of the Executive Board held February 8 and 9, 1913, the question of movable conventions was taken up and after consultation it was the unanimous opinion of all present that it would serve the best interests of the Unity if conventions were held in other cities. A resolution was passed and a cablegram forwarded to Abdul-Baha, asking his guidance in the matter. His answer was "Hold conventions in other cities." We, in accordance therewith, have arranged to hold the convention this year in the city of New York after consultation with the New York Assembly and, therefore, urge all Assemblies to send a delegate in order that as large a representation as possible may be gathered together for this event.

Yours in service,

EXECUTIVE COMMITTEE OF
BAHAI TEMPLE UNITY.

Bernard M. Jacobsen, Secretary.

"CRUMBS" FROM THE TABLE OF ABDUL-BAHA

From notes by Mr. Howard MacNutt

ONE of the Bahai Friends said to Abdul-Baha, "What we expected in connection with your visit to America has not happened and what we did not expect to happen has indeed come to pass. We expected an attitude of hostility toward you by the clergy and theologians. Instead of this they have welcomed you in the spirit of fairness and sincerity. We did not expect the churches and religious societies would open their doors, but they have done so and most of your important public addresses have been delivered from pulpits of various denominations."

Abdul-Baha replied, "According to the record of three Gospels, His Holiness Jesus Christ went into the Temple of Jerusalem, rebuked the Jews for the degeneracy of their worship into materialistic forms and delivered the Message of Divine Glad-tidings. For nineteen hundred years this has been pointed out by Christians as a most wonderful event,—that His Holiness without opposition from the Jews was permitted to enter their most sacred place of worship and proclaim the Word of God. Consider what has happened in this century. During the past year we have been welcomed in churches and pulpits of Europe and America by different denominations,—upraising the Divine Standard of Unity, summoning man-

kind to the Glad Tidings of the Most Great Peace, proclaiming the Reality of the Kingdom of ABHA. And this has been accomplished not only without opposition but by invitation, and in a spirit of the utmost love and fragrance. Consider therefore the wonderful influence and importance of this in the future."

"In my talks with the reverend doctors of religion and men of the peace societies I have spoken the Glad-tidings of BAHÁ'O'LLAH, but always according to their varying need and capacity. As capacities differ, the purpose must be to satisfy the degree of hunger, destroy all possible antagonism and establish a point of agreement. We cannot induce men to lay down their arms by fighting with them. War intensifies the spirit of strife. War begets war. We are peacemakers, not destroyers of peace. Therefore Abdul-Baha finds the note of harmony which vibrates in every human heart. This is our subtle basis. Build upon it. Follow no other method. Talk about things upon which we agree and say nothing about things upon which we differ. We must disorganize humanism in order to construct a spiritual edifice in the world of humanity. This edifice is heavenly but its foundations are planted in the unity of human hearts."

LAWH-EL-AKDAS—The Holy Tablet.

[Continued from page fifteen]

of thy Lord the Possessor of Names. Blessed are those who draw nigh to God the Lord of the Day of Judgment.

O Concourse of Monks! If ye follow Me I will appoint ye heirs of My Kingdom, and if ye disobey Me, in My forbearance I will endure it patiently: verily I am the For-giver and the Merciful.

O land of Syria! Where is thy righteousness? Surely thou hast attained the honor of the Feet of thy Lord. Have ye discovered the fragrance of Union, or are ye of the heedless? Bethlehem is even now stirred by the Breeze of God. I hear its call, saying "O generous Lord, where is Thy Great Glory established? The Breaths of Thy Union have already quickened me after being melted because of my separation. Praise be unto Thee for Thou hast uncovered the veilings and hast come with power in manifest glory." We called unto it from behind the Canopy of Majesty and Greatness: "O Bethlehem! This Light hath already appeared from the Orient and hath journeyed toward the Occident until it came unto thee in its latter days. Then tell Me: do the children know THE FATHER and confess Him, or do they contradict Him as the people contradicted Him before?" Thereupon its cry arose and said "Thou are the Knowing, the All-Informed."

Verily We testify that all things bear witness to Us, whereof some know and bear witness, but the majority bear witness and know not. Mount Sinai already shakes with the shock of Meeting, and hath raised its sweet call to the remembrance of its Lord the *АВНА* (the Most Glorious) and saith: 'O my Lord, I perceive the fragrance of Thy Garment as Thou hast approached with Signs and hast honored these countries by Thy Feet. Blessing be unto Thy people if they know Thee and discover Thy Fragrance, and woe unto those who sleep!

Blessing be unto thee, O thou who hast approached the Face, for thou hast torn off the coverings, broken the idols and known thy Pre-Existent Lord. Surely the people of the Koran have stood against Us without any proof or argument, and have tortured Us at every instant with a new torment, supposing verily that calamities will prevent Us from that which We have desired; but what they suppose is false. Verily thy Lord is Powerful in that which He desireth.

I passed not by any tree, except My mind addressed it: "Would that thou wert cut down in My Name and that My Body were crucified upon thee." This is that which We have revealed in the Book of the King (Shah of Persia), that it may be a remembrance of Me to the people of religions. Verily thy Lord is the Knowing, the Wise.

Verily grieve thou not for all they have committed. Verily they are dead and not living; leave them to the dead and turn thy face to the Reviver of all creatures. Beware lest thou art grieved by the sayings of those who have neglected. Be steadfast in the Cause and teach the people with great wisdom. In such wise commandeth thee the Lord of the earth and heaven. Verily He is the Mighty and the Generous.

God shall soon exalt thy remembrance and will establish whatsoever thou hast spoken in His Love with the Supreme Pen. Verily He is an Assister to the charitable.

Remember from My Part he who is named Murad, and say: "Blessing be unto thee, O Murad, who hath cast away thy desire and seized the Desire of all the creatures."

Say: Blessed is the sleeper who is awakened by My Breezes. Blessed is the dead who is quickened by My Breaths. Blessed is the eye that is enlightened by My Beauty. Blessed is the seeker who sought the tent of My Majesty and My Greatness. Blessed is the affrighted one who took refuge under the shadow of My Domes. Blessed is the thirsty one who hastened to the Salsabil of My Favor. Blessed is the hungry one who hastened away from desire because of My Passion, and was present at the Table that descended from the Heaven of My Grace for My elect. Blessed is the lowly one who held to the Rope of My Might, and the poor who took shelter under the shade of the

LAWH-EL-AKDAS—The Holy Tablet

Canopy of My Wealth. Blessed is the ignorant one who desired the Kawther of My Knowledge, and the heedless one who held to the Rope of My Remembrance. Blessed is the spirit who was stirred by My Breath and entered My Kingdom. Blessed is the soul whom the fragrance of My Union shook and attracted to the Day-Spring of My Command. Blessed is the ear which heard, the tongue which witnessed and the eye which beheld and knew the Soul of the Lord, the Possessor of Glory and Dominion, and the Lord of Majesty and Might. Blessed are those who have attained. Blessed is whosoever is illumined by the Sun of My Word. Blessed is whosoever adorned his head with the Wreath of My Love. Blessed is he who heard My grief and rose up for My assistance among My people. Blessed is he who redeemed himself in My Path and suffered tribulations for My Name. Blessed is he who was assured in My Word and stood up among the dead for My Remembrance. Blessed is he who was attracted by My Melodies and rent the coverings by My Power. Blessed is he who performed My Covenant and was not prevented by the world from entering the Court of My Holiness. Blessed is he who cut himself from all other than Me, soared in the ether of My Love, entered My Kingdom, perceived the Dominions of My Might, drank the Kawther of My Favor and the Salsabil of My Grace, and was informed of My Command and of whatsoever was hidden in the Treasuries of My Words, and shone forth from the Horizon of Inner Significance in My Commemoration and My Praise. Verily he is of Mine. May My Mercy, Grace, Favor and Glory be unto him!

TABLET FROM ABDUL-BAHA

To the Believers of God and the Maid-servants of the Merciful throughout the World

[Revealed several years ago]

Upon them be BAHĀ'ŪLLĀH EL-ABĪH!

HE IS GOD!

O YE spiritual friends of Abdul-Baha!
 "Perfume Thou the East! Illumine
 Thou the West! Bestow Thou light
 to the North! Grant Thou life to the South!"

This verse hath been revealed from the lips of the *Center of the Covenant* one year after the departure of BAHĀ'ŪLLĀH. But the Nakazeen (not understanding its spiritual purport) wondered and derided. Praise be to God! that now its signs have become manifest, its powers evident, and its proof plain. Thanks be unto Him! that the East and the West are stirred into cheerfulness, and through the Holy Fragrances all directions are perfumed.

The Blessed Perfection, in a clear text, hath promised us in the Book: "Verily I behold you from the horizon of ABĪH and will make victorious whomsoever will arise in the service of my Cause with the hosts of the Supreme Concourse and the cohorts of the favored angels." Praise be to God! that this victory and confirmation became visible and manifest and hath shone forth from the horizon of the world like unto the sun.

Therefore, O ye friends of God! Show ye

forth an earnest endeavor and display ye a resolute effort, so that ye may become assisted in the adoration of the Ancient Beauty and the Manifest Light; to be the cause of spreading the light of the Sun of Truth; to infuse into the dead, antiquated body of the world a new spirit; to cast in the fields of the hearts pure seeds; to arise in the service of the Cause; to speak with eloquent tongues; to become candles of guidance in the assemblage of the world; to become shining stars in the horizon of the existent being; to become merciful birds in the rose garden of oneness; to sing the melodies of realities and significances; to spend every breath of your existence in the service of this conspicuous light; so that in the end ye may be freed from loss and failure and attain to the inexhaustible treasury of the Kingdom. For the life of man is wholly subject to danger and impermanency. A person cannot put his assurance even in one moment's continuity. Notwithstanding this, the nations of the world, deceived by the mirage of superstition, imagine themselves secure in the heavenly way. Alas! Alas! Former commu-

nities in bygone ages entertained the same perishing thoughts; but by one of those periodical fluctuations they were all hidden under the ground, and afflicted with deprivation and loss, except those souls who had become pure evanescence and had arisen with a great self-abnegation in the path of God. Such souls shine forth as brilliant stars from the horizon of the Ancient Glory, and the results which emanated from their lives in succeeding ages and cycles are the proofs of this statement. Therefore, do not ye rest, neither day nor night; seek not ye for composure; talk ye of the mystery of servitude, and seek ye the path of thralldom; so that through the promised confirmations ye may receive assistance from the Kingdom of Oneness.

O ye friends! Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness; and bloodthirstiness and rapaciousness are considered the noblest excellencies of the world of men.

His Highness the Almighty hath chosen the friends from among the concourse of men and hath especialized them with the most eminent guidance and the highest gift; so that we may with our souls and hearts exert ourselves, sacrifice our lives, be engaged in the guidance of the people and the training of souls; so that the wild beasts may become the gazelles of the meadows of unity; the wolves the sheep of God; the bloodthirsty ones the heavenly angels; the fire of malice be extinguished and the flame of safety in the blessed tabernacle bestow illumination; the odor of the nether realm of infidelity be dispelled and the fragrances of the rose garden of faithfulness be diffused in all parts; the weak draw light from the Universal Reason and evil souls seek to be purified with the holy and divine Breath. There are needed manifestors for this gift; farmers for this field; gardeners for this rose garden; fishers for this sea; luminous stars for this heaven; spiritual physicians for these ill ones, and loving guides for these wanderers; so that they may bestow a share on those who are deprived, grant a portion to those who are shareless, give unmeasured treasure to the indigent ones, and show forth the power of proof to the seekers.

Glory be unto Thee, O my God! I supplicate unto Thee, O Thou my Helper! I invoke Thee, O Thou my Refuge! I utter to

Thee my agonies, O Thou my Physician, and entreat Thee with all my heart, my soul and my spirit, saying: O my God! O my God! Verily, the gloomy night hath fallen upon all regions and the clouds of ignorance have extended in all directions; the people are immersed in the darkness of surmise and the tyrants are sunk in the depths of brutality and lawlessness. The red glare of the burning fire is flashing forth from the nether world, roaring, ominous voices are rising from the cruel, destructive and terrible armaments; every region is crying out with its dumb secret tongue: "Nothing that I possess hath benefited me and power and strength are taken away from me!" Verily, O my God, the lamps of guidance are extinguished; the fire of animosity is enkindled; wrath and antipathy are spread abroad and provocation and maliciousness are disseminated upon the face of the earth. Yet I see only Thy wronged followers who are crying at the tops of their voices and summoning the people:

Hasten ye toward affinity!

Hasten ye toward faithfulness!

Hasten ye toward generosity!

Hasten ye toward guidance!

Hasten ye toward union!

Hasten ye to behold the Light of the World!

Hasten ye toward love and prosperity!

Hasten ye toward peace and reconciliation!

Hasten ye toward the law of disarmament!

Hasten ye toward harmony and success!

Hasten ye toward co-operation and mutual help in the path of guidance!

Verily, these wronged ones do sacrifice themselves with infinite joy and happiness for the sake of the people, with all their souls and spirits throughout all regions. Verily, Thou beholdest them weeping at the misfortunes of every one of Thy creatures and becoming grieved at the distress of Thy children; they are kind to all the people and pained at the sight of the calamities of the inhabitants of the world. O my Lord! make the wings of prosperity to grow upon their shoulders, so that they may ever soar toward the apex of their aspirations; strengthen their loins in the service of Thy people, and confirm them in the thralldom and adoration of the threshold of Thy Holiness.

Verily, Thou art the Merciful! Thou art the Clement, and there is no God but Thee, the Powerful, the Compassionate, and the Ancient!

(Signed) ABDUL-BAHA ABBAS.

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

Vol. IV

Chicago (April 28, 1913) Jamal

No. 3

ABDUL-BAHA ANSWERS MANY QUESTIONS ASKED BY THEOLOGIAN OF PARIS

Sunday Evening, February 17, 1913—Pasteur Monnier's Theological Seminary, Paris
From Persian notes; translated by Mirza Ahmad Sohrab

[The audience was composed of professors, clergy and theological students]

ABDUL-BAHA: How are you?

PASTEUR MONNIER: We are all feeling well and are exceedingly pleased to have you bless our Seminary.

A.B.: I am likewise most happy to find myself amongst you, and associate with you.

P.M.: We are very happy to find amongst us a person who has come on the part of God, and has brought to us a divine message.

A.B.: A person endowed with the power of hearing shall hear the mysteries of God from all things, and all creation will convey to him the divine message.

P.M.: If you permit us, we would like to ask a question.

A.B.: Very well.

P.M.: As we are students of theology, and are in the rank of clergy, we would like to know who was Christ, and what was He? What is your belief about Him?

A.B.: Our belief in regard to Christ is exactly what is recorded in the New Testament; however we elucidate this matter, and do not speak literally or in a manner based merely on the foundation of blind belief. For instance, it is recorded in the Gospel of St. John, that in the beginning there was the Word, the Word was with God, and the Word was God.

Now the majority of Christians accept this principle as a matter of belief, but we give an explanation and exposition which is accepted by reason, and in such a way that no one may find occasion to reject it.

The Christians have made this statement the foundation of the Trinity—but philosophers deny it as mere superstition, stating that the Trinity as regards the identity of

the Divinity is impossible; and in turn the Christians do not give a satisfactory explanation and interpretation to be accepted by philosophers.

As the former base their whole exposition of this subject upon the authority of the Holy Scriptures, the latter do not accept it, saying, "Is it possible to have three in one, and one in three?"

We explain this subject as follows: The eternity of the Word is not an eternity of time, for if this were an eternity of time, the Word would have been accidental, and not eternal. By the Word we mean that this creation with its infinite forms is like unto letters, and the individual members of humanity are likewise like unto letters.

A letter individually has no meaning, no independent significance, but the station of Christ is the station of the Word. Complete and independent significance is implied in a word. That is why we say Christ is the Word. By complete significance we mean that the universal bestowals of the perfection of Divinity are manifest in Christ.

It is obvious that the perfections of other souls are particular, or only a part, but the perfections of the Christ are universal or the whole. The reality of Christ is the collective center of all the independent virtues and infinite significances.

For instance, this lamp sheds light, the moon also illumines the night with its silvery beams, but their light is not in their essence, they receive their light from another source; but His Holiness the Christ is like unto the sun, His light issued forth from His own identity. He has not received it through another person, therefore we give Him the comprehensive title of the Word.

By this we mean the all-comprehending Reality, and the depository of the infinite divine virtues.

This Word has an (honorary) beginning and not a beginning of time. For instance, we say this person has precedence over all. This precedence comes to him through the station and honor which he has now in life, but it is not a precedence of time.

In reality the Word has neither a beginning nor ending. It means those perfections which appeared in Christ and not His physical body. Those perfections were from the part of God.

It is similar to the rays of the sun which are reflected in a clear mirror. The rays, the light and the heat of the sun are its perfections which have become manifest in the mirror.

The perfections of Christ were the splendor and bounty of God. It is evident that these qualities were ever with God, even at this time they are with Him, they are inseparable from Him, because divinity is not subject to division. Division is a sign of imperfection, and as God is the Perfect One He cannot be divided.

It is clear that the perfections of the Divinity are co-equal and co-existent with the Essence. In that station there is absolute Unity. This in brief is the exposition of the Station of Christ.

P.M.: What is the similarity between the Cause of Christ and that of BAHÁ'O'LLAH? And what relation do they hold towards each other?

A.B.: The foundation of the religion of God is one. The same basis which was laid by Christ and later on was forgotten, has been renewed by His Holiness BAHÁ'O'LLAH.

As we said, the object of divine religion is one—each religion is divided into two parts. The first part is essential, and it belongs to the world of morality. It is the exposition of significances and realities. It is the expression of the love of God, the knowledge of God. This is one in all the religions, unchangeable and immutable, because it is the reality, and the reality is immutable and unchangeable.

The second part is non-essential. It belongs to practical life, to transactions and business. This changes according to the requirements of the time in which the Prophet lives.

For example, during the days of His Holiness Moses, the foundation and the origin of

the religion of God spelled morality, and that was not changed in the Christian dispensation, but certain differences crept in through the change of the second part of the religion. For during the Mosaic period the hand of a person was cut off because he had committed a small theft; there was the law of an eye for an eye, and a tooth for a tooth. This was according to the spirit of the age, but as these laws were impracticable at the time of Christ, they were abrogated.

Likewise divorce: It had become so universal and so easily put into practice, that the laws of marriage were too easily broken, therefore His Holiness Christ forbade it.

According to the exigencies of the time, His Holiness Moses revealed ten laws for capital punishment. It was impossible at that time to protect the body politic and preserve social security without these severe measures. For the children of Israel lived in the wilderness of Tah, they could not protect their rights and establish safety without these severe measures.

As they were too antiquated in the time of Christ, they were abolished. The difference in the second part of religion is unimportant, because it belongs to the customs of life only, but the foundation of the religion of God is one. Therefore His Holiness BAHÁ'O'LLAH has renewed that foundation.

The Cause of Christ was wholly spiritual. He did not change anything save the Sabbath and the law of divorce. All the sayings of Christ deal with the knowledge of God, with the oneness of the world of humanity, the moral relations between the hearts, spiritual susceptibilities.

His Holiness BAHÁ'O'LLAH created these merciful sentiments in the most complete form and deposited them in the hearts of men. This is in keeping with the teachings of Christ, because it is the reality and the reality does not change.

Is it possible to say that divine unity is divisible, or the knowledge of God, the oneness of the world of humanity, universal love, and the solidarity of the human race, are ever subject to transformation?

No, I declare by God they are immutable, for they are the reality.

P.M.: What is the relation of Christ and BAHÁ'O'LLAH with God?

A.B.: His Holiness Christ said "The Father is in me"—this we must understand through logical and scientific evidences, for if we do

not conform religious principles and science and reason, they do not inspire the heart with confidence and assurance.

It is said that once John of Chrysostom was walking along the sea-shore and was thinking over the question of the Trinity, the possibility of three becoming one, and one three, trying to reconcile this with reason.

He was absorbed in this subject, when suddenly his attention was attracted by a boy sitting on the shore and putting water in a cup.

Approaching him, he asked, "My child, what art thou doing?" "I am trying to put the sea in this cup," he answered. "How foolish art thou," John replied, "in trying to do the impossible." The child rejoined, "Thy work is stranger than mine, for thou art laboring to bring within the grasp of human intellect the conception of the Trinity."

Then John thought to himself that to understand this matter logically is beyond the comprehension of the human mind.

But we stated that every religious question must be tested by the criteria of science and reason, otherwise how can one accept it? If I propound a question which is rejected by the deduction of reason, it is not worthy of your acceptance.

Therefore let us investigate independently the reality of this matter and let us always be guided in our exposition by the light of reason and science.

What is the meaning of the Father and the Son? We say that this Fatherhood and Son-ship are allegorical, and symbolical. The Messianic Reality is like unto a mirror through which the Sun of Divinity has become resplendent. If this mirror states "The Light is in me" it is sincere in its claim; therefore Jesus was truthful when He said "The Father is in me."

When we look at the question from the above standpoint we see that the principle of the Trinity is explained. The sun which is in the sky, and the sun in the mirror are one, are they not? We do not believe that there are two suns, and yet we see that there are two suns.

We must investigate the reality, and not follow the imitation, for the Jews were expecting the coming of the Messiah, lamenting day and night—saying: "O God send to us our Deliverer!" But as they walked in the path of dogmas, rather than reality, when the Messiah appeared they denied Him. If they had been the investigators of reality, they would not have crucified, but have worshipped Him.

P.M.: Is the unification of religion possible? If so, when and how and through what channel will it be realized?

A.B.: When the devotees of religion cast away their dogmas and ritualism then the unification of religion will be in sight, and the realities of the Holy Books will become unveiled. In these days misunderstandings hold the upper hand. When these misunderstandings and blind imitations are relinquished then the Sun of Unity or religions shall dawn.

When I was in San Francisco I was invited to speak in a Jewish synagogue; there were nearly 2000 Israelites present in the Temple. I said, I desire to propound before you a question, but I request you to listen to it carefully, till I finish, and then if you have any objections, state them:

It is about 2000 years that between you and the Christians there has been friction and opposition, but when we investigate the reality we find that such a state of affairs should not exist. Owing to the misunderstandings which today have blinded the eyes and exist among you and the Christians, you conceive that His Holiness the Christ was the enemy of Moses, the destroyer of the laws of the Pentateuch, the abrogator of the commandments of the Bible.

Let us now search after the truth, and discover whether this supposition on your part corresponds with fact or not.

When we investigate the reality we observe that Christ appeared amongst you at a time when according to your own historians the laws of the Torah were forgotten, the foundation of religion and faith was shaken. Nebuchadnezzar had come, burning the context of the whole Bible, and taking into captivity many Jewish tribes. For the second time Alexander the Great had come. For the third time Titus, the Roman general, devastated the land, killed the Jews, pillaged their property, and imprisoned their children.

At such a time, under such gloomy conditions, His Holiness the Christ appeared. The first thing He said was: "The Torah is the Divine Book, Moses is the Man of God, Aaron, Solomon, Isaiah, Zechariah, and all the Israelitish prophets are valid and true." Throughout all regions He spread the Bible.

For 1500 years the Bible was not sent out of Palestine, but Christ promulgated it in all countries. Were it not for Christ the name of Moses and His Book would not have

reached America. During 1500 years the Torah was only once translated, but Christ was the cause of its being translated into 600 languages. Now be just, was Christ the friend or the enemy of Moses?

You say that He abrogated the Torah, but I say he promulgated the Torah, the Ten Commandments and all the questions which belong to its moral world. But He changed the following, that for a small theft one cannot cut off the hand. If a person blind another he must not be blinded, or if he breaks another's teeth, his teeth should not be broken.

Is it possible nowadays that for \$1,000,000 the hand of the culprit be cut off with the law? Or to establish the archaic laws of an eye for an eye, and a tooth for a tooth?

Therefore Christ changed only that part of the Mosaic religion which was not in accord with the spirit of His time. He did not desire to abolish the Torah.

You, yourselves, are of the opinion in this day that these laws are not timely but are out of date and impracticable.

Is it not true that the Christians believe that Moses was the Prophet of God, and all the Israelitish seers were the Messengers of God, and the Bible is the Book of God? Has this belief of theirs harmed their religion? They answered "no." Then you may just say from your heart that Christ is the Word of God, then all these differences will end. The persecutions of the last 2000 years have been on account of this fact, that you were not willing to proclaim these two words.

But I hope it is proven to you that Moses had no better friend than His Holiness Christ.

In short, misunderstanding between the religions is conducive to differences. When these misunderstandings and blind imitations are forgotten then the unification of the religions will become a reality.

Today the enmity and rivalry existing between the religions are over mere words.

It is an established fact that the followers of all the religions believe in a Reality, the benefits of which are universal; which Reality is a medium between God and man. The Jews call that Reality Moses, the Christians Christ, the Musselmen Mohammed, the Buddhists Buddha, and the Zoroastrians Zoroaster.

Now mark well that none of these religionists have ever seen the Founders, they have only heard His name. If they overlooked these names they would realize that they all

believed in a perfect Reality which is an intermediary between the Almighty and His creatures.

Their dissension is over a word, otherwise they all share in common the belief of the Mediatorship between the Creator and the creature.

If you speak to a Jew about the medium or channel between God and man, without referring to any particular name or trying to make him believe in any special person, he would say—"Yes, this is right, but I say the name of this medium is Moses."

If you go on giving the exposition of this divine philosophy to the followers of each religion they will all agree with you in the abstract, but they will stick to the names of their own prophets, and arise in contention and strife over these names. But in reality and in significance they are all believers and agreed. The Jew believes in Christ, but he knows nothing about it, he is quibbling over the mere word.

In short there have been wars and rumors of war amongst the people of the world for many thousand years; much innocent blood has been shed, many kingdoms and empires have been laid waste.

Now it is enough! Religion must be the means of good fellowship and love. It must upraise the standard of harmony and solidarity. If religion is conducive to hatred and enmity, irreligion is better, because such pseudo-religion gives no result, nay rather its existence is harmful to the welfare of the body-politic.

God has founded the religions so that they might be the bond of amity and mutual association between the people.

His Holiness Christ did not sacrifice His own life so that the people might believe that He is the Word of God; nay rather He gave up His life so that He might bestow Eternal Life to the world of humanity. That is why He said, "The Son of Man is come to give life to the world."

Later on this subject was forgotten by the people, certain blind imitations crept in, and the words Father, Son and Holy Spirit became current.

The original foundation was lost sight of. Christ said, "If someone strikes your right cheek, turn to him the left." Is there any relation between this commandment and the bloody events taking place in the Balkans? No!

The religious differences between the Catholics and Protestants have caused in the past

the destruction of 900,000 lives. No doubt you are aware of this fact. What relation have these events with the statement of Christ when He addressed Peter: "Put thy sword into the scabbard"? Therefore when we hold fast to the foundations of the religions of God, all these differences are dispelled.

P.M.: Is your aim to found a new religion?

A.B.: Our aim is to free the foundations of the religion of God from dogmas, for the Sun of Reality is prevented from shining forth by black impenetrable clouds. We desire to dispel these clouds, so that the regions of the world may be flooded and illumined with its luminous rays, so that these foul clouds may never return. The rays of the Sun of Reality may encircle all countries, for this Sun has no beginning and no ending.

(Abdul-Baha arose.)

P.M.: Our hope is likewise the spread of such ideals of unity, peace, and concord. We hope to be your co-workers, and co-laborers in this field.

A.B.: This is likewise my hope, that the utmost unity may be established between us, such a unity which is not ended by separation.

(Abdul Baha went into the library, where several clergy and professors came to him to be presented. One of them said):

I desire to express our deepest gratitude and pleasure on the part of those present. In reality what you said was in keeping with facts. Our aim is likewise the establishment of universal peace and brotherhood.

A.B.: Praise be to God that our aims and hopes are one, but we must strive to make this purpose realized.

A Professor: The International Congress of Religions will be opened in Paris during the month of July. We hope that you will be able to accept the invitation to take part in the proceedings of that Congress.

A.B.: It is nearly two years that I have been out of Haifa. I must return. After 40 years of confinement and two years of continual traveling, all my powers are exhausted. I can hardly speak.

Professor: The invitation of the Congress will be sent to you, and we hope you will write a message that may be read during one of the sessions.

A.B.: Very well.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

Delivered May 30, 1912, at Meeting of the New York Lodge, Broadway and 79th Street

Interpreted by Dr. Ameen U. Fareed

INTRODUCTION BY THE CHAIRMAN.

THIS is something more than the visit of a great man,—it is a meeting of Eastern beliefs and Western ideas. I hope Abdul-Baha will consider us as his own people tonight.

[Reading of address of welcome to Abdul-Baha.]

ADDRESS BY ABDUL-BAHA.

I am most pleased with these expressions of kindly feeling and evidences of spiritual susceptibility. Tonight I am very happy in the realization that our aims and purposes are one, our desires and longings are one. This is a reflection and evidence of the oneness of the world of humanity; intention toward accomplishment of the "Most Great Peace." Therefore we are united in intention and desire. In the world of existence there are no greater questions than these. Oneness of the world of humanity insures the glorification of man. International Peace is the assurance of the welfare of all human kind. There are no

greater motives and purposes in the human soul. As we are agreed upon them the certainty of unity and concord between Bahais and Theosophists is most hopeful. Their purposes are one, their desires one, and spiritual susceptibilities are common to both. Their attention is devoted to the Divine Kingdom; they partake alike of Its bounty.

Today the human world is in need of a great power by which these glorious principles and purposes may be executed. The Cause of Peace is a very great Cause; it is the Cause of God, and all the forces of the world are opposed to it. Governments, for instance, consider militarism as the step to human progress, that division among men and nations is the cause of patriotism and honor, that if one nation attack and conquer another, gaining wealth, territory and glory thereby, this warfare and conquest, this bloodshed and cruelty, is the cause of that victorious nation's advancement and prosperity. This is an utter mistake. Compare the nations of the world to

[Continued on page fifty-six]

STAR OF THE WEST

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Chicago (April 28, 1913) Jamal

No. 3

RECENT TABLET FROM ABDUL-BAHA

To his honor Mr. Charles Mason Remey, Washington, D. C.
Upon him be BAHĀ'O'LLĀH EL-ABHĀ!

HE IS GOD!

O thou illumined youth and my spiritual beloved!

Thy letter was received and its perusal imparted happiness impossible to describe. It was an indication of the loftiness of thy nature, the strength of thy effort and the purity of thy intentions. Abdul-Baha's happiness is caused by such matters. If the material luxuries of the whole earth were available to Abdul-Baha, He would not think for one moment that there is such a thing as comfort and luxury in the world. But when a soul-perfuming fragrance wafts from the rose-garden of the hearts of the friends to the nostrils of Abdul-Baha, such joy is realized that involuntarily I render thanksgiving unto the Blessed Perfection Who has trained such servants.

In brief, your letter imparted to me the utmost happiness. This thought of yours is very appropriate.* I hope that a new quickening may be produced in the hearts of the believers, and great firmness and steadfastness became manifest, that this may lead to the guidance of others.

*Referring to a letter telling of the spiritual awakening among the people caused by Abdul-Baha's visit in America.

Therefore, with a divine power, a heavenly resolution and purpose, an eloquent tongue and a heart overflowing with the Love of God, take in thy hands the Tablets and travel throughout the cities, even as far as Honolulu in Hawaii. Travel thou in all the American cities. Call every one to *FIRMNESS IN THE COVENANT!* Exhilarate every one with the Spiritual Wine of the *Covenant!* And guide every one to the diffusion of the Fragrance of GOD! Raise the cry of "*Ya-Baha-El-Abha!*" and call the name of "*Ya-Ali-El-Allah!*" (O Thou High One Who is the Most High!)

Awaken the friends, for ere long a test shall come. Perchance some persons outwardly firm and inwardly wavering shall come to those parts in order to weaken the faith of the friends in the Covenant of God. Let them be awake! Let them be mindful! As soon as they see a trace of violation of the Covenant, they must hold aloof from the violator. Day and night let them strive so that the Lights of the Kingdom of ABHA may encircle the globe and the darkness of error may entirely be dispelled. . . .

Upon thee be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

ABDUL-BAHA'S ADDRESS TO THEOSOPHISTS OF NEW YORK CITY

[Continued from page fifty-five]

the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household and you have the nation. Enlarge the circle of nations and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, fighting, pillaging each other, jealous and revengeful of injury—seeking selfish advantage one over another?

Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered.

Briefly, all the Heavenly Books, Divine Prophets, sages and philosophers agree that warfare is destructive to human development and peace constructive. They all agree that war and strife strike at the foundations of

humanity. Therefore a power is needed to prevent war and to proclaim and establish the oneness of humanity.

But knowledge of the need of this power is not sufficient. Realizing that wealth is desirable is not becoming wealthy. The admission that scientific attainment is praiseworthy does not confer scientific knowledge. Acknowledgement of the excellence of honor does not make a man honorable. Knowledge of human conditions and the needed remedy for them is not the cause of their betterment. To admit that health is good does not constitute health. A skilled physician is needed to remedy existing human conditions. As a physician is required to have complete knowledge of pathology and diagnosis, of therapeutics and treatment, so this world physician must be wise, skillful and capable before health will result. His mere knowledge is not health; it must be applied and the remedy carried out.

The attainment of any object is conditioned upon:

First—Knowledge.

Second—Volition.

Third—Action.

Unless these three conditions are forthcoming, there is no execution or accomplishment. In the erection of a house it is first necessary to know the ground and design the house suitable for it; second, to obtain the means or wealth necessary for the construction; third, to actually build it. Therefore it is evident that a power is needed to carry out and execute what is known and admitted to be the remedy for human conditions; namely, the unification of mankind. Furthermore, it is evident that this cannot be realized through material process and means. The accomplishment of this unification cannot be through racial power for races are different and diverse in tendencies. It cannot be through a patriotic power for nationalities are unlike. Nor can it be effected through political power since the policies of governments and nations are various. That is to say, any effort toward unification through these material means would benefit one and injure another because of unequal and individual interests. Some may believe this great remedy can be found in dogmatic insistence upon imitations and interpretations. No! this would be without foundation and result. Therefore it is evident that no means but an ideal means, a Spiritual Power, Divine Bestowals, and the breaths of the Holy Spirit will heal this world sickness of war, dissension and discord. Nothing else is possible; nothing

can be conceived of. But through Spiritual means and the Divine Power it is possible and feasible.

Consider history. What has brought unity to nations, morality to peoples and benefits to mankind? If we reflect upon it we will find that establishing the Divine Religions has been the greatest means toward accomplishing the oneness of humanity. The foundation of Divine Reality in Religion has done this; not imitations. Imitations are opposed to each other and have ever been the cause of strife, enmity, jealousy and war. The Divine Religions are collective centers in which diverse standpoints may meet, agree and unify. They accomplish oneness of nativities, races and policies. For instance, His Holiness Christ united various nations, brought peace to warring peoples and established the oneness of human kind. The conquering Greeks and Romans, the prejudiced Egyptians and Assyrians were all in a condition of strife, enmity and war, but His Holiness gathered these varied peoples together and removed the foundations of discord; not through racial, patriotic or political power, but through Divine Power, the Power of the Holy Spirit. This was not otherwise possible. All other efforts of men and nations remain as mere mention in history—without accomplishment.

As this great result is contingent upon Divine Power and Bestowals, where shall the world obtain that Power? God is eternal and ancient; not a new God. His Sovereignty is of old, not recent; not merely existent these five or six thousand years. This infinite universe is from everlasting. The Sovereignty, Power, Names and Attributes of God are eternal, ancient. His Names presuppose creation and predicate His Existence and Will. We say God is Creator. This name Creator appears when we connote creation. We say God is the Provider. This Name presupposes and proves the existence of the provided. God is Love. This Name proves the existence of the beloved. In the same way God is Mercy, God is Justice, God is Life, etc., etc. Therefore as God is Creator, Eternal and Ancient, there were always creatures and subjects existing and provided for. There is no doubt that Divine Sovereignty is eternal. Sovereignty necessitates subjects, ministers, trustees and others subordinate to sovereignty. Could there be a king without country, subjects and armies? If we conceive of a time when there were no creatures, no servants, no subjects of Divine Lordship we dethrone God and predicate a time when God was not. It would be as if He

had been recently appointed and man had given these Names to Him. No! The Divine Sovereignty is ancient, eternal. God from everlasting was Love, Justice, Power, Creator, Provider, the Omniscient, the Bountiful.

As the Divine Entity is eternal, the Divine Attributes are co-existent, co-eternal. The Divine Bestowals are therefore without beginning, without end. God is infinite; the works of God are infinite; the bestowals of God are infinite. As His Divinity is eternal, His Lordship and Perfections are without end. As the Bounty of the Holy Spirit is eternal, we can never say that His bestowals terminate, else He terminates. If we think of the sun and then try to conceive of the cessation of the solar flame and heat, we have predicated the non-existence of the sun. For separation of the sun from its rays and heat is inconceivable. Therefore if we limit the Bestowals of God we limit the Attributes of God and limit God.

Let us then trust in the Bounty and Bestowal of God! Let us be exhilarated with the Divine Breath! Let us be illumined and exalted by the heavenly glad-tidings! God has ever dealt with man in mercy and kindness. He who conferred the Divine Spirit in former times is abundantly able and capable at all times and periods to grant the same bestowals. Therefore let us be hopeful! The God who gave to the world formerly will do so now and in the future. God who breathed the breath of the Holy Spirit upon His servants will breathe it upon them now and hereafter. There is no cessation to His Bounty. The Divine Spirit is penetrating from eternity to eternity, for it is the Bounty of God and the Bounty of God is eternal. Can you conceive of limitation of the Divine Power in atomic verities or cessation of the Divine Bounty in existing organisms? Could you conceive the Power now manifest in this glass in cohesion of its atoms, becoming non-existent? The energy by which the water of the sea is constituted, failing to exert itself and the sea disappearing? A shower of rain today and no more showers after awhile? The effulgence of the sun terminated and no more light or heat?

CABLEGRAM:

April 12—"Lamp of God shining brilliantly in Budapest. Detail Addresses delivered in important meetings." ABBAS.

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Progress of this Age"; (2) poem by M. Taki Nazim Khorasani of Bandar Jaz; (3) spreading of the

When we observe that in the kingdom of minerals the Divine Bounties are continuous, how much more shall we expect and realize in the Divine spiritual Kingdom! How much greater the radiation of the Lights of God and the bounty of life everlasting upon the soul of man! As the body of the universe is continuous, indestructible, Spirit and the Divine Bounty is everlasting.

I praise God that I am privileged to be present in this revered assembly which is quickened with spiritual susceptibilities and heavenly attraction; its members investigating the Reality; their utmost hope the establishment of international peace and their greatest purpose service to the world of humanity.

When we observe the world of created phenomena we discover that each atom of the atoms of substance is moving through the various degrees and kingdoms of organic life. For instance, consider the ethereal element which is penetrating and traveling through all the contingent realities. When there is vibration or movement in the ethereal element the eye is affected by that vibration and beholds what is known as light.

In the same manner the Bestowals of God are moving and circulating throughout all created things. This illimitable Divine Bounty has no beginning and will have no ending. It is moving, circulating and becomes effective wherever capacity is developed to receive it. In every station there is a specialized capacity. Therefore we must be hopeful that through the Bounty and Favor of God, this Spirit of Life infusing all created beings shall quicken humanity and from its Bestowals the human world become a divine world, this earthly kingdom the mirror of the realm of Divinity, the virtues and perfections of the world of humanity become unveiled and the image and likeness of God be reflected from this temple.

I am most grateful to the President of this Society and express my most respectful greetings to him. It is my hope that all of you may be assisted in obtaining the good pleasure of God. The spiritual susceptibility of those present has made me very happy, and I beg of God assistance and confirmation for all.

Cause of God in Europe—cablegram from Abdul-Baha at Budapest; (4) news from Stuttgart, by Mirza Ahmad Sohrab; (5) news from London, by Mirza Lutfullah Hakim; (6) news from Paris, by Mirza Ali Akbar Rafs-injani; (7) words of greeting from the *Star of the West* to all the Bahais for the Feast of Rizwan.

کہ من باین حالت ضعف و نفاقت جمیع امور را گذار
و بر تبلیغ قیام نمودہ ام شب گذشتہ در منزل اسپرنتو
در سیزمین من حالت نشستن نداشتم تا چہ سردی بعد
خوردن و با آن حالت برخاستم و با نفوس محبت
نمودم **بارک** تو را میفرستیم بلوزان و بعد ہم
باید بلندن بروی و تبلیغ نمائی و میخواہم کہ تمام
اوقات خود را صرفاً بر تبلیغ کنی جمیع عاقلان را
و غیرہ باید قیام بر تبلیغ نمایند زیرا امروز تبلیغ
مؤید است“

تجربہ باختر: شئی انگلیسی هست کہ میگوید "خدا کارش را
درست انجام دادہ است ما چہ طور؟"

حالتش مغربش بود بعد جمعی از خانم ہا آمدہ دست دادند
و اظہار محبت خود را رسانیدند در آخر حضرت اہل حق
آمدہ دست دادند فرمودند شما ہا باشید من بخوام
شمارا بہ بنیم حضرتانند از اہل صریح کتبا و غیرہ بودند
با نگرہی عرب و گوی ترکی صحبت میفرمودند بجا و از اہل
حضرت شرف بودند **الہدیۃ** امراللہ در این صفات
در نہایت ترقی و ثنات است!

تجربہ باختر - من بہ جا حکیم بشارت میدہد کہ اللہ
للہ امراللہ در جمیع صفات در نہایت ترقی و ثنات
فی الحقیقہ جہدہ نگاران غری چون از برای تحریر حقیقہ
میآیند و بدون غرض استفسار و تفتیش مینمایند
لہذا راضی و مرضی ہستند

TEACH! TEACH! TEACH!



تَبْلِغٌ تَبْلِغٌ تَبْلِغٌ

سورۃ مرقۃ حضرت قاسم بن علی کبر رشتجانی :

عبدالرضوان

شرفی فرمودہ از اہل تبلیغ قدس القیامۃ قدس الحق الرجوع
المریوث و ہر کتب یافتگان بالین تہذیب کرد نزول ان سماویہ
کلمات قدیمہ بر آید از انتظار تہذیب

از پاپیس تا بیخ ۸ بیجا کلاکسٹر - امروز
صبح (حضرت عبدالجبار) فائرا احضار فرمودند
و فرمودند کہ من حالا تو را برای تبلیغ میفرستم باید آنچه
بر تو وارد آوند ابد بخون نباشی و مغموم نگردی زیرا
کہ اینہا نمایند آنچه سخنم و استغناء نمایند اہمیت
نرہید و باید در نہایت شجاعت و شہادت و استقامت
امر اللہ را ابلاغ نمائی قول اللہ الذی لا الہ الا ہو امروز هیچ
شائی و مقامی در عالم وجود ما شد تبلیغ امر نیست!
سلطنت سلاطین ابد باقی نخواہد ماند ولی تبلیغ اثر است
و عزت او ابدی است" بعد فرمودند "من یکی از
بندگان جمال بابرک ہستم مانند جمیع بندگان دیگران
و لکن فرقی کہ در میان من و دیگران هست اینست کہ دیگران
خیالات خود سازنا باعث مینمایند و کمن من آنہ را
جمال بابرک فرمودہ است اطاعت مینمایم ملاحظہ نما

در یکی از الواح مبارکہ کہ بافتخار مدیر نازل شدہ بود
میفرمایند - **وَأَسْأَلُ اللَّهَ أَنْ يُبَارِكَ هَذَا الْعَمِيدَ**
السَّعِيدَ عَلَى الْجَمِيعِ وَيُوَفِّدَهُمْ بِأَيِّدٍ جَدِيدٍ إِنَّ رَبِّي
لَعَلِي كُلَّ شَيْءٍ قَدِيرٌ
ماہ بہ جمیع باران الرہی و اماء الرحمن من الصغیر
الی الکبیر در شرق و غرب در اہل عید اعظم
تبریک و تہنیت واللہ ابھی میگویند
تجربہ باختر

شرق منور نما : غن معطر نما
روح بصقلاج : نور بافاق بخش

در حالتیکه در اطاق میرهان خان جمعیت کثیری بود در آن
بین هم جمعی از اهل شرق بودند بسیاری از عدم جایگاه
بودند جمعی را مانع شده بودند که وارد شوند از شدت
از دعامر و از نبودن جا بعد آن شاه نورانی آن طلعت
آسمانی آن پیغمبر صلح پرور از بالغان اطاق مالک خود
به اطاق میرهان خان تشریف آوردند تا از دور وارد شدند
جمعیت یک مرتبه بلند شده نهایت احترام نمودند بعد اعلان
فرمودند همگی نشند و آن جلال شمت سلیمانی در صدر
مجلس مجلس بعد صاحبخانه جناب ستر تودور پول بر طرف
از نایب لر صحبت نمود و آن شاه جهان را معرفی نموده بعد

از استوت کارت [الان] آقا میرزا احمد سهراب نوشتند
"موزه ۱ آوریل ۱۹۱۳ : الحمد لله که امشب ساعت
هفت حضرت مولی لوری در میانیت صحت و سلامتی وان
استوت کارت شده در منزل (مکارت) منزل و ماوی
جستند احتیاطا مکان همان شب بحضور شرف شده بیانات
رشیقه در تشریح و تخریب کل بجز نام الله شده"

آن حضرت در حالتی که مجلس بودند بیانات میفرمودند و بیانات
بنا بر جمله بواسطه آقا میرزا احمد سهراب ترجمه شد در
این بیانات بلند شدند و در صدر مجلس مشی میفرمودند
بارگ از تعالیم حضرت جمال قدم جل ذکره الاعظم میفرمودند
و بیانات بسیار که چنان مؤثر بوده که در این صحت چندین مرتبه
حضرت از روی سرور دست میزدند بعد که صحبت مالک
تمام شد تشریف آوردند بیرون ششونده گان بقدری
سرور شده بودند که بی نهایت میل داشتند که دست بدهند
و اظهار سرور و محبت خود را بجای آورند بحضور عرض شد بعد
در اطاق پائین تشریف بردند جمعیت آمده یک بیک دست

از زندان : آقا میرزا لطف الله حکیم نوشتند :
از وقتیکه همکاران طلعت نورانی عبداله و حاج کلنگ تشریف
داشتند شبانه روز مشغول بودند بطوری که محظوظ از وقوع این
خارج است باد مجلس و محافل بیانات میفرمودند با اینکه مردود
میآمدند که چند دقیقه تماشا شرف بشوند انحصار مختلف در آن ایام
از هر قبل شرف شدند و کف فیض از آن طلعت نورانی نمودند بهتر
است عرفان از کلیتین عرض کنیم روز پانزدهم ژانویه در رکاب
مالک با تری اکسپرس به کلیتین رفیق که از زندان سه ساعت
است شب را در منزل ستر تودور پول (النتیة اسما ایضا
را میثنا سید) -

میدادند از روی سرور اغلب را شنیدم که می گفتند ما بامر
خود چنین بیانات را هیچ نشنیده بودیم یک می گفت من در
عصر راسخی بودم و همیشه بر کلیبای رفتم و بیانات بر زبان
علمای دین را شنیدم این قدر که است بر من خوش گذشت
و بیاناتش بزرگوار بر من اثر کرد ادا چنین بیاناتی نشیده
بودم در حالتیکه داشت گمراهی و کرد از نهایت سرور این صحبت را
می نمود . خبر نگاران جرأت بدیدان مبارک می فرستادند
تماما مانند تا آخر خصوصاً آن یک که کلی با و غایت فرموده بود
باری حضرات می آمدند دست میدادند این شخص جریه نگا
همین طور ایستاده بود در جلو مالک و تماشا می کرد بی اندک

بشری اختر : بقول حضرت نعیم : میثنا سیر را از انبار صوت نغ از
هزار میدانیم - مجلسی بود قبل از وقت ستر تودور پول
دعوت نامه فرستاده بودند قبل از مجلس خبر نگار یک از جمل و معتبر
انجا آمده تماشا بحضور مالک شرف شد با هم بسیار که برای خواندن
جرید خود گرفت بعد از نشین او خبر نگار جریه دیگری آمد یک
مژده برای اهل کلیتین غایت فرمودند که آن خبر نگار روپوشه
شد هیچ میل نداشت برود خیل بر او غایت فرمودند بعد
یک دانم گل بر او غایت فرمودند عرض کرد این گل بجز تیر از ایت
برای من را خشک میکنم و در نزد من خیل عزیز است و بر او یادگاری
نگاه میدارم بعد وقت مجلس شد ساعت هفت از شب

آمد از بهر دی این جشن اعظم تان جگ
روزگار کهن روزت از دست عمر از سر گرفت
این جهان پس برناکت و از نوشد جویان
جامه دلت کشید از قامت ایام باز
خلعت عزم غایت گشت بهر نایبان
دشت ایریکاسر گشت چون بیاض رفت
ناقم بگذشت حلان خطه خلاق بیلا
از غایات قدیش شرفان در این بطن
وز بیانات بدیش غریبان بس ادریان
اندین جشن از شراب وصل تو نام گذشت
وندین عید از نای دوست کس بنم نبرد
تازان در کمر دینوشم از نینان عشق
تازین بجات میالم ز جور آسنگ
گاه چون بلبل بگلشن بر دم جوی گل
سما چون صیاد از بال آن اهور دان
هر دم سپرم و بگیرم از دل بر سرع
هر دم بگیرم و بگیرم از آتش نشان
گاه از ناریس و لادن بر سر آتش خبر
سماه شمس طلعتش در باختر دار کجا
که برینم در جویان های امینک و فرنگ
دشمنای ذات پاکش جنگی رطبه لالان
گاه کس حضرتش صد جلال بر سر
گاه فطن امعش نشرو معن تا قدر دان
در فرات طلعتش بر زبان کل سینه لعل
تا نامد وصل خود بر اهل خاور رایگان
ساقای ریز در سینه پایی نا شمار
خرم از میانه عشق ملک انس و جان
غصن اعظم سرگر حضرت عبداله آراء
کز عطا و فضل عالم را ز تو کرد اوجوان
بنگرا ز عکاء و حیفا آملیک ذوالمن

بهر تبلیغ و هدایت شد با یکا دولان
ابن حجت در خوش آمد بان اعظم پاک
از برین دان سر و شکر آمد بر دل من و بیان
در کائنات با بیانات فصیح در لربا
صلح اکبر کوشش ز بر نمود بر خورد و کلا
در تقهلا نغریبان و تیمیان روز و شب
تهنیت گویان و دلجویان بهر مجمع روا
از برای نشر احکام جدید خد الجلال
در عالس در محافل چو بلبل فرخ خوان
لطف وجودش کامل و شامل با هر خاصه عالم
فضل و بذلش ساری و جلالش بر هر پیر و جوان
ای سینه بر کتاب ائمه با موطا الوری
ای وجود اقدت بر کون و امکان با
یک نظر و ناسبری ناظم دلسوخته
تازان آیدت شد در بیک دل او کمل
تجربہ باختر: جمال قدم جل ذکره الاعظم فرمودند "طوبی
لکم تحریک علی ثانی" جناب ناظم میدانند!

انشاء الحمد لله رب العالمین

تجربہ باختر مبارک

از بوداپست تاریخ ۱۲ آوریل ۱۹۱۳
شیکاگو - بغدادی

سراج خدا باشد لعان مشرق در بوداپست
خطابه های مفصل در مجامع مهمه القاشد
عباس
تجربہ باختر: حضرت مولانا عبداللہ ترقی نابیت
سال پیش کہ حج ذکر مبارک در غزنی بود فرموده
بودند:

رحمانیه را حد دهم این انوار را هر چه بیشتر راه در دهم
 باید بجان و دل بکشیم تا این مواهب الهیه در حقیقت
 انسانیه بکمال قوت جلو کند تا بشر آئینه ملکوت رب
 جلیل گردد و عالمنا سرت آئینه ملکوت شود از قوت
 سعادت دنیویه سعادت اخرویتر مواهب الهیه
 روحانیت عظیمه نورانیت ملکوتیه از برای عالم بشر
 حاصل گردد پس بکشید تا شکر اثر این الطاف
 نمائید و این نفعات روح القدس را تلقی نمائید
 و این نورانیت را حاصل کنید و این فضل و موهبت
 را شکرانز نمائید اگر چنین معنی نمائید شرف و قرب
 دست در آغوش یکدیگر نمایند بنیان بعضی و عدالت
 بکلی برانند محبت ملکوتی انتشار یابد الفت روحانی
 حاصل گردد وحدت عالم انشا جلو کند صلح
 اکبر تحقق نماید جمیع بشر در نهایت مودت با
 یکدیگر آمیزش نمایند و سعادت ارض و سعادت
 ملکوت هر دو حاصل گردد امیدم چنان است که
 کل باین مقام فائز گردید این است وجهت مرقوم

انسانی است قرن روز خدات قرن ملکوت ابراهیم است
 باید با آنچه سزاوار این قرن است رفتار نمائیم چه که امکان
 در هر بلوغ رسیده و اگر تا مجال نرسیده قریب به بلوغ است
 ملاحظه کنید که دائره عقول و دائره افکار چه قدر ارتقا
 یافته اکتشافات جدید چه قدر زیاد شده است
 عظیمه چه قدر ظهور یافته صنایع بدیع چه قدر
 جلو نموده علوم ناقصه چه قدر انتشار یافته با وجود
 این مواهب الهیه آسازوار است که بشر در هر کجا
 مادیات متعرق باشد در عالم طبیعت اسیر باشد
 این قرن قرنی است که قوای مغنویه انسان جلو نموده
 کالات رحمانیه انسان ظاهر گردیده نورانیت عالم
 انسانی با هر شده فیوضات لانهای الهی جلو نموده
 و چون کالات جسمانی با اعداد جبر رسیده همین طور
 کالات روحانی باید با اعداد جبر برسد تا ظاهر و باطن
 انسان روشن گردد و سعادت دنیویه و سعادت
 ملکوتیه هر دو حاصل شود فضائل طبیعی و فضائل
 الهیه همه ظاهر گردد هر چند کورات انشا مراتب
 حقائق اشیا است یعنی حرکات اقوع هست که ان
 قوع کاشف حقائق است همین طور حقیقت اشیا
 مراتب انوار ملکوت است استعداد دارد که حقائق
 ملکوتیه حرا و جلو کند و اسرار الهیه حرا و ظاهر گردد
 و صور ملامح حرا و انطباق یابد
 پس اگر هر دو جهت یعنی جهت جسمانی و جهت
 روحانی هر دو ترقی نماید از قوت حقیقت انشائیتر
 در نهایت جمال و کمال جلو کند

قصه ای

از طرف محفل روحانی بندگی از کفتر جناب محمد تقی
 ناظم خراسانی علیه جماعه الله الاهی در ایام دوم عید
 نوروز در لندن مطبوع گردید ۱۳۴۱

الغیر المجرور

لوحش الله زین مبارک عید فیروز قرآن
 وین همایون جشن علیشان میثاقی نشانی
 هفتم قوس و همانا هست جشن غصن رب
 در سماع و در طرب انور سما، کرم و بیان
 عالم فیروزی این روز ختم در قلاع

المحدثه خداوند در این قرن هر باری را بر ما کتوبه
 هر شمی را برای ما روشن نموده باران رحمتش جمیع
 را احاطه کرده نسیم غایتش و زید از هر جهت
 اسباب کمال از برای ما فراهم نموده جائز نیست که
 ما این مواهب الهیه را حد دهم این فیوضات

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سال دوازدهم قرآن
ماه جلال سنه

تجدید و ترقیات عصر

صفحه اول ۱
جلد چهارم ۴
شماره سوم ۳
قیمت اشتراك دالره
آوریل ۲۸

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از برای همه مسائل کائنات پیشرو و صورت ادیان و انتشار علوم و فنون ازین قرن و تربیت اطفال و پیشرفت علم حضرت بهاء الله در اطراف جهان و توضیح حقا و این چنین عمومی خواهد نوشت و مقالات غیر که موافق سبک و ادراکات قبول و نشر خواهد کرد بد

در قرون اولی بوده صد جمع در این اثر اشکار است و از آن گذشته نرس این قرن بحالات خاصه دارم، اکتشافات عظیمه دارم، صنایع بدیع دارم، ناسبتا عجیبه دارم، علوم غریبه دارم، و از جمیع جهات در نهایت کمال جلو نموده و خواهد نمود، یعنی فضائل قرون سابقا صنایع قرون سابقه خصائل قرون سابقه اکتشافات قرون سابقه را دارم، با وجود این فضیلت خاصه صنایع خاصه و اکتشافات خاصه این قرن را هم دارم، که در قرون سابقه ابدانیده شد، در قرون سابقه فن معماری بوده و در این قرن بنهات بلوغ رسید اما این نوع بترقیه نبوده این تکلف که بدقیقه باقی و غریب بخانه کند نبوده این تعلیق نبوده اینها از خصائل بن قرون است در این قرن فضائل قرون قدیمه و فضائل قرون جدیده موجود است این قرن جامع قرون و ممتاز از جمیع است و سلطان قرون و آثار جمیع اعصامت و چون ما در این قرن حسین بشکایت این مواهب باید قیام بر این کنیم که سزاوار این قرن است مثلاً انسان چون به بلوغ رسد باید احوال و الهامات داشته باشد که سزاوار سن بلوغ است همین طور این عالم امکان چون ترقی کرده و باین حجه رسید که قرن ازوار است قرن ظهور اسرار است قرن فضائل عالم

تَرْقِیَاتِ عَصْرِ

نطق مبارک حضرت عبدالجبار جبریت مبارک در مسئله "ترقیات عصر" روز جمعه ۱۲ ماه جولای ساعت ۹ بعد از ظهر ۱۹۱۲ هجری جمعی زیاد حاضر و کل از نوع بیانات واله و حیران گشتند - فرمودند

عالم امکان نظیر انسان است انسان مقام نطفه مقام شیر خواری اوقات نشو و نما وقت تمیز و رشد و وقت بلوغ دارم همین طور عالم امکان در حیاتی دارم انسان در سن شیر خواری حساس است و در سن مراهق یعنی بدایت احراک احساس و تمیز دارم اما احراکاتش ضعیفات و لم چون بسن بلوغ می رسد جمیع قوای معنوی و قوای حسی او در نهایت درجه قوت جلو می نماید قوه احراک بدجهت می رسد که کشف حقائق اشیاء کند اما در سن طفولیت و شیر خواری این ممکن نیست این بحالات در سن بلوغ جلو می نماید نه در سن طفولیت عالم امکان نیز یک زمانی بود که شیر خوار بود بعد شش طفر مراهق شد روز بروز نشو و نما نمود حالا به الم رشد رسید است این قرن سلطان قرون است این عصر آینه جمیع اعصامت است آنچه

نجمتار

۱۳۲۹

شیکارو امریکا

شماره سی و نهم، پنج اکتبر ۱۳۲۹

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STAR OF THE WEST

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ABDUL-BAHA WITH THE BAHAIS AT STUTTGART, GERMANY

STAR OF THE WEST

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

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No. 4

ABDUL-BAHA AT STUTTGART

From notes in German sent by Margarethe Doering and M. Schweizer, Stuttgart

Translated into English by Mr. Charles Ioas, Chicago

ABDUL-BAHA arrived at Stuttgart, Germany, in the evening of April 1st, 1913. The friends called the following day at the hotel, or met him in the afternoon at the home of Mr. and Mrs. Herrigel, where great numbers of people were present. All were radiant and happy, and rejoiced in his presence. When he entered he bowed to all sides and then sitting down asked, "How are you all?" after which he spoke the following words, translated by Mirza Ahmad Sohrab and Herrn Herrigel, and taken stenographically by M. Schweizer:—

"Praise be to God! that I have come to Stuttgart, that I could meet with you. Praise be to God! because your faces are radiant with the light of the Glory of God; your hearts are attracted to the Kingdom of ABHA. Thank God that you have heard the call of God. You are living in the day of the Lord. You are living in the days of the radiance of the Sun of Reality. The rays of this Sun have poured into your hearts and souls. Your hearts are illuminated, your inner vision clear. Your spirit rejoiced in the glad tidings of the Kingdom of God. Thank God that you are the elect of God. He has elected you because of His own love. The mercies of God have surrounded you. You must live in accordance with the teachings of BAHÁ'O'LLAH. Be loving to all mankind. Consort with all religions in amity and fragrance. You must be the cause of the education of the world of humanity. At present the world is still very dark. From one side there threatens the darkness of ignorance; from another side black enmity is visible; from the other side we hear of war and rumors of war. We must, like a candle, shine with the light of BAHÁ'O'LLAH, in order that through your efforts this darkness may be dispelled. The light of the love of God can illumine the East and the West. It can

change hatred and enmity into love and friendship. The clouds which veil the rays of the Sun of Reality must be dispelled and made to disappear. The world must be rejuvenated. Eternal life must be made possible. The rays of the Kingdom must shine forth. The breath of the Holy Spirit can quicken the dead. I shall always pray for you and I shall supplicate for divine confirmations for each one of you, in order that ye may become more enkindled day by day, more attracted, so that each one of you will become a herald of the Kingdom. This is the eternal glory. This is the eternal life. This is the entrance into the Kingdom of God, the dominion which will last forever.

"I am very glad to be here. It is my hope that through the bounty of God you may become givers of life at this time. May God bless you all! May the blessings pour down upon you!"

After these words Abdul-Baha went into another room, saying that all who had not met him could come to him. To those present he made a short talk, after which he arose and shook hands with all.

In the evening of April 3d, Abdul-Baha addressed a large public meeting in the upper hall of the City Museum. When he entered all arose. Happiness shone on all faces. After a short welcome Abdul-Baha spoke the following, which was translated by Mirza Ahmad Sohrab and Mr. Eckstein, and taken stenographically by F. R. and M. Schweizer:

"I came from a distant land. I have travelled twenty thousand miles until I came to you in Stuttgart. Forty years I was a prisoner. I was young when I was put into prison and my hair was white when the prison doors opened. After all these long years of the sufferings of prison life I willingly took upon myself all the hardships of a long journey. Now I am here in order to be united with you, in order to

meet you. My purpose is that perchance you may illumine the world of humanity; that all men may unite in perfect love and friendship; that religious prejudices, national prejudices, race distinctions, all may be completely abandoned. The religions of today consist of dogmas. Because these dogmas differ from each other, discord and even hatred is manifest. Religion must be the basis of all good fellowship. Think of the turmoil that today exists in the Balkans; how much blood is shed; how many thousands of mothers have lost their sons, how many children have become orphans, and how many buildings, villages, and cities have been destroyed! The Balkan states have become a volcano. All this ruin originates from the prejudices created by the different dogmas, called forth by superstitions and race prejudices.

"The essence of the religion of God is love, and the Holy Books bear testimony to that, for the essence of the religion of God is the light of the world of humanity; but mankind today has forgotten what constitutes true religion. Each nation and each people today hold to some definite dogma.

"Everything in the world is subject to change. But this transmutation and change are requirements of life. See, for instance, these flowers before us. They come forth from a seed. They grow to perfection, but when they have reached the state of perfection they go back again. This is the invariable law of creation. Likewise man develops until he has grown to maturity. When he reaches beyond the state of maturity he begins to decline. All religions of God are subject to this same law. They are founded in order to blossom out and develop and fulfill their mission. They reach their zenith and then decline and come to an end. So a few thousand years ago came Moses. He promulgated the ten commandments. Later these laws were changed, and this change was so complete that of the original nothing more was visible. Then God sent the Roman Empire to destroy the Holy Land, because the Jews had forgotten the law of God. They had in the end only a bundle of superstitions. When this religion had sunk to such a depth, God sent his Holiness Jesus Christ. His Holiness Christ appeared as the Light of the Sun, and He founded anew the religion of God. He revived the light which had been given by Moses and fulfilled that law.

"This should show you that religion is subject to change. So, also, religion is full of superstition. There is today nothing more

than tradition to feed upon. Therefore our souls must strive day and night in order that the foundations of divine religion may again be newly revived. These traditions and these dogmas are like the husks surrounding the kernel. We must release the kernel from the husk. The world of humanity is in the dark. Our aim is to illumine mankind. It is natural that after the darkness of every night the brilliant day will come. It is our hope that this darkness may be dispelled and that the rays of the Sun of Reality will shine again. We are confident that the darkness will again be followed by the brightness of the day. It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they may bring forth leaves and blossoms and fruit. Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life. Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human Oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the Kingdom of God, that eternal light may shine forth and that the day break which will not be followed by the night.

In this age every face must turn to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore, in our day philoso-

phy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life to the body. So long as the spirit gives life to the body, we behold a living thing, but a body without spirit is dead. It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the Kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West."

Many meetings were held on April 5th. Abdul-Baha was the guest of the Esperanto Association. The president, Professor Christaller, welcomed him in appropriate words, in reply to which Abdul-Baha then addressed the gathering.

On Sunday, April 6th, Abdul-Baha addressed a large gathering at the Hotel Marquardt. In

the afternoon the friends met in the garden of Consul Schwarz, where Abdul-Baha consented to be photographed with those present. He arranged the group himself. Then he had flowers distributed in order that each might have one. When he went into the automobile of Consul Schwarz, he was surrounded by the friends. The children came to him and presented flowers. It was a beautiful picture, with the children around the car.

In the evening a large meeting was held in the hall of the Upper Museum. Miss A. S. Knobloch said a prayer, Miss Staebler sang and then Consul Schwarz introduced Abdul-Baha in an eloquent speech, which we hope to have translated in the near future. Abdul-Baha then addressed those present. When he had concluded he passed through the hall and shook hands with each one. From the hall Abdul-Baha went to the home of Miss Doering.

On the 7th he visited the springs at Mergentheim with Consul Schwarz, and on the 8th departed for Budapest.

OPENING OF FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA

THE fifth annual Convention of the Bahai Temple Unity was opened with a breakfast given at the home of Mrs. Florian Krug, 830 Park Ave., New York, Saturday, April 26th, at 12:00 o'clock noon, to the Executive Board of the Bahai Temple Unity of nine members, and the sixteen members of the New York Committee of Arrangements. Twenty-five of those invited sat around a long, beautifully appointed table, decorated with three low mounds of gorgeous pink roses, interspersed with vases of sweet peas, while asparagus vines trailed gracefully over the white cloth.

The breakfast consisted of the dishes Abdul-Baha used to have in this home: Vegetable soup, chicken, rice, salad, ices—all perfectly prepared and served.

Mr. Kinney chanted, as all sat down. The hostess declared it to be the happiest day of her life, and certainly her radiant face, expressive of the illumined soul, confirmed the statement. To look up and down that table, at those glowing faces, was an inspiration and joy. The opportunity for conversing and exchanging ideas concerning the approaching convention; the great idea for which the building of the Mashrak-el-Azkar stands; Abdul-Baha back of it, bidding all to arise and serve, was a scene, the memory of which

will remain in the minds and hearts of those present.

The hostess called upon various ones to speak and all responded appropriately, concluding with the reading of the Tablet recently sent by Abdul-Baha, concerning firmness in the Center of the Covenant.

The Executive Board went into session at two o'clock in another part of this beautiful home, while a reception, to all the visiting and resident Bahais, was held from three to five o'clock. Beautiful music, refreshments, fragrant flowers and illumined faces made everyone happy.

At half after six o'clock all repaired to Columbia University Commons where the Feast of Rizwan was celebrated by over two hundred of the friends. Beautiful music was provided, and many of those present made speeches when called upon by the presiding officer, Mr. Mountfort Mills, of New York. Abdul-Baha tells us to "Be Happy, Be Happy"! and we obeyed his injunction, and all went to their respective homes happy at the close of the first day of the Fifth Annual Convention of the Bahai Temple Unity.

ALICE IVES BREED,

Chairman New York Committee of Arrangements

NOTE—This article is a forerunner of our Convention issue, copy for which is in the hands of a committee—*The Editors.*

MEETING THE CAPACITY OF THE SEEKER

BY LOUISE DIXON BOYLE.

ABDUL-BAHA has repeatedly referred to the various human types as differing "like flowers in the rose-garden of God." And in this day of unity and universal realization, we see clearly the necessity of recognizing the "fragrance" of all types and of according to each his opportunity of "diffusion" or expression.

In giving the world this knowledge of the Day of God, no duty impresses itself so persistently upon the Bahai as the necessity to meet the capacity of the seeker, and to realize among human beings a marked dissimilarity in approaching the teachings.

It will be only in the perspective of history that the full extent of religious decadence during the past few centuries will be realized. Around the significance of divinity there has accumulated a false atmosphere, due to our human association of it with the tangible. And it is inevitable, in the dawn of a new spiritual age, that many souls—possibly destined for a particular activity in it—should experience a reaction in turning from their old conceptions. It is this reaction, perhaps, rather than an essential incapacity or antagonism, which withholds many from a full acceptance of the Bahai teachings. Such souls represent so large a proportion of the thinking people in the world today that it is impossible to confuse their spirit with that of the anti-christ; although, undoubtedly, many of them, in searching hither and thither for truth, will permit the brief span of their lives to pass unsatisfied.

To assist all earnest inquirers to assimilate the teachings is the important privilege of Bahais today. Surely it must be such as remain in the restricted environment of dogma and self who represent the element of opposition, rather than they who have felt the new vibrations afar off and cast away tradition in an effort to approach them.

It was with particular reference to questions asked by this type of inquirer, after the receipt of recent cablegrams from Abdul-Baha, that the following notes were submitted to Abdul-Baha. In returning them with interpolations he has "commanded*" that they

*In a Tablet to the writer of this article, Abdul-Baha says: "I have commanded to print and publish this article in the STAR OF THE WEST so that all the believers in the East and the West may read it."—*The Editors.*

be printed in the STAR OF THE WEST.

* * *

After the departure of the Bab the friends of God were in a state of utter confusion and bewilderment. "A few who claimed to be the leaders of this scattered community, fearing the loss of their lives, were hiding in remote and inaccessible villages, not daring to associate publicly with the people. The believers of God were like sheep without a shepherd; not one knew his duty." It was at such a time as this, in the extreme necessity for guidance and authority, that BAHÁ'ÓLLÁH came forth and declared Himself to be the Promised One. The perfect meeting of the demand with the supply, the need with its fulfilment, is one of the fundamental laws of God.

Now in our day Abdul-Baha has said:

"The Cause has become very great. Many souls are entering it—souls with different mentalities and range of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become very difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must become firm and soul-sacrificing. Every one must become the essence of essences; each one must become a brilliant lamp. People all around the world are entering the Cause; people of various tribes and nations and religions and sects. It is most difficult to administer to such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness are needed at such a crucial period of the Cause."

He has said repeatedly:

"Today the most important affair is firmness in the Covenant because firmness in the Covenant wards off differences."

The finger of Abdul-Baha like that of a great physician, is upon the pulse of all the spiritual conditions forming the Kingdom of God on earth. He knows far in advance of any outward demonstration just what error will manifest itself as a menace to the Cause and a test to the believers. He knows our hearts better than we know them ourselves because His insight is unerring in the spiritual realm. We live in the world and accept the guidance of God to but a feeble and limited degree. The heart of Abdul-Baha has always been turned to God and thus he has been the recipient of the holy confirmations since childhood. We know how these holy ones possess

in its fullness in this day that "universal divine mind" whose power is "conscious, not acquired."

Man's knowledge of God and His manifestation in human form is the most profound of subjects. We are capable of considering it only through the assistance of these Holy Educators, who have given the world all its ideals, all its spiritual vocabulary.

So during his visit to America, in the full knowledge of conditions and with the utmost wisdom and insight, Abdul-Baha referred us to the proofs of his identity as the appointed Centre of the Covenant and the Greatest Branch, as a protection to us and to the Cause,—not in revocation of his standard of servitude so gloriously upraised in the world—in confirmation, rather than revocation of that most precious ensign of the Kingdom!

Since the presence of Abdul-Baha in our midst people are everywhere attracted to the teachings. It is most important that we should not make of this matter a dogma to offend. The self or ego is still so prominent in the human consciousness that the first inquiry of the groping soul for light is, "What does your leader claim for himself?" Abdul-Baha assumed the mantle of servitude to answer this very question. He stands in the midst of life today as an example, an embodiment of an ideal—the relinquishment of self.

For us, his chosen friends, not to contribute to that ideal is to retard human progress.

"We must first teach the people about the LORD of the Covenant, who is His Holiness BAHÁ'Ó'LLÁH. When they become believers in the LORD of the Covenant, then we must explain to them the Centre of the Covenant." We must say: He claims to be the Servant of God; he is the Centre of God's Covenant with man in this day. And as the spiritual perception of the inquirer expands in contact with the teachings the great station of Abdul-Baha will unfold to him.

"In giving the teachings we must not mention the violators of the Covenant and thus render their acceptance difficult." In sharing this foreknowledge with the friends, Abdul-Baha has made us partners, as it were, with himself, has assumed that we are superior to evil suggestion, and that we will know how to use this knowledge most judiciously to protect the Cause.

Let us pray that we may so fully accept the Divine Guidance in every act of life that in the moment of test and difficulty we may stand as pillars of wisdom and strength in the Cause of God, firm in the Centre of the Covenant, and, like Abdul-Baha himself, manifest toward all mankind the utmost tenderness, for only in this way may we lead them into the Kingdom.

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

O FRIENDS of GOD! O spiritual companions!

The Lord of the peoples of the world declares in the beneficent Koran: "And there is for you in the Prophet of God a good example": That is to say, to follow His Holiness is a good example and to imitate that Real Leader is the means of acquiring success in both of the worlds. The followers of the Prophet were commanded to follow Him in all affairs and manners, and when some individuals, having recognized this safe path as the Straight Road, traveled therein, they became Kings in the Land of the Righteous and the Kingdom of the Elect. And those souls who tried to acquire comfort with ease, deprived themselves of all bounties and perished in the lowest ditch of despair. Their days came to an end and their happiness terminated. Their bright morn became dark, and their transparent cup became full of dregs and

rust. Their uprising star descended, and their bright luminary set.

But those pure souls who followed (in the footsteps of the Prophet) shone in the Highest Horizon as the Stars of Guidance and arose from the Dawning-place of hopes with matchless brilliancy. They sat on the Throne of the Kingdom of Eternity and rested on the couch of Divine Success. Their traces are clear and their lights brilliant; their star is luminous and their attendants are the armies of angels of the Heavens of Immortality. Their palace is firm and their edifice is strong. Their light is illumining the world and their heat is confirming the world.

Now judge for yourselves: Those souls who followed in the wake of that Manifest Light acquired such bounties and stations! If we now follow in the footsteps of the Most Glorious Beauty (BAHÁ'Ó'LLÁH) and the most Exalted Majesty (the Bab)—may my

[Continued on page seventy-four]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (May 17, 1913) Azamat

No. 4

“O, MY SOLDIERS! MY BELOVED SOLDIERS! FORWARD!”

Talk by Abdul-Baha given in Stuttgart, Germany

WHILE Abdul-Baha was one day looking out of his hotel window he observed a regiment of soldiers passing by in great array, and he said:

“They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

“The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the Words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

“O, my soldiers! My beloved soldiers! Forward! Forward! Have no fear of defeat—do not have failing hearts. Our Supreme Commander is BAHA’O’LLAH. From the heights of Glory He is directing this dramatic

engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. Ye shall scatter the forces of ignorance!

“Your war confers Life; their war brings death. Your war is the cause of the illumination of all mankind; their war means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defeat. Your war is the means of construction; their war is the origin of destruction.

“There are no dangers before you. Push forward! Push forward! Attack the enemy! Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

“His Holiness the Christ was fighting even upon the Cross, and His triumphant work continued through ages and cycles.”

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT

“THE believers must display an endeavor so that the land may be bought in its entirety; then collect contributions for the building and then they may think about the plans. . . . I hope from the favor of the True One, that sufficient and ample contributions may be gathered and afterward the best and most acceptable plans be decided upon.”

“Now it is hoped that the believers of God may show magnanimity and raise a great sum

for the building, so that the FOUNDATION of the Mashrak-el-Azkar may be laid and perchance, God willing, the corner stone of the foundation may be laid by the hand of Abdul-Baha.”—Words of Abdul-Baha.

* * *

The morning Abdul-Baha left Chicago, on the occasion of his last visit, he instructed the National Secretary of the Bahai Temple Unity to the effect that the remaining debt on the

lake shore tract of the Temple land should be cleared as soon as possible—the main tract being entirely paid for.

In compliance with this instruction and in order to remove all obstacles that prevent the accomplishment of the decree of Abdul-Baha, revealed in the foregoing, the recent Convention of the Bahai Temple Unity voted to make every effort to raise the \$9,000 still due on the land, with the interest to accrue, by September 1st, the date of the next payment.

A friend of the Cause has offered \$1,000 conditional upon the remaining debt of \$9,000 upon the land being paid, principal and interest, when it falls due, September 1st. As a means of encouraging further contributions, an additional offer to add \$100 to every thousand which may be contributed in excess of that amount (up to \$20,000) has been made by the same friend.

This offer bore immediate results, for when

it was announced another friend offered to add another hundred to the above hundred, so that to each thousand dollars which may be contributed in excess of the amount necessary for the cancellation of our debt, *20 per cent will be added*. WE MUST NOT LOSE THIS OPPORTUNITY. Let EVERY ONE of us unite to the limit of our opportunity to secure this 20 per cent to the full amount of their \$20,000 additional offer, and to then show such energy that Abdul-Baha may be speedily attracted to return to America for the dedication of the Mashrak-el-Azkar, which he has repeatedly stated is THE MOST IMPORTANT WORK in America today.

The members of the present Executive Board hope results may enable them to *undertake actual operations before their term of office expires one year hence*.

BAHAI TEMPLE UNITY,
Corinne True, *Financial Secretary*.

HARRIET M. WISE

February 6, 1867.

April 1, 1913.

ON the morning of April 1st, at Hermosa Beach, California, our dear sister Harriet M. Wise ascended to the Supreme Course. For a long time she had been a patient sufferer, but her life was prolonged that she might taste the sweetness of the past year, when, in July, with Mrs. Goodall and Mrs. Cooper, of Oakland, she spent several glorious days in the presence of the Center of the

but the human heart has its portion of grief, for the Los Angeles Bahai Assembly has parted with one of the sweetest flowers of its garden. We submit to the Divine Decree without a question—just “radiant acquiescence.”

A Bahai service, conducted by Mrs. Winterburn, was held in Pasadena on Saturday afternoon, April 5th, and on Sunday following a memorial service, conducted by Mrs. Frankland, was held at the hall in Los Angeles.

The remains will be taken to the old home at Akron, Ohio, for interment.

Henrietta C. Wagner.

TABLET TO MISS HARRIET M. WISE.
HE IS GOD.

O thou who hast turned thy face towards the Kingdom!

I read what thou hadst written. Know thou that there is in the world of existence a Center, for each great matter, and bounties shower from that Center. For instance, in the circle of the sun, the sun is the center of the light. Likewise there is a real Center for pure Love and now that Center is manifest in this world, from which the Lights of Love reflect to all parts of the Universe. If thou partake but one ray from that Center, thou wouldst become self-sufficient from the world, finding a new condition and witnessing an exaltation which overshadows all the existence. Pray God that thou mayest catch with all thy exertion the Lights of the Love from that Center.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

September 5, 1905.



HARRIET M. WISE

Covenant. She came home radiant in spirit but sick in body, and steadily declined in health.

During the last few days of her illness when asked what message she would send to one of the friends, she said: “It is all so glorious!”

BAHA’O’LLAH tells us that He has made death as glad-tidings, so the shattering of the cage which encased her beautiful spirit should not make us sorrowful. We rejoice spiritually,

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN THE ORIENT

[Continued from page seventy-one]

life be a sacrifice for those who suffered martyrdom in their path—what would be the result?

His Exalted Majesty (the Bab), from the beginning of the arising of His Beauty to the day of the Greatest Martyrdom, spent days and nights under severest trials, in the Path of God; He made His breast a target for thousands of arrows of calamities, and with a breast pierced and torn, hastened to the Most Glorious Kingdom.

The Eternal Beauty—the Greatest Name (BAHA'O'LLAH)—tasted of the poison of every calamity, drank of the cup brimful of all kinds of trials, made His breast the target for every arrow, made His neck indebted to every sword. He was incarcerated in a prison and was bound in merciless chains. He was exposed to the derision of the crowds of enemies and became a butt for the stones of miscreants. He was subjected to chains and collars, and was tightly bound with ropes and fetters. He was exiled from His native land and was carried to the land of Bulgars and Serbs. In the Most Great Prison (Acca) He suffered inexorable calamities and His blessed days ended in this cruel prison and dark dungeon, while a prisoner of oppression and injustice, and He ascended to His Kingdom.

Now, O faithful friends and companions of that Bright Countenance! Is it becoming that we should sit idle, even for one moment, practice delay, and seek ease and comfort, so that we be exposed to temptation and indolence, be occupied with our own thoughts and lose our hearts to strangers and kindred? Nay, by God, we ought not to rest for one moment day nor night; we ought not to pollute our pure hearts with the attachment to this world; we must prepare Divine Assemblies, establish Feasts of Love, sing the melody of the Most Glorious Kingdom, accompanied with stringed instruments and with drums and flutes; hasten, dancing and laughing with joy, to the altar of martyrdom, and offer body and soul, head and trunk, as a sacrifice!

O friends, be loyal!

O beloved ones, be firm and steadfast!

O imploring ones, trust in God and rely upon Him!

O humble ones, be attached to God and cling to Him!

Let us encourage each other and set all in motion. Let us strive to diffuse the Fragrance of God and engage ourselves in exalting the Word of God!

Let us ever be alert through the influence of the gentle breeze wafted from the Garden of Favor, and enjoy the Sweet Fragrance of the Garden of Unity!

Let us put enthusiasm and commotion into the hearts of the righteous, and excitement and joy into the hearts of the free!

Praise be to God, that the hosts of the Most Glorious Kingdom are coming together in large numbers and the Stars of the Highest Horizon are in uprising and ascension! The Banner of Guidance is in motion, the Cloud of Bounty is descending in a shower, and the Luminary of the Horizon of Significance is shining! The Feast and the enjoyment of the Kingdom are in complete harmony, and the Dawn of Favor is breaking with the Light of Guidance! It is the Melody of the Kingdom of ABHA which is descending from the Supreme Concourse, saying:

O dead one, who art without heart and soul! Become alive! Become alive!

O sleeping one, in the water and clay! Be awake! Be awake!

O intoxicated one, who art witless and gone astray! Become sensible! Become sensible!

The horizons are full of fragrance! The eyes are full of light and the East is pouring down fire! Get rid of body and soul!

The time of sacrifice has come; the Merciful Breath abounds and the Divine Secrets are disclosed! Be a leader of lovers! Be a leader!

The sweet song of the melodious singing bird from the BRANCH of the Cypress Tree in the Garden is expounding the problems of spirituality! Be acquainted with the mysteries! Be acquainted with the mysteries!

ABDUL-BAHA ABBAS.

Translated in 1909.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha delivered in Boston; (2) article by Mr. Arthur Cuthbert, "The Glad-tidings of the holy Cause of BAHÁ'O'LLAH; (3) news from Budapest—

(4) from Vienna—(5) from Stuttgart—by Mirza Ahmad Sohrab; (6) letter from Rasht by Mirza Ismail Khan; (7) graduation of Dr. M. I. Basheer, at Chicago.

المؤثنه يك هفته كه در شهر است كارت مانده عالما
عظمى برپا شد و امر الله منتشر گردید و نجات قدر عظم
دور و نزدیک رسید آن ساعت ده صبح است و بقدر صد
و پنجاه نفر از اجاره در هوش آمده که خدا حافظ بگفتند .
همه و غلغله است * مجموعاً - بانام بابزی و عبدالجبار

جلسه چند شب قبل منعقد شد در ایام المار و حضرت
و اعضاء ایجنس اسپرانتو و انجمن صلح و انجمن حقوق نسوان
و انجمن شریعت و نفوس کثیر حاضر بودند و بی نهایت
از خطابه مبارک در این مسائل اظهار سرور و فرح
نمودند و دست زدند رئیس مجلس کشیش

ایران

مکتوبه زکریا کمال نجم باختر در رشت آقا میرزا اسمعیل خان
تاریخ ۱۳۲۱ جمادی الاول ۱۳۲۱ - و کالتا از جانب
جمع مشترکین نجم باختر تبریک و تهنیت سال
چهارم نجم باختر از همه قلب اظهار نموده دوام
و قوام و زیاده ای اشعه آن روزنامه بهائی را از
خدا خواهانیم و هر چند بیکه تاکنون اعداد مشترکین
تا ۳۷ نفر رسید ولی برای سال چهارم امید
وارم اعداد مشترکین بیشتر گردد لذا از آن اجازت
محترمه خواهشمندم که از نمره اول اسال تقرباً
شصت نمره برای رشت فرستاده شود .
نجم باختر - ماهم امید داریم که اسال عدد
حضرات مشترکین در جمیع بلاد ایران اقله دو برابر
شود * * *

محترم دین کا تو لیکه بود و حضرت مولانا ری را در
نهایت احترام استقبال و معرفی نمود بعباری که نصیح
تر از آن امکان نیست و هم چنین مجالس دیگر برسط
انجمن قوانین و بیوز و فها منعقد گردید که بی نهایت
آنا عظمت و قدرت مرکز شایق واضح و نمایان بود .
حال فردا بعد از ظهر عازم رومینه پای تخت مملکت
اطریش هستیم چند روزی در اینجا توقف نموده بعد
دو باره با ستوت کارت و یادن با دن محل سلاط
مشهور المان رفتم جمعیت پاریس نموده پس از چند روز
توقف در اینجا عازم مشرق خواهم شد *

از رومینه تاریخ ۲۰ آوریل ۱۳۲۱

المهدیه و البته که در شب که در نیاق ارضنا الیامه الفداء در نیما
صحت و سلامت از شهر بود است وارد رومینه گشتند و در این
هوتل [کرانه هتل] منزل گرفته امروز رئیس و نشی انجمن
توزیفاتا بحضور مبارک شرف شده اشبار و بعد گرفته اند
که در محفل آنها خطبه ادا کرد و هم چنین شب دوشنبه
حضرت مولانا که چند روزی در این شهر توقف خواهند فرمود
تا اوقات جنبه ای مجزی و خوشی در میان ناسانتشایا باید زیرا
در این شهر مانند بود است از آن مکتوبه ای تا باید بود
فی الحقیقه در شهرها بیکه جماع بهائی نیست از جهت نمود
امر الله واضح تر و عظم تر است زیرا آنچه تهنیه و تبریک است
و آنچه تعریف و تهنیت میگردد بواسطه خارجها است
پس از چند روزی در این شهر توقف عازم استرکارت
خواهم گشت *

از استرکارت تاریخ ۱۰ ی ۱۳۲۱

از شیکاگو جناب دکتر بشیر

برادر عزیز و رفیق محترم آقای بشیر افندی پسر ارجم
افندی علی در پورت سعید فارغ التحصیل شدند
و در ۱۹ این ماه در پلومر طب و جراحی حاضر
گرفتند و شاید در فصل پائین بشرف مراجعت
نمودند .

مجموعاً از صیرم فراد به جناب دکتر بشیر تبریک و تهنیت
نمایم

عالم بود یقیناً اهل یورپ و آمربیک بهتر قادر بودند
بل این انخدات و در نظر ما که از او دویم بسیار بجا
منماید

حضرت باب ما بهترین شهید کردند و حضرت
بهاء الله و عبدالبها را از طهران خارج بلد نمودند اول
در بغداد بعد در اسلامبول و بعد در سلاطیه و بالاخر
در زندان عکا که جای قطاع الطریق و قایلین عثمانی بود
فرستادند این محل بد آب و هوای نریز جای بود گویند
که اگر پرنده در هوای عکا طیران نمود فوراً میرد هر چند
آن قدر بدر بوده کنن پس از چندی تغییر یافت و بهتر
گردید خلاصه اغلب عیصین بر اطافای این نوز عظیم
برخواستند اما نشتر و شهر ترکت و هزاران نفوس
بنفقات روح القدس خلق و تربیت شدند که هر یک با فعال
درست و اقوال صدق سبب تربیت دیگران گردیدند
و بمشهای نتیجه علم و اصل گشته چه که مقصد از تحصیل
علوم و تهذیب اخلاق و اعمال و اقوال شخص است و فائده
مند بودن از برای هم نفع خود بخاتم حضرت
بهاء الله و نصایح حضرت عبدالبها آن وقت جلوه گر
شود که شخص بدقت کامل در هر مطلبی آن قدر طلب
نموز نماید و با مقتضیات امروزه تطبیق کند بلاشک انصاف
دهد که این تعالیم آسمانی دوای درد این زمان است
و باعث ترقی و برتری هر ملتی که بترویج و تصدیق و اتقانا
آن تمام دل و جان قیام فرماید

جوهر تعالیم این امر عظیم محبت و عرفان الهیت و خیر
و صلح عمومی و وحدت عالم انسانی است چنانچه میفرماید :-
" ای اهل رضوان من نهال محبت و دوستی شمارا در
روضه قدس رضوان بید ملاطفت عمر من نمودم و برین
مرحمت آبش دادم حال نزدیک بشمر سینه جهنم نمائید
تا عفره ماند و بنار ازل و شهرت نسوزد" ایضا " اصل کل خیر
هل الا اعتماد بالله و الاقدا لامر و الاضامر ضانه" ایضا آی

پس این دانش چشم سر را بک بان نازکی از دیدن جهان
و آنچه در اوست بی بهمن نماید دیگر پرده آن اگر چشم دل
فرود آید چه خواهد نمود

ای دوستان امروزه باب آسمان بمفتاح اسم الهی گشوده و
بحر وجود امام و جوه ظاهر و متواج و آفتاب غایت شرق و رالبح
خود را محروم نمائید و عمر گل نمایه را بقول این و آن تمام
مکنید کمر همت محکم نمائید و در تربیت اهل عالم توجه مکنید
دین الهی را سبب اختلاف و ضغینه و بغض اندانید لکن
عظمت بفرماید " آنچه از سما شست در این ظهور اسخ
افس نازک متصد اتحاد عالم و محبت و وداد اهل آن بود
باید اهل بهاء که از حق تعالی نریشیده اند بحال روح و
سجیان با اهل عالم معاشرت نمایند و ایشانرا متذکره دارند
با آنچه که نفع آن بکل راجع است این است وصیت ظلمی
ارباب و اوصیای خود را عالم بجهت خلاق شده و کل بوداد
و اتحاد ما موندن باین کلمه مبارکه که از ائمه فر سلطان احدییر
اشراق نموده ناظر باشید و ذکر نمائید کت فی قدم ذاتی
و از لایه کنونی عرفتی نیک خلق گفتک و القیت علیها
و اظهرت لک جمالی" ایضا میفرماید " عروس معانی بدیعه
که درای پرده های بیان شور و نهان بود بنایت الهی و
الطاف بیاد چون شعاع نیر جمال دوست ظاهر و هر چند
شهادت میدهم ای دوستان که نعمت تمام و محبت کامل و برهان
ظاهری و دلیل ثابت آمد دیگر تا همت شما از این قطع چنانچه
نماید کذلک تمت النعمة علیکم و علی من فی السموات و الارضین
و الحمد لله رب العالمین

اخبار اجمالی

از بوداپست . بقلم آقا میرزا احمد سهراب .
بتاریخ ۱۵ اوتیل ۱۳۰۳ . حال هفت روز است که شمس
مکز میثاق از ارفق بوداپست پای تحت مجرستان طالع
و لایح و مجالس و محافل عظیمه هر شب و هر روز منعقد

انسان را به تشریف دانش و نبییش بخداستعدادش اختصاص
 کرامت فرمود که هر فردی از افراد بشری شخصاً بتقتیش هر سئله
 انصافاً الهیه قیام نماید و پس از تحقیق آنچه حقیقت است
 بدون تعصب قبول نماید و مانند کوران و بی دانستنی عمر
 گرانمایه را بتقلید دیگران تلف ننماید * بشارت امر
 اقدس جمال مبارک و نبدای عالمگیر حضرت عبدالبهاء روحی
 لثرا بقدام احبانه آنداء از برای یکا گئی و اتحاد ام مختلفه و
 رفاهت عالم انسانیت * این ندای الهی از شرق رسید
 و الحمد لله در جمیع ممالک متمدن غرب شنیده شده و نفوس
 مبارکه از هر ملت و مذهب بگوش هوش استماع نموده اند و مجالس
 و محافل متعدد تشکیل نموده که در آنجا دوستی با کمال دل
 و جان برترین آیات سماوی و تعالیم کمالش غولند و از برای
 وحدت عالم انسانی و عاقلانید بهائیان را جز وحدت و یکگانگی
 عالم انسانی تصدق نیست و عاقلان را بر فرج جنگ و جدالات
 و اسید واریختن اینکه اشراق شمس مطلق که در این قرن نورانی
 آدم و عالم را روشن و منور فرموده جمیع ساکنان شرق و غرب
 جنوب و شمال عالم را نورانی و رخسار نماید و بزودی صلح عمومی بین
 تمام ملل و مذاهب عالم که ضیای حضرت بزرگان است تاسیس
 و مستدام گردد ای برادر من آیات تو هنوز با این نور نوری
 شده یا هنوز سحاب و ابرها ظلمانی مانعت از خدا طلبهر
 که هر یک از شما همانند آینه پاک اشراق حقیقت اخذ
 نور و حرارت نمایند و دیگران از نور و نوری جزب فرمائید امر
 اقدس حضرت بهاء الله اینست که این بزرگان با اقوال
 درست و اعمال حسنه بسبب جدایت و بهتری و ترقی
 خلق عالم گردیم اعمال نیکو نتیجه کل بخشند اگر چه هر انشا
 را اقوال درست و پسندیده واجبست و لازم هر چه بدشتر
 قلبه از تعصبات دینی و پیش پا دار و ظواهر کمزیرا در تر نور حقیقت
 و آقا بقدرت و دان درخشش گردد و ما را در نزد خدا
 و انسان نابان گرداند
 اینست تمدن و رخا و سبب فاهیت خود و کافه بنی نوع

انسانا پس بائید با قلوب طاهر و ایمان قوی بخدمت عالم
 انشا قیام نماید
 آیا این امر عظیم بشو انشا ممکن است یا ستیران بقوه سیما
 ترویج داد ؟ هر نه صفا انصاف و هدیه که ممکن نموده
 و نخواهد بود پس آن چه قوه است که سبب ترقی حقیقی
 و آسایش عالم انسانیت ؟ * آن قوه روح القدس
 است که انشا خاکی را ملک آسمان نماید شخص صحیح جمان را آدم
 و رخسار نماید ذلیل را جلیل نماید و فقیر را غنی کند چنانچه
 حضرت مسیح سفروانید که نجات روح القدس آخرین
 و پستترین را اولین فرماید اگر چه هر آنکس هم تعارض
 و ضدیت این قوه الهیه نماید و لو اینکه اولین و جلیلترین
 باشد پستترن گردد * دین بهائی دین الهیت
 دین عموم ملل و مذاهب عالم است اگر قدری در تعالیم این امر
 عظیم تفکر فرمائید خود انصاف و صبر که فی الحقیقه همچین
 است نیز در تعالیم این امر جامع جمیع تعالیم و اولیاد این
 الهیت و محبت محض است بیشتر این امر بر سر
 حضرت باب است و ما ستر آن حضرت بهاء الله
 است و ترویج آن حضرت عبدالبهات که بعضی از
 شما در این شهر نشاندن نیار ت نمودید و شاید هم گوش
 خود شنیدید آنچه را که تاکنون شنیده نشده است
 کما انشا قوه عظیمی و نفوذ غریبی دارد چندان گذشته
 است که این امر شگرف اتفاق شده و در جمیع ممالک و شهرها
 عالم بهایان یافت میشوند و هر یک تمام دل و جان بخدمت
 و وحدت عالم انسانی مشغولند هر کس را دوست دارند
 و از برای بدخواهان خود دعا خیر نمایند و کل عالم بصلح
 اکبر دعوت نمایند الحق این قوه روح القدس و نجات
 جان بخش روح القدس است هر یک از این انبیاء
 عاری از علوم و فنون انشا بوده و هستند آنچه
 فرمائید از روح القدس است هر گاه ترویج این امر عظیم
 ترقی علم انشا یا تدریس عقلا و کما عصر و یا بصلح مخازن

یک روح حیات یافته ایم نهایت اینست یکی رضاست
 باید بنهایت مهربانی معالجه نمود یکی جاهلست باید تعلیم
 کرد یکی طفلست باید تربیت نمود تا شمس اخروی آسمانی
 این برهای تاریک را بپراکند نماید نباید کسی را مغرض
 دانست نباید با کسی را تعصب نمود جمیع پدرانند جمیع
 مادرانند جمیع برادرانند جمیع خواهرانند اتحادی را
 که خداوند موجود نموده نباید ماها سبب انفصال آن
 گردیم بنیانی را که خدا برای بخشش نهاده خراب
 نکنید مقاومت را که الهی نمائید پیروی سیاست
 الهی نمائید بموجب آن حرکت کنید البته سیاست
 الهی مافوق سیاست انسانیست زیرا هر قدر سیاست
 ترقی نماید کامل نیست اما سیاست الهیه کامل است ما باید
 از سیاست الهیه اقتباس کنیم هرگز نمی که خدا بندگان خود
 معامله می کند همان نوع رفتار کنیم اقتدا بخدا کنیم ما
 یکیم آثار الهیه او را مشاهده میکنیم حکم او را مشاهده
 میکنیم حجت او را مشاهده میکنیم قوت و قدرت او را باید
 دست زد و هلمات و تقلید در اویم و تسلیم و تهنیت کنیم و از احتیاط
 و انتر و اجتناب کنیم معاذ الله هرگز انبیای الهی باین مراضی
 نبودند انبیای الهی جمیع یک روح بودند جمیع بشری و تعلیم
 دادند و تعلیمات انبیای الهی روح حضرت حقیقت محض
 است محبت حضرت است لقب حضرت است پس ما باید متابعت
 انبیای الهی کنیم

اعلان وحدت علم افشا کرد و اعلان نمود که دین باید سبب
 محبت و الفت شود و سبب محبت باشد اگر دین سبب عداوت
 باشد عداوت بهتر از وجود آن است زیرا مقصد محبت
 بین بشر است چون از دین عداوت بین بشر حاصل شود البته
 معدوم باشد بهقرات هم چنین حضرت بهما و الله اعلان
 نموده باید دین مطابق علم باشد زیرا علم حقیقت است و دین
 حقیقت است و ممکن نیست که در حقیقت اختلاف پیدا شود
 و اگر مسئله از مسائل دینیته مخالف عقل و علم باشد آن هم محض
 است ابد اساس ندارد زیرا ضد علم جهالت مخالف عقل
 نادانانست و این مثل آفتاب روشن است علم بیشتر در ظل
 خدوند اکبر است جمیع بندگان خواهند جمیع در سایه بحر
 الهی راحت نموده اند خدا اکل خلق کرده جمیع را در زیر پرده
 جمیع را تربیت نموده جمیع را حفظ مینماید مادامیکه این جمیع مهربان
 است ما چرا نامهربان باشیم خدا جمیع بندگان را دوست میداند
 ما چرا بغض و دشمنی نمائیم خدا با کل صلوات ما چرا بجنون و
 جلال شغف در شوم خدا ما را برای محبت و اخوت خلق کرده
 نه برای دشمنی خدا ما را برای صلح و سلام خلق نموده و نه
 جنگ و جدال این چنین صفات معانی را چرا بصفا و نظایر
 تبدیل نمائیم چنین نوزانست چرا بظلمت مقاومت کنیم
 چنین محبت الهی را چرا با عداوت مقابله کنیم شش هزار
 سال است که با هم نزاعه و محاصره مینویسیم حال در این
 قرن نورانی باید محبت و دوستی بجهت بیکر نمائیم امروز عداوت
 و بغض اعظمی در بین دینان است آیا از این ها چه
 ثمری حاصل شده چه فائده از برای بشر نباشد دین آبا
 این کفایت نیست این عصر نورانی است این عصر که
 که از این او عالم باید آنگاه گردیم این عصر است که باید در این
 خصوصیت و بغضاء محو شود این عصری است که باید در این
 یک دین کردند مذاهب متحد شوند و با محبت و خوشی
 با هم بگفتگو کردند زیرا جمیع بنده یک خدا و ندیم از یک
 رحمت عظمی بوجود آمده ایم از یک شمس نورانی شده ایم از

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبه جبارت خطبه مستر آفرین کثرت عبه بهما الله کتابی ۲۷
 نومبر ۱۹۱۲ در حضور جمیع کثیری از نجاران و انکساف و از فرمودند
 و این عبد رضادم اجابا الهی برضاد او مختصرا از برای آگاهی
 یاران شرق بفارسی ترجمه نمود * * *
 شکر و سپاس فرزان خدایم سزاست که هر یک از فرزاد

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این مجله بر حسب تاریخ بهائیه هر روز در روز چاپ و توزیع میگردد و در نهائات از ادای در مسائل بیگانه کی بشیر و وحدت
ایمان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح
حقائق این دین عموماً خواصد نوشته و مقالات مفید که موافق سبب اعلام است قبول و نشر خواهد کرد پس

که بعد از آن تقالیدی در میان آمد آن تقالید بسیار مختلف
شد زیرا این تقالید حقیقت نبود اوها بود و تکلیف
شرعیست هیچ بر ضد تعالیم و نوامیس الهی و چون مخالف
بود سبب نزاع و جدال گشت و حالیکه ادیان باید باید یکدیگر
نهائات الفت داشته باشند نهائات اختلاف پیدا کرده اند
عرض آنکه دلجوئان همه یکدیگر نمایند بقال برخاسته اند عرض
آنکه تعاون و معاوضه یکدیگر کنند بحاربه با یکدیگر برخاسته
این است که حال الان از بدایتش تا الان راحت یافته همیت
بین ادیان نزاع و جدال بوده و جنگ و قتال بوده اگر
نظر بحقیقت شما کنید شب و روز گریه نمائید زیرا امر الله
را که اساس محبت است اسباب الفت کرده اند زیرا
شرعیست الله مانند علاج است و اگر در محل خود ضعیف شود
سبب شفای است و کمن یا اسفا که این علاج ها در دست طبیب
غیر حاذق بود عوالمی که سبب شفا گردد سبب ضعیف شدن
عرض آنکه سبب شفا باشد سبب است ضعیف شدن که سبب شفا
شود سبب ضعیف شدن زیرا این علاج ها در دست طبیب غیر
حاذق افتاد و طبیب غیر حاذق چنانچه بخشد و از علاجش
ثمری حاصل نگردد بلکه سبب ممانت شود حضرت بهاء الله
شصت سال پیش در ایران ظاهر شد و در آن مملکت
در میان ادیان و مذاهب با خاص نهائات بغض و عدالت
حاصل بود بدجهه که رؤسای یکدیگر را کشت و لعن
میکردند و جمع خون یکدیگر را میخوردند حضرت بهاء الله

خُطَابَةُ مَبَايِكِ

خطابه مَبَايِكِ حضرت عبدالبهاء که در حضور انجمن اهل
ادیان آمیریک در فوره هال روز جمعه ۲۰ می ۱۹۱۳
ساعت سه بعد از ظهر در شهر بستر

ادیان الهیه بجهت محبت بین بشر نازل شده بجهت الفت
نازل شده بجهت وحدت عالم انسا نازل شده ولی
انوس که صاحبان ادیان نور را نطفه مخلوط کرده اند
هیله هر پیغمبری را ضد دیگری میمانند مثلاً یهودیان
میگویند موسی میداند مسیحان حضرت زردشت را
ضد مسیح میدانند بوداییان حضرت زردشت را ضد
بودا میدانند و کل حضرت محمد را ضد جمع میدانند جمع
منکر حضرت بابل حضرت بهاء الله و حال آنکه این زنگاران
مبدئشان یککات مقصدشان یککات و جمع متحد
و متفقند اساس تعالیشان یککات حقیقتش شریعتش
یککات جمع بیک خدا تبلیغ کردند و جمع شریعت یک خدا را
ترویج کردند مثلاً حضرت زردشت پیغمبری بود بر مذاق
حضرت مسیح تماماً هیچ تفاوتی در بین تعالیشان نیست
و هر چنین تعالیم بود ابداً مخالفت با تعالیم حضرت مسیح ندارد
و هر چیز سازانیا این نوزمبار که مبدئش یکی بود مقصدش
یکی بود شریعتش یکی بود تعالیمش یکی بود و لکن با اسفا

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FIFTH ANNUAL CONVENTION OF THE
 MASSACHUSETTS BAHAI TEMPLE UNIT
 APRIL 28-29, 1913 MASSACHUSETTS TEMPLE, U.S.A.
 PRESIDENT: CALVIN L. BARKER. VICE PRESIDENT: NEWTON D.

DELEGATES AND FRIENDS ATTENDING FIFTH ANNUAL CONVENTION OF BAHAIS IN AMERICA
 Masonic Temple, New York City, April 28-29, 1913

كلنا نقف امام الله في يوم الحساب
 فليكن لنا اليوم من الله ما نريد
 في يوم الحساب
 1913

STAR OF THE WEST

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

Vol. IV

Chicago (June 5, 1913) Nur

No. 5

PUBLIC MEETINGS OF THE FIFTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY

NEW YORK CITY, APRIL 26-29, 1913

By Joseph H. Hannen

ROSES—red roses—a profusion of rich, rare, regal red roses! It is thus that one recalls the perfect days spent with the New York friends upon the occasion of the Fifth Annual Convention of Bahai Temple Unity. First and foremost, because of the abundance of the fragrant blossoms, deep-tinted Jacqueminots, American Beauties and the various intermediate shades, which adorned the tables at the series of entertainments given us; and one must not overlook a perfect Crimson Rambler which gracefully ornamented the platform upon the occasion of the public meetings! But the association of ideas carries yet a deeper significance: For the perfection and fragrance of the rose typifies the occasion as a whole. As the friends gathered from far and near one thought of the petals of a great hundred-leaf rose, each adding its tint of beauty and its fragrance to the blossom; and like the heart of a rose they were clinging to the Center of the Covenant, from whence emanated the sweet spiritual fragrance which is diffused throughout the world. As one can tell the artificial rose from the true by this very fact of the attachment of the petals to a living center, even so this was a great body vibrant with life, beauty and fragrance. The Center of the Covenant drawing from the very Heart of God Himself the spiritual nourishment which is the food of the soul, completed the similitude, and so as a great rose, or perhaps a rose garden, one recalls the assemblage which gathered at the call of the executive committee.

This convention developed a most significant fact—that the spirit of the conventions is independent of environment; for those who had attended previous sessions in Chicago had felt some interest in noting the effect of a change in the place of meeting. It had seemed that the Mashrak-el-Askar site, as well as the de-

lightful hospitality of the Chicago friends, were inseparable from the convention program. But with no thought of comparison it became evident from the very first that the inspiration of the occasion and the very presence in one place of many of the friends would generate the spiritual atmosphere; and history was written during these recent and memorable days in the creation of a new and vitalizing force which shall from year to year energize various centers and leave enough to spare, like the miracle of the loaves and fishes, to supply the wants of thousands in the various centers to which the delegates shall return.

At 3 p. m., Saturday, April 26th, while the executive committee was in session in an upper chamber, a reception to the delegates and friends was given in the spacious and beautiful parlors of Mrs. Florian Krug, 830 Park avenue. Here was enacted the delightful experience of greetings interchanged by the friends from the various assemblies to be represented in the convention. This year it seemed that even a larger number than usual were present. To the strains of sweet music furnished by an orchestra, the divine harmonies were played in tender chords vibrating into the depths of the souls of the company. Here beautiful flowers lent their fragrance to the ensemble; the reception committee dispensed graceful hospitality and the delightful hostess and her charming daughter made all feel at home. A buffet luncheon refreshed the travelers, and one was loath to leave the sparkling scene when the hour came, all too soon, to proceed to the next function.

The Feast of Rizwan was celebrated by a dinner, given by the New York Assembly to the delegates and friends. For this purpose the Columbia University Commons was secured, the vast hall being admirably suited to the oc-

casian. About 250 guests were seated at the tables, which were arranged in a row of five, branching off from the long table reserved for the reception committee and the executive committee and speakers. At the appointed hour, 6:30, many had gathered, and the university campus was enlivened by the arrival of parties in happy concourse.

At the center of the speaker's table, which was well nigh covered with the red roses to become so memorable, Mr. Mountfort Mills presided, and under his happy and skillful direction the evening was a perfect joy. At about 7 o'clock the assemblage joined in singing "Joy to the world! the Lord is come," Mr. Edward B. Kinney directing at the piano. Mr. Mills delivered the opening address, describing the object and nature of the Feast of Rizwan, and welcoming the guests of the evening.

After a bountiful repast had been completed, Mr. Mills read Words of BAHÁ'Ó'LLAH. The musical program of the convention was in charge of Mr. Kinney, who accompanied Miss Slater in the next number, a soprano solo, "Widmung." Words of Abdul-Baha were next read, followed by a song in which the friends were again heard in the stirring words of "Nearer, my God, to Thee!" Another solo by Miss Slater was followed by an address by Eshte'al-Ebn-Kalanter, M. A. K. K., who graphically presented the meaning of the Rizwan in its Persian sense. Mr. Roy C. Wilhelm read a cablegram recently received from Abdul-Baha. Mrs. True, of Chicago, followed with a graceful address. A most interesting contribution was then given by Dr. Halliman, superintendent of the Bowery mission, who expressed his appreciation of the visit of Abdul-Baha to the mission in April, 1912; in fact, the first place visited on the American trip was this center of activity. Dr. Halliman also voiced his praise of the friends in New York who had interested themselves in the work since. It may be added at this point, although Dr. Halliman did not tell it at the time, that on the anniversary of Abdul-Baha's visit a party of the New York friends planned to visit the Bowery mission. When Abdul-Baha learned of this plan he forwarded a draft for \$80, with instructions that, as he had done a year before, each person attending the mission on this anniversary night should be given a silver quarter. This was arranged, and the money sent was exactly enough to supply everyone. Thus the spiritual and material bounty of Abdul-Baha was bestowed anew upon these human derelicts.

Mr. Bernard M. Jacobsen responded to a call in a most effective address and was followed by the Reverend Mr. Angell, of Brooklyn, who expressed a sympathetic interest in the work of the Bahais. Mrs. Inglis sang by request and most effectively "The Holy City." Mr. Charles Mason Remy, Dr. Zia M. Bagdadi, Mr. Albert H. Hall, Mrs. Annie L. Parmerton and others delivered brief addresses in closing, and the beautiful feast was at an end. Tangibly concluded; yet never ending so long as memory lasts, and productive of a spiritual uplift which will cause it to be remembered in all the ages and worlds!

Sunday afternoon, April 27, at 3:30, a general meeting was held at the Berkeley Lyceum, 19 West Forty-fourth street. This proved to be a most happily chosen place of meeting; in effect a small theater. The auditorium, balcony and boxes were well filled, many strangers being present. Mr. Albert H. Hall presided, and to those who have had the privilege in the past of attending gatherings under his direction this assures a spiritual blessing. The blossoming rose plant which lent color and fragrance to the stage settings was typical of the speakers, who unfolded the beauties of the Rizwan of El-Baha with vibrant force and resonance which penetrated, not only throughout the auditorium but deep into the soul of every auditor.

All present joined in singing "Joy to the world, the Lord is come!" under the leadership of Mr. Kinney, as before. This was followed by an impressive period of silent prayer, following which Mr. Mountfort Mills read the familiar supplication "Unite the hearts of Thy servants." Mr. Hall then read the words of Abdul-Baha suited to the occasion, followed by a clear explanation of the Temple Unity Movement.

A baritone solo "Judge me, O God!" (Dudley Buck) was most effectively rendered by Mr. Frederick William Gunther. This was followed by a stirring address by Eshte'al-Ebn-Kalanter, whose message was most direct and appealing. Mrs. Frederick William Gunther then sang "I will extol Thee, O God."

Mrs. Claudia Stuart Coles, of Washington, followed, and then "Mother Beecher" read prayers for the new Chinese Republic, first explaining how the government of China had asked the prayers of the Christian world on this date; a most fitting supplication as a part of the universal plan of BAHÁ'Ó'LLAH.

Mr. Hooper Harris delivered a characteristically fine address. A sextet, with Mrs. Will-

iams and Miss Rossi-Diehl as soloists, rendered most impressively "I waited for the Lord," the other parts being taken by Miss Garbarden, Miss Harriet Magee, Mr. Kinney and Mr. Albert Ciccareli. This closed the exercises of the afternoon.

Sunday evening the friends were bidden to a feast at the home of Mr. and Mrs. Edward B. Kinney, at 6:30. A wonderful gathering was there assembled, and when it is recorded that more than two hundred were seated at the tables, not half of the story will have been told. The matchless and gracious hospitality of the hosts, the joy and spirituality of the guests, and the bounty represented by the repast were memorable! And then the charming friends who served made a picturesque setting, creating a divine harmony in a home devoted to this particular subject. The feast was served in courses, the principal one being a genuine Persian pilau of lamb and rice. Truly a stupendous undertaking, its complete success showed the power of the Spirit and the superlative quality of hospitality!

At the commencement of the feast, Mrs. George Lesch, of Chicago, read a prayer. Miss Mary Lesch, one of the Chicago delegates, read some of the words, and Mr. William H. Hoar read from the *Ighan*. Mr. Alfred H. Lunt read an article from a London magazine, including an address by Abdul-Baha.

After the feast had been concluded, Mrs. True, by request, spoke on the subject of the Mashrak-el-Azkar, giving historical facts. Mr. Joseph H. Hannen, of Washington, was called upon to describe Abdul-Baha's visit to the Mashrak-el-Azkar site in May, 1912. Mrs. Annie L. Parmerton, of Cincinnati, read a Tablet about the Mashrak-el-Azkar and a poem by Tayere Khanoum.

An announcement was made concerning a fund to purchase a vase for the Tomb of BAHÁ'O'LLAH, on behalf of the American friends, to the effect that the fund was in the hands of Mrs. Kinney, and all who desired might send or hand their contributions to her.

Dr. Zia M. Bagdadi closed the meeting with a chant in Persian, and thus closed a perfect Bahai feast, something possible only in this day and through the power of the Center of the Covenant.

Monday evening at 8 o'clock, the friends were bidden to a reception at the home of Mrs. Alexander C. Morten, 141 East Twenty-first street. At the appointed hour the parlors of this delightful residence were filled, and after a social hour the friends were asked to

proceed to the upper floor, a charming studio in which were exhibited the motion pictures of Abdul-Baha, taken in New York (Brooklyn) during the summer of 1912. These were shown by Mr. John George Grundy, with a descriptive talk, and proved to be wonderfully life-like, recalling to the many present who had seen him the actual presence of the Servant of God. Downstairs, before and during the picture exhibitions, a record of Abdul-Baha's voice was heard, and thus the wonders of the Twentieth Century were demonstrated in this matchless manner and a new era was inaugurated in worship and praise.

The very large attendance made a second exhibition necessary; meanwhile refreshments were passed and in delightful concourse the hours passed swiftly until another beautiful day had closed. To the hostess of the evening all praise is due, and her reading of the *Hidden Words* at the commencement of the evening was most effective.

The closing and public session of the convention was held in the French Ionic Room of the Masonic Temple Tuesday evening, April 29, at 8 o'clock. Mr. Hall occupied the chair, and the music was under the direction of Mr. Kinney, to whose untiring efforts the harmony of the convention was largely due.

A song, "His Glorious Sun Hath Risen," was followed by an interval of silent prayer. Mrs. Harlan Ober then read a prayer. A solo, "These Are They" (Gaul), was splendidly rendered by Miss Rossi-Diehl. The chairman, Mr. Hall, then delivered a characteristic address, most impressively moving the audience, who followed him closely and were both pleased and edified with his words of wisdom.

Mr. Alfred H. Lunt, of Boston, followed with an earnest address whose logic was irresistible. He was followed by Mr. Bernard M. Jacobsen, described by the chairman, as the "Evangelist of the Cause in America." Proofs, scriptural and logical, poured from the lips of this earnest speaker, who made his case invincible.

A tenor solo by Mr. Frederick Vettel, "Watchman, What of the Night" (Mendelssohn), was enthusiastically encored. The chairman then announced his great pleasure in presenting one of the "Children of the Night" who had become a wonderful light, and Mr. Louis G. Gregory, of Washington, addressed the assemblage in his usual earnest, powerful and effective manner.

A duet "Love Divine" by Miss Rossi-Diehl and Mr. Vettel, was followed by an address

by Mrs. Isabella D. Brittingham. This beloved teacher was heard to splendid advantage. Mrs. Mary Hanford Ford was next introduced, and in a telling manner gave her impressions concerning the economic aspects and practical advantages and claims of the Bahai Movement.

An evening of rare beauty, blending sweet music with spiritual harmonies, was brought to a close with a Bahai hymn, in which all present joined.

Thus ended the sessions of the convention of 1913. In its truest sense, however, the convention was not confined to New York, but was participated in by the friends throughout America and in all parts of the world. Its real chairman was the Center of the Covenant

of God, whose presence was felt by all in a most wonderful way. And what is true of environment applies equally to time, for the sessions of this conference will be continuous, in the spirit developed, the plans made and to be carried out, and in the hearts of souls of all present or touched by its spirit. Thus are Bahai conventions differentiated from all other gatherings. The echoes of this series of sessions will reverberate throughout the ages until the half-light of time shall yield to the Perfect Day of Eternity!

NOTE—The report of the Business Sessions of the Convention is still in the hands of a committee.—*The Editors.*

ABDUL-BAHA AT BUDAPEST

AT the invitation of the Hungarian Peace, Esperanto and Feminist societies and of the Oriental Commercial Academy, Abdul-Baha arrived at Budapest, Hungary, on April 9th. He spoke to a great public gathering arranged by these institutions and besides, on three evenings, to the Theosophical Society, to the Star of the East members and the Turanian Society. About 800 people listened to his Address, which was translated into English by Mirza Ahmad Sohrab and then into Hungarian.

During Abdul-Baha's sojourn in Budapest he received many distinguished visitors, among others the celebrated Hungarian Orientalists, Prof. Vámbéry and Prof. Goldzieher. Prof. Robert Nadler, a Hungarian painter of great

renown, made a portrait sketch of Abdul-Baha.

More important than the outward honors given to him is that his words and personality gave a new start to the Bahai Cause in Hungary, which is on the border of the East and the West, and whose population is a mixture of many antagonistic nationalities, therefore very much in need of internal peace and unity.

Abdul-Baha honored Mr. Leopold Stark, whose address is II Nyulucta 5, by charging him to unite all those in Budapest who are likely to form the first nucleus. Bahai friends all over the world are requested to help by sending good advice and propaganda literature.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 WEST SEVENTY-EIGHTH ST., NEW YORK CITY, JUNE 18, 1912.*

NO MATTER how much the world of humanity advances in material civilization, it is, nevertheless, in need of the spiritual development mentioned in the Gospel. The virtues of the material world are limited, whereas Divine virtues are unlimited. Because the virtues of the material world are limited, therefore man's need of the Divine world, the Divine perfections and virtues, is unlimited.

Consider the history of humanity. You will find that although the very apex of

human virtues has been reached at certain times, yet they were limited; but the Divine virtues have ever been unlimited. The limited is ever in need of the unlimited. The material must be confirmed by the spiritual. The material is likened unto the body, but the breaths of the Holy Spirit are the Spirit itself. The body without spirit is not productive of fruit. Although the body may be in the utmost state of beauty, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished it be, is in need of the light. Without the light within the candle or the lamp, it is not illuminating. The body without the spirit is not productive. The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to his-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Melick.

tory, we find that the greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The Divine Power, however, the Power of the Holy Spirit, conferred this general education.

For example, His Holiness Christ educated universally. Numerous nations, numerous peoples He rescued from the world and bondage of idolatry. He summoned them all to the Oneness of God. They were dark, they became illumined; they were material, they became spiritual; they were earthly, they became heavenly. He illumined the world of morality. And this general education is not possible through the power of philosophy. This is possible through the power of the Breaths of the Holy Spirit. That is why no matter how far the world of humanity advances, it fails to reach the highest degree except through the Breaths of the Holy Spirit; through spiritual education and Divine bestowals. They insure progress and prosperity.

Therefore I exhort you that you may be thinking of developing your spirits. Just as you have striven along material lines and have reached this degree, may you likewise advance in order that your spirits may become strengthened, your spiritual susceptibilities increased, your devotion to the Kingdom of God augmented. May you be recipients of the Holy Spirit, be aided in the world of morality, and attain ideal power, so that the sublimity of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the life eternal, the glory everlasting, be born again and become the manifestations of the bestowals of God.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JULY 5, 1912.*

[The question was asked Abdul-Baha: "You have stated that 'we are living in a Universal Cycle the first Manifestation of which was Adam and the Universal Manifestation of which is BAHÁ'Ó'LLAH.' Does this imply that other Universal Cycles preceded this one and that all traces of them have been effaced; cycles in which the ultimate purpose was the Divine Spiritualization of man just as it is the creative intention in this one?"]

*Translated by Mirza Ahmad Sohrab.

[Continued on page eighty-nine]

THE Divine Sovereignty is an Ancient Sovereignty; not an accidental sovereignty.

If we imagine this world of existence has a beginning, we can say the Divine Sovereignty is accidental; i. e., it existed once and there was a time when it did not exist. A king without a kingdom is impossible. He cannot be without a country, without subjects, without an army, without dominion, or he would be without kingship. All these exigencies or requirements of sovereignty must exist for a king. When they do exist we can apply the word sovereignty to a king. Otherwise his sovereignty is imperfect, incomplete. If none of these conditions exist sovereignty does not exist.

If we acknowledge there is a beginning for this world of creation, we acknowledge the Sovereignty of God is accidental; i. e., we admit a time when the Reality of Divinity has been without dominion (lit. "defeated"). The Names and Attributes of Divinity are requirements of this world. The names "Powerful," the "Living," the "Provider," the "Creator," require and necessitate the existence of creatures. If there were no creatures, "Creatorship" would be meaningless. If there were none to provide for, we could not think of the "Provider." If there were no life, the "Living" would be beyond the power of conception. Therefore all the Names and Attributes of God require the existence of objects or creatures upon which they have been bestowed, and in which they have become manifest. If there was a time when no creation existed, when there was none to provide for, it would imply a time when there was no Existent One, no Trainer, and the Attributes and Qualities of God would have been meaningless and without significance. Therefore the requirements of the Attributes of God do not admit of cessation or interruption, for the Names of God are actually and forever existing and not potential. Because they convey life, they are called Life-Giving; because they provide they are called Bountiful, the Provider; because they create they are called Creator; because they educate and govern, the Name Lord God is applied. That is to say the Divine Names emanate from the eternal Attributes of Divinity. Therefore it is proved that the Divine Names presuppose the existence of objects or beings.

How, then, is a time conceivable when this Sovereignty has not been existent? This Divine Sovereignty is not to be measured by six thousand years. This interminable, illimitable

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

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No. 5

THE "STRONG ROPE"

Tablet from Abdul-Baha concerning "Firmness in the Covenant"

To the maid-servant of God, Mrs. Harriet Cline of Los Angeles, Cal.

Upon her be BAHÁ'OLLAH-EL-ABHÁ!

HE IS GOD!

O thou beloved maid-servant of God!

Thy letter was received. It was an indication that thou art spending thy days in the Commemoration of the Blessed Perfection, and art firm and steadfast in the Covenant and Testament and art holding fast to the "Strong Rope."

Today firmness in the Covenant is the means of the promotion of the Word of God, and conducive to the effect of the word of man. Any explanation which does not accord with

the Covenant will have no effect whatsoever. Therefore, whosoever heralds the Covenant of God, unquestionably he is confirmed.

This has been tried a thousand times. Any soul who violates the Covenant and Testament *the least degree, immediately he is cut off*; even in this material world he will become afflicted with remorse and regret. Consequently as much as ye are able, call the people to the Covenant and make the souls firm and steadfast.

Upon ye be BAHÁ'OLLAH-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmed Sohrab, Paris, France, March 29, 1913.

THREE KINDS OF PERSECUTION

Words of Abdul-Baha delivered during his sojourn in America

ALL who stand up in the cause of God will be persecuted and misunderstood.

It has always been so; it will always be so. Let neither enemy nor friend disturb your peace, destroy your happiness, prevent your accomplishment. Fix your soul upon God. Then persecution and slander will make you the more radiant. The purposes of your enemies will be reflected upon themselves. They will be injured instead of you. Oppression is the wind which fans the fire of the Love of God. Welcome persecution and bitterness. A soldier may bear arms, but until he has faced the

enemy in battle he has no right to a place in the king's army. Let nothing defeat you. God is your helper. God is invincible. Be firm in the Heavenly Covenant. Pray for strength. It will be given you, no matter how difficult the conditions.

When Abdul-Baha was sent to Akka, he experienced three kinds of persecution. Two kinds were easy to bear. When he arrived in Akka they placed chains upon his limbs and circlets of steel were locked around his ankles and knees. While the guards were doing this Abdul-Baha laughed and sang. They were as-

tonished and said, "How is this? You are laughing and singing. When prisoners are ironed in this way, they usually cry out, weep and lament." Abdul-Baha replied, "I rejoice because you are doing me a great kindness; you are making me very happy. For a long time I have wished to know the feelings of a prisoner in irons, to experience what other men have been subjected to. I have heard of this; now you have taught me what it is. You have given me this opportunity. Therefore I sing and am very happy. I am very thankful to you." After a time the men who had been appointed to keep guard over me became as loving brothers and companions. They strove to lighten my imprisonment by acts of kindness. They said, "In order that you may not be subjected to the jeers of the people when you walk upon the streets we will arrange your clothing so these chains are not visible." They took the chains which were upon my limbs, gathered the ends together and wrapped them as a girdle around my waist, then arranged my clothing so no chains were visible. One day I wished to go to the hammam (public bath). The guards said, "It will not be possible for you to go to the bath unless these chains are removed; and furthermore it will attract notice from the people in the streets." Abdul-Baha said, "I will go."

The guards then carefully gathered the hanging chains around my waist, covered them with my clothing and we went forth. As we passed through the streets, Abdul-Baha took the chains from his waist, flung their loose, dangling ends over his shoulders in full view and walked to the hamman, followed by a great crowd of hooting, jeering people. The guards were most unhappy, but Abdul-Baha was in supreme joy because of this opportunity to walk in the freedom of the Pathway of God. After many years the doors of Akka were opened, the prison walls thrown down and the chains which Abdul Hamid had placed upon

the body of Abdul-Baha were put around the neck of Abdul Hamid himself.

In brief, this kind of persecution was easy to bear. There was a second form of persecution to which Abdul-Baha was continually subjected at Akka. Spies and enemies were constantly informing the authorities that he was plotting against the government, that he was secretly instigating revolution and teaching principles in opposition to the Mohammedan religion. In consequence of these reports and statements Abdul-Baha underwent a great deal of restriction, difficulty and personal discomfort, but, Praise be to God! always in the utmost joy and exaltation. Sometimes the rigor of his restriction was increased; often he was threatened with death; often threatened with confinement in another prison fortress, but nothing was accomplished by his enemies that could lessen his complete happiness. On the contrary, the more falsehoods they invented, the more evident became his innocence and sincerity, the more constant his thanksgiving and rejoicing. This form of persecution was likewise easy to bear.

But there was a third kind of persecution which brought Abdul-Baha sorrow and unhappiness, a persecution difficult to bear: the bitter words and criticisms of the friends. Where love was expected, hatred and jealousy was found; instead of friendship and kindness, envy and discord were manifested; instead of harmony there appeared dissension and ill-wishing; in place of assistance and appreciation, calumny, falsehood and slander. This is hard to bear.

Now, Praise be to God! turn all your thoughts and devote all your powers to the Divine Covenant. Unless a servant in the Cause of God is subjected to all these persecutions he is not fitted to spread the Heavenly Message of Glad Tidings. Follow Abdul-Baha! Let nothing hinder or defeat you. God is your helper and God is invincible.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

[Continued from page eighty-seven]

universe is not the result of that measured period. This stupendous laboratory and workshop has not been limited to six thousand revolutions of the earth about the sun in its production. With the slightest reflection man can be assured that this calculation and announcement is childish, especially in view of the fact that it is scientifically proved the

terrestrial globe has been the habitation of man long prior to such limited estimate.

As to the record in the Bible concerning His Holiness Adam entering Paradise, eating from the tree and the expulsion through the temptation of Satan, these are all symbols beneath which there are wonderful and divine meanings, not to be calculated in years, dates and

measurement of time. Likewise the statement that God created the heaven and the earth in six days, is symbolic. We will not explain this further today. The texts of the Holy Books are all symbolical, needing authoritative interpretation.

When man casts even a cursory glance of reflection upon the question of the universe, he discovers it is very ancient. A Persian philosopher was looking up into the heavens, lost in wonder. He said, "I have written a book containing seventy proofs of the accidental appearance of the universe, but I still find it very ancient."

BAHA'O'LLAH says "the universe hath neither beginning nor ending." He has set aside the elaborate theories and exhaustive labors of scientists and material philosophers by this simple statement, "There is no beginning, no ending." The theologians and religionists advance plausible proofs that the genesis of the universe dates back six thousand years; the

scientists bring forth certain indisputable proofs and relics and say, "No! These evidences indicate ten thousand, twenty thousand, fifty thousand years ago," etc., etc. There are endless discussions pro and con. BAHÁ'O'LLAH sets aside these discussions by one word and statement. He says, "The Divine Sovereignty hath no beginning and no ending." By this announcement and its demonstration He has brought a standard of agreement among those who reflect upon this question of Divine Sovereignty; brought reconciliation and peace in this war of opinion and discussion.

Briefly, there were many Universal Cycles preceding this one in which we are living. They were consummated, completed and their traces obliterated. The Divine and creative purpose in them was the evolution of spiritual man, just as in this cycle. The circle of existence is the same circle; it returns. The Tree of Life has ever borne the same heavenly fruit.

IN REMEMBRANCE: SARAH ANN RIDGWAY

WE regret to inform you of the death of Sarah Ann Ridgway of 16 Smith Street, Broughton Road, Pendleton, Manchester, England. Our dear sister passed away, without suffering, on the 11th of May. She had held firmly to the Bahai Cause for fifteen or more years in the United States and in this country; and has worked many years for it in Pendleton—quietly but steadily teaching and acting the blessed principles and duties taught by Christ Jesus and Abdul-Baha. Right to the last she kept up her work at the silk factory—she was a silk weaver—and to the last she thought of the Bahai Cause and friends; and, though about sixty years of age, she never spoke of personal ailments, nor of old age coming on.

Miss Ridgway was always too full of thought for others to worry about herself; and she was respected by all who knew her—her influence was always good.

In build, she was rather small, but strong and energetic; and she moved about among all denominations—sowing the seed of divine fellowship everywhere. Though poor, she found means to help the needy—of whom there are many in the neighborhood in which she lived; and though at work for her living all day, she yet found time and strength to do good among those depressed by poverty or those that were ill. She had been in the presence of Abdul-Baha twice—in London and in Liverpool.

She taught us patience and constancy in faith and works, and we miss her. There are but two of us here now who call ourselves Bahais—she was the first in Manchester and the truest.

May God render her influence and spirit fruitful forever.

Ed. Theo. Hall.

OUR PERSIAN SECTION, this issue, contains: (1) Talk by Abdul-Baha concerning the two blessed feasts—Declaration of the Bab and the Birthday of Abdul-Baha; (2) Convention of the Mashrak-el-Azkar of Chi-

cago, in New York City, by Riza Shafie-Zadeh; (3) Poem by Mirza M. Taki Nazem Khorossani; (4) News from Paris, by Seyed Assadollah; (5) News from Paris, by Mirza Ahmad Sohrab; (6) News from Teheran, Persia.

WISDOM-TALKS OF ABDUL-BAHA—A compilation of the addresses of Abdul-Baha delivered at Chicago, April 30 to May 5, 1912. Published in pamphlet form of 24 pages, *price 10 cents*. Proceeds to go to Mashrak-el-Azkar fund. Address Miss Mary Lesch, 5205 Jefferson avenue, Chicago.

نخبه اختر

با کمال ظفر و نصرت بسیار آمد
 غرب را جنت ابری ز قد و شرف نمود
 باز از شرق چو خورشید نمود آمد
 ناظم و جد و طرب ساز که ان نیز عهد
 باز در مرکز خود ثابت و بسیار آمد

جامع ایام که نشان بآ آمد سلالت ببلغ سید
 و شصت سال نیز جهت شرق الاذکار باقی ماند
 با این نه فقط تصور و کوشش میکنند که وجه ارض
 ثانی شرق الاذکار را بزودی ستود و از بند بلکه از نو
 دارند که بوسائل لازم که اندیشه کرده و عنقریب بخت
 عمل خواهند گذاشت تا سیس شرق الاذکار را
 بکنند که بلکه وسیله خیر شده دوباره معاودت
 و زیارت هیکل مبارک را برای اقتحاح ان موقع مقدس
 بامریک برای امر یکجایه با نصب مویخت نماید امید
 و ایوم که جذبات خالصانه عباد عنایت حق بکف
 بعد اولی بطرف امریک معظرف و مشغول بدامرد .
 رضا شفیع زاده

اخبارات جهان

از پاریس جناب آقا سید اسد الله نوشته بوده
 الحمد لله وجود المهر حضرت عبد البهاء بر
 عرش صحت مستوی و بر کرسی ارفک کبری برقرار
 است ملاحظه نموده اید که آتی را از برای
 نفس خود راحت مقدم فرموده است لیل و
 نهاراً قیام بر اعلاء کلمه الله و تبلیغ امر الله
 فرموده اند

تاریخ امر توای خورزمیان
 برفشاند بر قدوت را بجان
 سر بر از کوه جان حورش در وار
 تا بسیت عیان از هر کنار

ایضاً جناب امیر احمد طرب نوشته اند:
 آحر این ماه حضرت مولانا لوری عازم بریت
 سعید خواهند شد این مسئله حال سلامت
 دیگر در اروپا توقف خواهند فرمود .

از ایران اخبارات خوش از اکثر محافل ایران
 میرسد و آنست که در این ایام اخیر خبر
 تعدیات و اذیت بر اعباد الله در حمدان و قوی
 در طهران باینجا رسیده است !!!
 وَمَا مِنْ ظَالِمٍ اَلْسِنَتِي بِالظُّلْمِ

قضیه عشاء

از نظم جناب آقا میرزا مدنی ناظم خراباشاد در بند حزب
 مرده ای زیره عشا که دلدار آمد
 هو المجرور
 یاری پرده بصد کوی غایب آمد
 لیشرف الشمس من الغرب که فرمود
 مرزدا از غرب سوی شرق که بار آمد
 ای دل مرده بشناخته سیم از فلک
 بهر احوال و شفای دل بیمار آمد
 شاهد محفل عشاق و ملوک ميثاق
 یوسف آسایس کوچه و بازار آمد
 جای انگار در گنبدت بگر پس از این
 کاچه در پرده نهان بود پدید آمد
 رازها اینکه که نهان بود بگلهان
 مان عیان گشت که آن کاشف آمد
 انفر کرده پس ز نفع اروپا و ایل

از همه دیگری پرسیدند که این چه روزیست که سفید و سیاه
 بلند و کوتاه اسفل و اعلی زن و مرد جوان و پیر و ام مختلف
 با هم برادر و برادر بزرگ مقصد و مسلك كه اصلاح اخلاق
 و رفع تعصب و نفاق و تشكیل صلح و رفاق و تعریف
 خداوند قادر و اطلاق است مشی میکنند ! بجم باختر
 بگو امروز روز وحدت عالم انسانی است !
 خلاصه پس از صرف شام چند نفر از خطباء از قبیل
 جنابان اشعال بن کلانتر و دکتر ضیاء بغدادی
 و مستر حرص و مستر هال و مستر میلز از فرارز کرسی
 نطقهای مشعشع و مرتجیح و احتجاجات بلع و مشرق
 انشاد بطوریکه حضار سراسر گوش و بیچاره هوش شده و بیجا
 نفس را نفروش کرده اند لایق قطع هلهله کرده و با شادی -
 یا بهاء الأبرهی می گفتند !

خبر نگاران جمهرین در اغلب مجالس حاضر و صورت فعالیتات و
 خطابات که ناشی از حرکت و اثر تعلیمات جمال مبارک در
 واقوال احباب بود در ستون جلوه بر میباید خود با کمال توقیر
 و احترام و بیخ و وصلات هر لاسک ماکرته تیضیع بیان
 حقیقت نمود .

چندین جلسات عیدین دیگری در عمارت سائیک تمپل که
 متعلق بجزیره ماسونی نیویورک است منعقد و یاران با
 کمال مجاهدت و مسابقت در تأسیس فوری مشرق الاذکار
 شیکاگو مجامع و گفتگو نموده چون نیت عموم خالی از نفسانیا
 بود لهذا نتیجه افکار هر یک در نقطه واحد و دائره
 مستقیمه مطلوبه شروع به بنای حوری مشرق الاذکار
 شد و از عهد صرف مال و جان احدی دریغ و کتف نمود
 بملاحظه اینکه جمع آوری هئتی مرکب از دویت و سیصد
 نفر برای ترتیب با احتیاج امر قریب خالی از تعهد و عبرت نبود
 علیهذا با اکثریت آراء نه نفر با اسم هیئت اهل انبیا از میان
 احباب منتخب نمودند که مستعد مشغول پیشرفت منزیات
 مقدس یاران که فقط تأسیس فوری ان مقام متبرک است

بجم باختر : از سر فرآد حضرت اشعال بن کلانتر
 تبریک و تهنیت می نماید . آقای مشارالیه برای
 از اعضای این نه نفر هستند -

امید داریم که مساعدت حضرت خداوند گاری نیز مؤید افکار
 عباد ضعیفه خورد شود . مجلس دیگر نیز که از
 بهترین ایام تاریخ جن جن کاتبانی بشمار میرود در
 خانه بس مورتن تشکیل پیل ازادی همه قسم هریوانی
 و تعارف پر قیمت و یمین ترین از مغانی که هم احباب از آن
 آن مشرق و غرق انصهر بر بهره و شدند همانا شنیدن
 صوت واذ کار بلنیم با مکه حضرت عبداله با بواسطه
 قرامافون و زیارت جمال و مثال مجرب و نواز بتوسط
 عکس تحریک بود که حرکات و مصافحه حضرت انبیا
 را با احباب و یاران نشان داده و یکدیگر از روی زیارت
 ثانوی را در خاطر یاران احداث و ایجاد نمود بجه در شب
 جهان شمس بهانیک درخشید از قوس برافروز بر
 کور به بخشد

در اغلب مجالس صحبت از مرکز شایق و اهمیت ثبوت در
 عهد و پیمان حضرت بزدان بود و یاران با نهایت
 ابتهاج و سرور اظهار محبت و معرفت خود را با کمال تیضیع
 و ابتهاج میکردند

روز یکشنبه مجلس عمومی کردند تا انجا نیز از مذکرات در
 قرانت الراج مبارک مستفیض شوند الحمد لله شیخ
 به نیت تماشا آمد بودند و خارج از حوزن مقبلین بشمار
 میرفتند جدی مجذوب و تحیر بکلمات الهیه شده بودند
 که شمع یار و انبار را نمی توانست تمیز بدهد و عموم انبار با
 يك دل مایل بجنبش و تفشیش حقیقت از مجلس بیخ
 در محبت احباب شیر بورك در مقابل امر و احکام انبیا
 همین بس که از وجود هیکه برای نجات و اردین احباب
 و ترتیب با احتیاج ایشان که بالذم مبع گذرانی نمی نمود جمع شد
 بود تسهیل تمام لازمات مدته اقامت احباب و اجابان

ختم باید ضد لبهای هر کس را بمقدور مرتبه نموده گذاشته
 و عین ورود هر کس بخودش تسلیم و تقدیم نماید و الا اگر احدی
 سر پا و با اینکه دون شهنات ظاهری خود نشاده شود
 بر حسب عادت ذی حق و بجا زاست که با صاحبخانه اگر چه
 دوست صمیمی هم باشد قطع ائلاف کرده و اغلب بمقام
 ائلاف نفس عهد دیگر بر می بندد و با امروز امر حضرت
 بهاء الله ان عادات بسیاری را بکنج از میان خود بطریق صحیح
 ان حرکات و دلسوزان را با اخلاق و ادب جهان افروز این
 قلب و تبدیل نموده بطوریکه صدق این قول را تقریر کرده
 مسکین تا باید خواهد نمود . پس زانیکه عده از
 مهمانها آمدند و بدون امتیاز و استثناء نژادی برادر وار هم
 جا بود گرفته و نشسته صدق کفایت کرد و اطراف نیزه ها
 شان را نیز اشخاصیکه زود آمدن بودند اشغال کردند علیهذا
 انجمن از این اعم از انانث و ذکر دوری شام خوردند دوست
 گرفته و جمعی روی ماه پخته نشسته با کمال گشاده رویی و
 بشاشت و بدون احساس ذره گداز و تعدد صرف غذا
 کردند و بعد از اتمام شام عده کثیری از حضار بدون تکلیف
 و خواهش صاحبخانه بیا خواسته با یک گرمیت و اتحاد
 تصریح کردی مجمع آوری ظروف و جابها کردن ضد لبها
 و ضد تکداری بودندین مشغول شدند تا لوزمات شام
 از اطاق بر چیده شد بعضی از روی ضد لبی و برخی در
 روی زمین نشسته با یک جهان حضور قلب و فرج لب
 با صفا و ادکار و اراد مشغول شدند اغلب نیز نمایندگان
 تجر سبایت و مکاشفات محرسه خود را پس از اقبال با اس
 حضرت بهاء الله بانهایت حرمت و اشتغال فوق العاده
 بیان نموده و مستمعین نیز بکلی مجذوب و مقنون اثرات
 حسنه امر شده و در آخر هر خطابه عموماً "الله اعلم
 می گفتند دو ختم مجلس مسکین صاحبخانه که موزیک
 دان بسیار خوبی است سرود بهائی را که بطبع رسانده
 و با احباب تزیین کرده بود امروندان و خورد مشغول نواختن

پیانو شد . مسکین هر کس که عیال یکی خیر احسان ممتاز
 نیویورک است تا قبل از تشریف فرمای مرکز شیخ حضرت
 عبدالبهاء بمملکت امریک بملاحظه عدم سعادت و آسایش
 شهرش گرفتار شکنجه و تعذیب و تسخر و قهر عین بود و پس
 از اینکه نور جمال من ابراهه الله از ائلاف مملکت امریک و
 مخصوصاً از ساحت بجمارت شخص مشارالیه مطلع شده
 و شفاها با امری ایبه مکلله فرموده اند گوئی ان شخص
 خلق جدید شده و تغییر ماهیت کرده بطوریکه مغایر
 معول کمال ملاطفت و محبت را به حال مشارالیهای خود
 کرده و در عرضها بیکه سابق مخالفت داشت مباد احدی
 از بهائیان با عیالش معاشرت و وصاحت کند امروز
 بدخواه و تمنای خود بجليله اش اجازه داده است که از هر طرف
 خود که از جاهای مختلفه امریک نمایندگی آمده اند پذیرا
 نماید و بتاسیس مشرق الاذکار حمایت و مساعدت مادی
 بکند کرات در خانه همان دکتور سابق المذکر عیالش که
 مسکین هر کس در واقع روح مجسمی است مهمانها روخا
 بسیار مفصل و مجلل با احباب داد و بیاران از صحبتها و بیانات
 حکیمانانه این خام ملک سیرت و سارا سیرت که بداند و دید و شنید
 از غیبت است یک عالم التذاد و احتفاظ بودند .
 یک روز نیز در یکی از سالونهای دنیا خوری دار الفنون
 کولومبیا که یکی از مشهورترین مدارس امریک واقع در
 شهر نیویورک است مجلس شام از طرف احباب تهیه
 و رحم عفری از اغیار نیز که قبل از وقت بواسطه اعلات
 موزعه با سم هیتا تقادیر بهائیان استعلام کرده
 بودند حاضر نیزه های شام بر دین بسیار مرتب
 تمین پیشیند متها که اغلب اینها نزد همان دار الفنون
 بودند بانتهای ادب مشغول چیدن خوراک شده
 و برای هر کس یک دانه کل سبج تمین کرده بودند عده از
 احباب مشغول الما طریق و طرازش باغیا و برخی ما مور
 جمع آوری بلیت دخول مردم و ششمه نیز بی اختیار

کردند بعد از تبریز جاگرفتند در اینجا در قلعه ای
 محروس بودند بعد از جاگرفتن فرستادند و در اینجا
 هم محروس بودند و از چهره تریق به تبریز آوردند و در اینجا
 بنهایت ظلم و جفا شهادت نمودند حضرت علی تفاوت
 جمیع ایران نمودند اذیت ها دیدند و هر چه خورند
 آن سراج الهی را خوارش نمایند روشن تر گردید و
 روز بروز امرش واضح تر شد
 در ایامی که در میان خلق بودند در جمیع اوقات بشارت
 به بهاء الله میفرمودند و در جمیع الواج و کت و ذکر بهاء الله

و منسوب بخداوند جلیل شریف و بموجب تعالیه
 حضرت بهاء الله عمل کنید
 * * *
 مجاختر - در این دو عید مبارک اسال
 احبای الهی در شیخانو در خانه امه الله مس
 توجع شده و با نهایت سوس و انجذاب بتبریز
 آیات و معجزات روحانیه مشغول گشته و بیاید
 خیر جمیع درستان مجلس نشتری شد .

الحمد لله الذي جعل في بهاء الله نوراً

نمودند و بشارت به ظهور بهاء الله دادند که در سنه
 نه هجری می باید در سنه نه سعادت کل حاصل
 میکنید در سنه نه بقاء الله ناز بشیرید و از این
 قبیل بیانات بسیار و جمال مبارک ما باسم من بظهور
 الله ذکر نموده اند مختصر این است که آن وجود
 مقدس در محبت جمال مبارک جانفشان فرمود چنانچه
 در کمال حسن القصص میفرماید "يَا سَيِّدَنَا الْاَكْبَرُ قَدْ
 قَدِّمْتَ بَيْتَكَ وَ مَا تَحْتِي اِلَّا الْقَلْبُ فِي حُبِّكَ وَالسَّب
 فِي سَبِّكَ وَاَنْتَ الْكَافِي بِالْقَوْلِ" ملاحظه کنید که آن
 وجود مبارک چه قدر صدمه دیدند و چگونه
 جانفشان نمودند و چگونه به محبت جمال مبارک بنجد
 بودند و چگونه ما باید بایشان اقتدا کنیم و جانفشان
 نمایم و بنا بر محبت الله مشغول گردیم و از عنایات الهی
 بهره و نصیب گیریم زیرا آن وجود مبارک وصیت کرده
 که در ظهور جمال مبارک در نهایت انقطاع باشیم و
 در نهایت انجذاب باشیم جمیع بشر را از برای او دوست
 داریم و وحدت با او انسانی کنیم بناء علی ذلك مبارک
 باد امروز چه که امروز دنیا ریاست آستین از ملاقات
 شما ها بسیار مسرور شدم و از خدا خواهم که فیضات
 ملکوت الهی بر شما احاطه نماید و چون شما نورانی گردید
 و قلوبتان روحانی باشد و جمیع انباء و نبات ملکوتی

کانونشان سال پنجم مشرف الادکار شیخا غو که مقارن با
 عید سعید رمضان بود در شهر شهر تبریز بک انقاد چهل
 و یک نفر نمایند از مکتب تبریز و جبار هونو و غیره در
 خطه مذکوره حاضر اجاء تبریز بک شهادت الله در فرام
 آوردن سبب رحمتی بر اهل آن و خواهران معنوی خود
 کما یلیق بذل و جبر نمودند و هر کس باند نه اقتدا بک
 خانه خود از او بدین حساب پذیرائی نموده میت و عا و داده
 بود یا از آن در دیار دیگر خبر رسد از فقرات الروح و بیانات
 مبارک بهره مند شدند . نفع اطعام و تقاضای
 که مملو از ماشهیه الانفس و تلالا عین بود در خانه
 عمده احباب باز یا در دیار دست نیاز بماند خداوند بیانات
 باز نموده و بسبب جمع حیرانی و عقلمانی همراز و همطراز بودند
 چنانکه خواه عزیز و خادمه امر الله مسرور گیتی و شوهر
 محترمش با وجود اینکه کفین تغذیه و تفضیح شانزده
 نفر از احباب بودند باز بک شب دوست و هفتا
 و پنج نفر را در خانه خود ضیافت کرده و همه را خود
 ایرانی از قبیل بلوچین داده و نوازش برادران و خواهران
 بعموم نمودند اگر بک نفر فکمی یا یکسانی داخل وارد
 خانه بشود که در آنجا مدعو بوده باشد صلح ضیافت

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نجم الخیر

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 سالی دولانه قرائت
 ماه نور سنه

این مجریه بر حسب تاریخ بدائی هر نوزده روز چاپ و توزیع میگردد و در نهایت ازادی در مسائل کجائی بشر و وحدت ایران و انتشار علوم و فنون ازین قرن و تربیت اطفال و پیشرفت مرخصت بها و الله در اطراف جهان از وضع حقائق این چنین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد کردید

عیدین سعیدین

خطابه ببارك در یم بدشت حضرت باب المیلاد
 حضرت عبدالهواء در بیت الله سیرالین این روز
 برید در کپریج امریکاشب شنبه ۲۳ ماه می ۱۹۱۳

الاجتای الی : امروز من به دارالافتون کلارک
 رفتم در شهر روتر در اینجا جمعیت بود صحبت
 کردم بی نهایت اظهار سرور و شادمانی نمودند خیلی
 تشریف و تحریص بر تحصیل علم کردم زیرا علم اعظم نعت
 عالمانسانی است علم سبک حقائق است علم
 علم برود و قسمت علوم برادیه و علوم الهیه علوم
 ماده کشف اسرار طبیعت کند علوم الهیه کشف
 اسرار حقیقت نماید عالم انسانی باید تحصیل هر دو
 علم کند و آکنای بی علم نماید زیرا هیچ پند فی جگانه
 واحد نمکند باید بود بال پرواز نماید بال علوم و ادب
 و یک بال علوم الهیه این علم از عالم طبیعت آن علم از
 ماوراء الطبیعه این علم ناسوتی آن علم لاهوتی مقصد
 از علم لاهوتی کشف اسرار الهیات ادراک حقائق معنویت
 فهم حکمت بالغه الهیات کشف حقیقت ادیان الهیات
 و ادراک اسرار شریعت الله است !

بایستی امروز روز بدشت حضرت اعلی است
 روز مبارک است مبدأ اشراقات زیر اظهور حضرت
 اعلی مانند طلوع صبح صادق بود و ظهور جمال قدم
 ظهور آفتاب هجرت نورانی بشارت از شمر حقیقت
 دهد لهذا این یوم یوم مبارک است مبدأ فیض است
 بدایت طلوع است اول اشراقات حضرت اعلی
 در چنین روزی معروض شد و نداء بملکوت ابراهیم
 نمود و بشارت بظهور جمال ببارك داد و بجمع طوفا
 ایران مقابلی کرد جمعی در ایران متابعت نمودند و در
 بلا و اشقات شدید افتادند و در مقام امتحان و امتحان
 نهایت قوت و ثبات اشکار نمودند چه بسیار نفوس
 که در جبرش بد افتاد و چه بسیار نفوس که عقوبت
 عظیمه دید با وجود این با نهایت ثبوت و استقامت
 و جانفشانی نمودند ابد امتزازل نشدند و از امتحانات
 ملل یا واردند بلکه بر ایمان و ایقان خود صد مقابل
 افزودند ان نفوس متحین الهی هستند ان نفوس
 سائر اوج ناتمامی هستند که از افتاب داری درخشند
 و تاباند حضرت اعلی ما حشر شکر از اذیت کردند
 بعد حضرت باب باصفهان آمد در اجنه ان علما
 اذیت زیادی کرده اعتراضات نمودند بعد حضرت
 از اصفهان به تبریز فرستادند در تبریز چند اقامت

نجمتہ

۱۳۲۹

شیکانگو امریکا

شماره پنجم جمادی الثانی

فہرست مندرجات

۱. محمد بن سعید بن خطابہ مالک درہم بحث حضرت اعلیٰ و بیلا حضرت
۲. انعقاد پنجم انجمن عمری بھائی "کانوا انسان" در تبریک بقلم ضاحان شیخ زوہ
۳. قصیدہ غزل از نظم آقا میرزا محمد تقی ناظم خراسانی در سبب جز
۴. اخبار جہالت . از یارین . بقلم جناب آقا سید اسد اللہ نقی
۵. جناب آقا میرزا احمد سہراب
۶. از ظہرت *

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STAR OF THE WEST

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The Glad-Tidings of the Kingdom

DO YOU know in what Day you are living? Do you realize in what Dispensation you are alive? Have you not read in the Holy Scriptures that at the Consummation of the Ages there shall appear a Day which is the Sun of all the past Days? This is the DAY in which the LORD OF HOSTS has come down from Heaven on the Clouds of Glory! This is the DAY in which the inhabitants of all the world shall enter under the Tent of the WORD OF GOD.

This is the DAY whose real sovereign is His Highness THE ALMIGHTY. This is the DAY when the East and the West shall embrace each other like unto two lovers. This is the DAY in which war and contention shall be forgotten. This is the DAY in which nations and governments will enter into an eternal bond of amity and conciliation. This Century is the fulfillment of the Promised Century.

This DAY is the dawn of the appearances of the traces of the glorious visions of the past prophets and sages.

Now is the dawn; ere long the Effulgent Sun shall rise, and shall station itself in the meridian of its majesty. Then ye shall observe the effects of the Sun. Then ye shall behold what heavenly illumination has become manifest. Then ye shall comprehend that these are the infinite Bestowals of GOD! Then ye shall see that this world has become another world. Then ye shall perceive that the Teachings of GOD have universally spread.

Rest ye assured that this darkness shall be dispelled and these impenetrable clouds which have darkened the horizon will be scattered, and the Sun of Reality shall appear in its full splendor. Its rays shall melt the icebergs of hatred and differences which have transformed the moving sea of humanity into hard frozen immensity. The vices of the world of nature shall be changed into praiseworthy attributes, and the lights of the excellences of the divine realm shall appear.

The principles of His Holiness *BAHA'O'LLAH*, like unto the spirit, shall penetrate the body of the world, and the Love of GOD, like unto an artery, shall beat through the heart of the five continents.

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

In this Day the rest of the world are asleep. Praise be to GOD! that you are awake! They are all uninformed, but, praise be GOD! you are informed of the mysteries of GOD. Thank ye GOD that in this arena ye have preceded others. I hope that each one of you may become a pillar of the palace of the oneness of the world of humanity. May each one of you become a luminous star of this heaven, thus lighting the path of those who are seeking the goal of human perfection.

— ABDUL-BAHA ABBAS

Talk by Abdul-Baha at Paris, March 10, 1913
Translated from the Persian by Mirza Ahmad Sohrab

STAR OF THE WEST

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

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Abdul-Baha in Philadelphia

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 11, 1912.*

WE have just returned from a visit to Philadelphia, spending two nights there and speaking in two large churches. The weather proved unpleasant and affected my health. The purpose in these movements here and there is a single purpose; it is to spread the Light of Truth in this dark world. On account of my age it is difficult to journey. Sometimes the difficulties are arduous. But out of love for the friends of God and with desire to sacrifice myself in the pathway of God, I bear them in gladness. The purpose is the result which is accomplished, love and unity among mankind. For the world is dark with discord and selfishness, hearts are negligent, souls bereft of God and His Heavenly Bestowals. Man is submerged in the affairs of this world. His aims, objects and attain-

ments are mortal, whereas God desires for him immortal accomplishments. In his heart there is no thought of God. He has sacrificed his portion and birthright in Divine spirituality. The reins of his control are in the hands of desire and passion. Like two unmanageable horses they have wrested the reins from him and are galloping madly in the wilderness. This is the cause of the degradation of the world of humanity. This is the cause of retrogression to the appetites and passions of the animal kingdom; instead of divine advancement, sensual captivity and debasement of heavenly virtues of the soul. By devotion to the carnal, mortal world human susceptibilities sink to the level of animalism.

What are the animals' propensities? To eat, drink, wander about and sleep. The thoughts, the minds of the animals are confined to these. They are captives in the bonds of these desires. Man becomes a prisoner and slave to them when his ultimate desire is no

*Translated by Dr. Ameen U. Fareed.

higher than the accomplishment of his welfare in this world of the senses. Consider how difficult for man is the attainment of pleasures and happiness in this mortal world. Consider how easy it is for the animal. Look upon the fields and flowers, prairies, streams, forests and mountains. The grazing animals, the birds of the air, the fishes, neither toil nor undergo hardships; they sow not nor are they concerned about the reaping; they have no anxiety about business or politics; no trouble or worry whatsoever. All the fields and grasses, all the meadows of fruits and grains, all the mountain slopes and streams of salubrious water belong to them. They have no labor for their livelihood and happiness because everything is provided and made possible for them. If the life of man be confined to this physical, elemental outlook, the animal's life is a hundred times better, easier and more productive of comfort and contentment. The animal is nobler, more serene and confident, because each hour is free from anxiety and worryment. But man, restless and dissatisfied, runs from morn till eve, sailing the seas, diving beneath them in submarines, flying aloft in aeroplanes, delving into the lowest strata of the earth until he obtains his livelihood, all with the greatest difficulty, anxiety and unrest. Therefore in this respect the animal is nobler, more serene, poised and confident. Consider the birds in forest and jungle, how they build their nests high in the swaying tree-tops, build them in the utmost skill and beauty, swinging, rocking in the morning breezes, drinking the pure, sweet water, enjoying the most enchanting views as they fly here and there high overhead, singing joyously, all without labor, free from worry, care and forebodings. If man's life be confined to the elemental, physical world of enjoyment, one lark is nobler, more admirable than all humanity because its livelihood is prepared, its condition complete, its accomplishment perfect and natural.

But not so! The purpose of the life of man is divine, eternal, not mortal and sensual. For him a spiritual existence and livelihood is prepared and ordained in the Divine creative plan. His life is intended to be a life of spiritual enjoyment to which the animal can never attain. This enjoyment depends upon the acquisition of heavenly virtues. The sublimity of man is the attainment of the Knowledge of God. The bliss of man is the acquiring of heavenly bestowals, which descend upon him in the outflow of the Bounty of God. The happiness of man is in the fragrance of the

Love of God. This is the highest pinnacle of attainment in the human world. How preferable to the animal and its hopeless kingdom!

Therefore consider how base a nature it requires that notwithstanding the favors showered upon man by God, man should lower himself into the animal sphere, be wholly occupied with material needs, attached to this mortal realm, imagining that the greatest happiness is to attain wealth in this world. How purposeless! How debased is such a nature! God has created man in order that he may be a dove of the Kingdom, in order that he may become a heavenly candle, in order that he may attain to Life Eternal. God has created man in order that he may be resuscitated through the breaths of the Holy Spirit. God has created man in order that he may be the light of the world. How debased the soul which can find enjoyment in this darkness, occupied with itself, the captive of self and passion, wallowing in the mire of the material world! How degraded is such a nature! What an ignorance this is! What a blindness!

How glorious the station of man who has partaken of the heavenly food and builded the temple of his everlasting residence in the world of heaven.

The Manifestations of God have come into the world to free man from these bonds and chains of the world of nature. Although they walked upon the earth they lived in heaven. They were not concerned about material sustenance and the prosperity of this world. Their bodies were subjected to inconceivable distress, but their spirits ever soared in the highest realms of ecstasy. The purpose of their coming, their teaching and suffering was the freedom of man from himself. Shall we, therefore, follow in their footsteps, escape from this cage of the body or continue subject to its tyranny? Shall we pursue the phantoms of a mortal happiness which does not exist or turn towards the Tree of Life and the joys of its eternal fruits?

I have come to this country in the advanced years of my life, undergoing difficulties of health and climate because of excessive love for the friends of God. It is my wish that they may be assisted to become servants of the Heavenly Kingdom, captives in the service of the Will of God. This captivity is freedom, this sacrifice is glorification, this labor is reward, this need is bestowal. For service in love for mankind is unity with God. He who serves has already entered the Kingdom and is seated at the right hand of his Lord.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JUNE 11, 1912*

MAN must be lofty in endeavor. He must seek to become heavenly, to become spiritual, to find the pathway to the Threshold of God, to become acceptable in the sight of God. This is eternal glory, to be near to God. This is eternal sovereignty, to be imbued with the virtues of the human world. This is boundless blessing, to be entirely sanctified and holy above every stain and dross.

Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some have been mere captives of self and desire. They have been engulfed in the passions of the baser nature. They have attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this! Look upon it with the eye of admonition! No trace of them remains, no fruit, no result, no benefit; they have gone utterly; complete effacement!

But souls have appeared in the world who have been pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the Threshold of God, acceptable in the good pleasure of God. They have been the lights of Guidance and stars of the Supreme Course. Consider these souls, shining like stars in the Horizon of Sanctity forevermore.

It must not be implied that one should give up avocation and attainment of livelihood. Nay, on the contrary, in the Cause of BAHÁ'Ó'LLAH monasticism and asceticism are not sanctioned. In this Great Cause the Light of Guidance is shining and radiant. His Holiness BAHÁ'Ó'LLAH has even said that your occupation and labor is devotion. All humanity must by sweat of the brow and bodily exertion obtain a livelihood; each one at the same time seeking to lift the burden of the other, striving to be the source of comfort to souls, and facilitating the means of living. And this in itself is devotion to God. BAHÁ'Ó'LLAH has in this way encouraged and stimulated action, service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind be busy the heart must be attracted toward the Kingdom of God, in

order that the virtues of humanity shall be attained from every direction and source.

But we have forsaken the path of God; we have given up attention to the Divine Kingdom; we have not severed the heart from worldly attractions; we have become defiled with qualities which are not praiseworthy in the sight of God; we are so completely steeped in material issues and tendencies that we are not partakers of the virtues of humanity.

Little reflection, little admonition is necessary for us to realize the purpose of our creation. What a heavenly potentiality God has deposited within us! What a power God has given our spirits! He has endowed us with such a power that we are able to penetrate the realities of things. But we must be self-abnegating, we must have pure spirits, pure intentions, and strive with heart and soul while in the human world, to attain glory everlasting.

I have come for the purpose of admonition and voicing the behests of BAHÁ'Ó'LLAH. And my hope is this; that His wish and admonition may influence your spirits, souls and hearts, causing them to become pure and holy, sanctified and illumined, making you lamps of Heavenly Guidance! This is my desire; this is my hope through the assistance of God.

TALK BY ABDUL-BAHA AT 309 WEST 78TH ST.,
NEW YORK CITY, JUNE 17, 1912.*

WE SHOULD all visit the sick. When they are in sorrow and trouble it does them much good to have a friend come. Happiness is a great healer to those who are ill. In the East it is the custom to call upon the patient often and meet him individually. The people in the East show the utmost kindness and compassion. This has greater effect than the remedy itself. You must always have this thought of kindness and compassion when you see a sick person. You must call upon him. You must exercise the utmost love and affection.

I desire to speak upon this subject to you. The world of humanity is like unto a man. Just as a man is ever subject to illness, it also has various kinds of ailments. The patient should be diagnosed. The world of humanity is subject to many sicknesses and ailments and needs the Real Physician. The Prophets of God are the Real Physicians.

*Translated by Mirza Ahmad Sohrab and taken stenographically by Miss Emma C. Melick.

*Translated by Mirza Ahmad Sohrab and taken stenographically by Miss Emma C. Melick.

In every age and period, when they appear, they prescribe. They know the sicknesses; they discover the hidden illnesses and they prescribe the real remedy. Whosoever gets well through that remedy, finds eternal health. For instance, in the day of His Holiness Jesus Christ, the world of humanity experienced great sickness. Various ailments prevailed. His Holiness Jesus Christ was the Real Physician. He appeared and recognized the ailments and prescribed the real remedy. What was that remedy? It was His teaching, which for that age was the real remedy. Later on many new ailments and sicknesses appeared in the body politic. The world became sick; many severe maladies appeared, especially in the Peninsula of Arabia. God manifested His Holiness Mohammed. He came and prescribed for the sicknesses which existed in Arabia, so that the Arabs became healthy and strong in that time.

Again in this age the world of humanity is severely afflicted with such sicknesses as cause death. Therefore His Holiness BAHÁ'OLLAH has appeared. He is the Real Physician; He gives the real remedy to the world of man. He has brought teachings for the healing of these sicknesses; the "*Hidden Words*," the "*Ishrakhat*," the "*Tarazat*," the "*Tajalleyat*," "*Words of Paradise*," etc. These teachings are the remedy for the body politic. These are the Divine Teachings; the real remedy for the sicknesses of the human body. Therefore we must partake of this remedy so that complete recovery may appear. Every soul who lives and acts according to the teachings of BAHÁ'OLLAH is free from all ailments and sicknesses; otherwise, selfish ailments, intellectual ailments, spiritual ailments, imperfections, the ailments of vices will surround him and he will not receive the bounties of God.

Therefore we must endeavor that our own ailments may be cured through these teachings of BAHÁ'OLLAH; and without this, complete recovery is impossible; because His Holiness BAHÁ'OLLAH is the Real Physician, the Skilled Doctor. He has diagnosed all the sicknesses of the human body and prescribed medicine accordingly. The remedies of BAHÁ'OLLAH, of which you read in His Tablets, are the love of God, knowledge of God, severance from all else save God, turning one's face toward the Kingdom of God, sincerity and faith, firmness and steadfastness, fidelity and love toward all humanity, kindness toward all the children of men, and the acquirement of the virtues of the human world.

These are the cause of progress for all existence, international peace and the oneness of the human world. These are the Teachings of BAHÁ'OLLAH. They are the cause of everlasting health; the remedy for man.

I hope that you may heal the sick body of man through these Teachings, so that the Eternal Lights may illumine the regions of the world.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST
78TH ST., NEW YORK CITY, JULY 1, 1912.*

WHAT could be better before God than thinking of the poor! For the poor are very beloved by our Heavenly Father. When His Holiness Christ came upon the earth those who believed in Him and followed Him were the poor and lowly—showing the poor were near to God. When a rich man believes and follows the Manifestation of God, it is a proof that his wealth is not an obstacle and does not prevent him from attaining the pathway of salvation. After he has been tested and tried it will be seen whether his possessions are a hindrance in his religious life. But the poor are especially beloved of God. Their lives are full of difficulties, their trials continual, their hopes are in God alone. Therefore you must assist the poor as much as possible, even if by sacrifice of yourself. No deed of man is greater before God than helping the poor. Spiritual conditions are not dependent upon the possession of worldly treasures or the absence of them. When physically destitute, spiritual thoughts are more likely. Poverty is a stimulus toward God. Each one of you must have great consideration for the poor and render them assistance. Organize in an effort to help them and prevent increase of poverty. The greatest means for prevention is that whereby the laws of the community will be so framed and enacted that it will not be possible for a few to be millionaires and many destitute. One of BAHÁ'OLLAH's teachings is the adjustment of means of livelihood in human society. Under this adjustment there can be no extremes in human conditions as regards wealth and sustenance. For the community needs financier, farmer, merchant and laborer just as an army must be composed of commander, officers and privates. All cannot be commanders; all cannot be officers or privates. Each in his station in the social fabric must be competent; each

*Translated by Dr. Ameen U. Fareed.

in his function according to ability; but justness of opportunity for all.

Lycurgus, King of Sparta, who lived long before the Day of Christ, conceived the idea of absolute equality in government. He proclaimed laws by which all the people of Sparta were classified into certain divisions. Each division had its separate rights and function. First,—farmers and tillers of the soil. Second,—artisans and merchants. Third,—leaders or grandees. Under the laws of Lycurgus the latter were not required to engage in any labor or vocation, but it was incumbent upon them to defend the country in case of war and invasion. Then he divided Sparta into nine thousand equal parts or provinces, appointing nine thousand leaders or grandees to protect them. In this way the farmers of each province were assured of protection, but each farmer was compelled to pay a tax to support the grandee of that province. The farmers and merchants were not obliged to defend the country. In lieu of labor the grandees received the taxes. Lycurgus, in order to establish this forever as a law, brought the nine thousand grandees together, told them he was going upon a long journey and wished this form of government to remain effective until his return. They swore an oath to protect and preserve his law. He then left his kingdom, went into voluntary exile and never came back. No man ever made such a sacrifice to insure equality among his fellowmen. A few years passed and the whole system of government he had founded collapsed, although established upon such a just and wise basis.

Difference of capacity in human individuals is fundamental. It is impossible for all to be alike, all to be equal, all to be wise. BAHÁ'O'LLAH has revealed principles and laws which will accomplish the adjustment of varying human capacities. He has said that whatsoever is possible of accomplishment in human government will be effected through these principles. When the laws he has instituted are carried out there will be no millionaires possible in the community and, likewise, no extremely poor. This will be effected and regulated by adjusting the different degrees of human capacity. The fundamental basis of the community is agriculture,—tillage of the soil. All must be producers. Each person in the community whose income is equal to his individual producing capacity shall be exempt from

taxation. But if his income is greater than his needs he must pay a tax until an adjustment is effected. That is to say, a man's capacity for production and his needs will be equalized and reconciled through taxation. If his production exceeds he will pay no tax; if his necessities exceed his production he shall receive an amount sufficient to equalize or adjust. Therefore taxation will be proportionate to capacity and production and there will be no poor in the community.

BAHÁ'O'LLAH likewise commanded the rich to give freely to the poor. In the *Kitáb-el-Akdas* it is further written by Him that those who have a certain amount of income must give one-fifth of it to God, the Creator of Heaven and Earth.

ABDUL-BAHA AT 830 PARK AVENUE, NEW YORK CITY (HOME OF MRS. FLORIAN KRUG), JULY 15, 1912.

(*Abdul-Baha entered during reading of a Prayer.*)

THE Persian Consul called and delayed me,—I am late. I am greatly pleased to see you. Your hearts are illumined by the Lights of Baha. This meeting is in reality a divine, celestial assembly under the favor of God. All of us have no other purpose than praising and meeting God. The prayer you have just offered is a prayer of thankfulness;—a prayer of thankfulness did ye offer.

Thankfulness is of three kinds: First—verbal thanksgiving which is confined to a mere utterance of gratitude. This is of no importance because perchance the tongue may give thanks while the heart is unaware of it. Many who offer thanks to God are of this type,—their spirits and hearts unaware of thanksgiving. This is mere usage, just as when we meet, receive a gift and say "thank you,"—speaking the words without significance. One may say "thank you" a thousand times, but the heart remain thankless, even sorry. Therefore mere verbal thanksgiving is without effect. But real thankfulness is a cordial thanksgiving from the heart. When man, in response to the favors of God, manifests susceptibilities of conscience, the heart is happy, the spirit is exhilarated. These spiritual susceptibilities are ideal thanksgiving.

But there is a cordial thanksgiving which comprises the deeds of man when he feels a

STAR OF THE WEST

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Vol. IV

Chicago (June 24, 1913) Rahmat

No. 6

CABLEGRAM FROM ABDUL-BAHA

Bagdadi, 803 Madison, Chicago.

Port Said, June 19.

Arrived safely, Port Said, with joy and fragrance. ABBAS.

TRAINING FOR SERVICE IN THE CAUSE OF BAHÁ'O'LLAH

Words of Abdul-Baha delivered during his sojourn in America

I WISH to train you until you have no other thought, no other motive, no other wish than service in the Cause of BAHÁ'O'LLAH. The Divine Educators who have brought the Light of Guidance to this world found neither rest nor comfort by day or night. Abraham, Moses, Jesus, Mohammed, BAHÁ'O'LLAH,—all the Heavenly Messengers suffered the utmost privation and underwent extreme hardships in the Pathway of God. They were exiled from their native land, imprisoned, driven from city to city; they were homeless, hungry and found no rest; they lived in the fields and hid in caves among the mountains; the sky was their canopy, the hard earth their bed. But all these difficulties and hardships served only to increase their power and accomplishment. Through these privations and persecutions they were severed from the world. Although they walked upon the earth, they lived in Heaven. Deprived of material food they partook of the eternal fruits of Paradise. Homeless and forsaken in this world, they rested upon the Divine Couch of Nearness. Day and night they were unceasingly proclaiming the Call of the Kingdom and establishing the foundations of the Most Great Peace.

It was so likewise with their disciples and followers. All of them walked in the Pathway of God and drank the cup of martyrdom with thanksgiving. They sought no rest but service and hastened to the Supreme Concourse in the utmost joy and ecstasy.

Through my training you must become so fitted to spread the Glad-Tidings of the AVNA Kingdom that you will follow in the footsteps of these blessed ones in gladness. In Persia there is a wonderful breed of horses which are

trained to run long distances at very great speed. They are most carefully trained at first. They are taken out into the fields and made to run a short course. At the commencement of their training they are not able to run far. The distance is gradually increased. They become thinner and thinner, wiry and lean, but their strength increases. Finally, after months of rigid training, their swiftness and endurance become wonderful. They are able to run at full speed across rough country many parasangs of distance. At first this would have been impossible. Not until they become trained, thin and wiry, can they endure this severe test.

In this way I shall train you. "Kam-kam," "kam-kam" (little by little, little by little), until your powers of endurance become so increased that you will serve the Cause of God continually, without other motive, without other thought or wish. This is my desire.

You must become impervious to criticism, unconscious of attack and abuse, nay, rather welcoming persecution, hostility and bitterness as the means of testing and increasing your supreme faith in God; even as His Holiness Christ instructed His disciples "Bless them that curse you; pray for them that despitefully use you." Be therefore as spiritual adamant against these darts, arrows and swords of inflection. We will help each other to bear them. First by love and increased zeal in the Heavenly Cause. For by exercise the spirit grows stronger, more capable of withstanding, just as the muscle of the outer body increases its fibre through continual action. You must

help me and I will help you to increase our service in the Cause of BAHÁ'O'LLAH. Secondly, we will help each other grow more and more accustomed to punishment and persecution. Years ago in Baghdad the usual punishment for offenders and lawbreakers was the bastinado. The governor noticed that a certain band of men came repeatedly before him for trial. They were regularly found guilty of breaking the law, sentenced and whipped upon the feet. While the bastinado was being inflicted they appeared quite comfortable and evidently unconscious of pain. In a few days these same offenders would be back again, going through the same process. The governor made careful inquiry about them. It was learned that they lived together in a house and that every day it was their custom to bastinado each other until the skin upon their feet had become so hardened to the whip that the legal bastinado gave them no inconvenience whatever.

Now we, as offenders against the opinions of our friends and enemies, must assist each other to become impervious to their criticism, unconscious of attack, welcoming their whips. You must beat me and I will beat you with the whips of love. The more we beat each other the more capable of withstanding we will become. When the enemies find they are increasing our love, enkindlement and service in the pathway of BAHÁ'O'LLAH, they will wonder and say, "How is this? Our words have no effect upon them except to make them love us more and give thanks to God for our scourging."

The Blessed Beauty BAHÁ'O'LLAH won the hearts of his jailers and tormentors. No one could withstand Him. The intense flame of His love melted the hardest stone of hearts. The more chains of iron they put upon His body, the more He imprisoned them in chains of love. They looked upon Him in wonder; they became His followers.

MATERIAL AND DIVINE EDUCATION

Words of Abdul-Baha delivered during his sojourn in America

THE heart of man is a garden. The real garden is in order, well planted, watered and cultivated. This is not so with the jungle. The jungle gives no evidence of cultivation. Where there is no gardener disorder prevails. Wild growth produces nothing. Human education is of great importance. It is especially necessary to educate the children. They are the young tender trees of God's planting. But the supreme education is Divine Teaching. Through it the most ignorant become wise and the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's education under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world. BAHÁ'O'LLAH has said two steps are necessary for human development;—Material and Divine Education. In the world of humanity, we see some seeking upward, some downward.

that the ape is the progenitor of humanity and make exhaustive efforts to discover proof of it. If we should ask the ape, he would say "Unquestionably we are all one,—of this I am certain without the aid of scientific inquiry, ethnological proof, biological deductions or geological findings; I believe what I see"—for the ape is a real, a true materialist.

The real materialist is the animal. Compared to the animal, man is but a tyro and novice in materialism. The animal is a natural materialist. He does not mention God and knows nothing about the Kingdom. He depends solely upon sense perception. That which is not perceptible to the senses he rejects. From this standpoint of knowing the greatest Plato is the cow, and the donkey is an arch philosopher. In the great university of nature, where nothing beyond the pale of sensibilities is classified as knowledge, the animal is a graduate and the human materialist but an under-graduate.

Material scientists endeavor to show the evolution of the species man from the monkey. The Prophets of God have been occupied in explaining that man has descended from the Divine Spirit. The professors and learned scientists of materialism glory in the evidences

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is Divine Education. There are two pathways which have been pointed out by the Heavenly Educators. The first is

Divine Guidance and reliance upon the Manifestations of God. The other is the road of Materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices, and is contrary to the cause of Divine Guidance. For example;—consider a babe at the mother's breast;—observe its natural aggressiveness,—its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life

itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat each other. Divine Education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of Religion and is the Heaven of all Divine Virtues.

ADDRESSES BY ABDUL-BAHA DELIVERED IN NEW YORK CITY

[Continued from page 103]

heart gratitude which expresses itself in actions. For example, God has conferred upon man the gift of guidance and in thankfulness for this great gift certain deeds must emanate from man. To portray his gratitude for the favors of God, man must show forth deeds and actions. In response to these bestowals he must render good deeds, be self sacrificing, kind to all the servants of God, forfeiting even life for them, showing kindness to all the creatures. He must be severed from the world, attracted to the Kingdom of ABHA, the face radiant, the tongue eloquent, the ear attentive, day and night striving to attain the good pleasure of God. Whatsoever he wishes to do must correspond with the good pleasure of God. He must observe and see what is God's good pleasure and act accordingly. There can be no doubt that such commendable deeds are thankfulness for the favors of God.

Consider how grateful any one becomes when healed from sickness, when treated kindly by another or when a service is rendered by another, even though of the least assistance. If we forget such favors it is an evidence of ingratitude. Then it will be said a loving kindness has been done to so and so but he is thankless, not appreciating this love and favor. We are submerged in the sea of God's favor,—physically and spiritually. From the standpoints of our physical and spiritual natures we observe how we are surrounded by His favors. He has provided all foods, drink and other requirements; His favors encompass us from all directions. The sustenances provided for man are blessings. Sight, hearing and all his faculties are great blessings. These blessings are innumerable;—no

matter how many are mentioned, they are still endless. Now spiritual blessings are likewise endless;—spirit, consciousness, thought, memory, perception, ideation and other endowments. By these He has guided us and we arrive at His Kingdom. He has opened the doors of all good before our faces! He has vouchsafed eternal glory! He has summoned us to the Kingdom of God! He has enriched us by the bestowals of God! Every day He has proclaimed new glad-tidings! Every hour fresh bounties descend!

Consider how all the people are asleep and ye are awake! They are dead and ye are alive through the breaths of the Holy Spirit! All are blind while ye are endowed with perceptive sight! All are deprived of the Love of God but in your hearts it exists and is glowing! Consider these bestowals and favors.

Therefore in thanksgiving for them ye must act in accordance with the Teachings of BAHÁ'O'LLAH. Ye must read the Tablets,—"*Hidden Words*,"—"*Ishrakhat*,"—"*Glad - Tidings*,"—all the holy utterances,—and act according to them. This is real Thanksgiving—to live in accord with these Utterances. This is true Thankfulness and the Divine Bestowal. This is Thanksgiving and Glorification of God.

I hope you all may attain thereto,—be mindful of these favors of God,—and be attentive. It is my hope that I may go away from New York with a happy heart; and my heart is happy when the friends of God love each other;—when they love and manifest the mercy of God to all people. If I see this I shall go away happy.

Salutations!

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on "Scarceness to God;" (2) Tablet to Mirza M. Bakir and M. Ali Moshir-Tojjar; (3) Tablet to Mirza M. Bakir; (4) Visiting Tablet for Mirza M. Ali-Moshir-Tojjar the

martyr; (5) Photograph of the martyr with his sons and nephew; (6) Poem by Mirza Hussein Tauty; (7) Cablegram from Abdul-Baha announcing his arrival at Port Said.

خون ننگین است و در آن جبین آنان ظلم بین بیان است
 نصیحت است و بند و عظمت و کلام آنان لغز است و کذب
 و بولغت اجل مقاصد آنان بلوغ بر نبه شهادت
 است و اعظم آملان آنان و صلوات غصب و قرب و آیت
 ابن التری من النریا و ابن الضلالة من الهمدی

حب وطن باید که کردن فدای عالم
 حب جهان بر این است بر روز عهد و پیمان
 خورشید از مغرب سوزد ولی بر آید
 با مرکب سپهری بملک پاک ایران
 اجبار جان باید که بازید در قد و مش
 ناقص تو جان سوزد در مثل عهد و پیمان

چون موسی از زمین چندی نود و غیبت
 و کور سامری یاد مجلس نشد خواران
 اشکفت اهل ایران از یار خویش غافل
 بیکانه خوردت آه انوس این جاهلان
 روز نفوس افاق شد مگشفت ز پرده
 اسرار ظاهر آمد از پرده های قران
 ای مرده ریمه انک سیح در صفا
 ای تشنه چندیم آنت آب حیوان
 پس جان و درانیم در پایک تارش
 نیکی گماست جانرا از رش بدید جانان
 طوطی به قلب دراز از صبا چه کنی
 اینست چنین کرب آنت چنان بخندان

قصیده

از نظم جناب آقا میرزا حسین طوطی مراغری
 بوالله
 ای مجتهدك خاور یاد از من بشارت
 در صبح هجر انور در روز هجر خوش
 خورشید تو تابد از اوج برج رفعت
 باهور و شید و تابش حوس میداد رخشا
 ابر بهاری تو گریان شده بگلشن
 لب های غنچه گلت پر خند خند
 حیرت ظالع تو فرزند خورشیدان
 خورت ملک بخت پاشد چه نور تابان
 روز فراق دوری آخر پس سر آمد
 صحت سپید پاشد ظلمت شده بیابان
 شاه تو رفته بود اثر بر اختر ابرگشت
 با عز و شان و شوکت با نصرت نمایان
 سر از فتح و نصرت تسخیر کرده گیتی
 سگالار فرج خاور خوش کرد عهد پریشا
 فرمان اور و ولایت بر یکستی و کناد
 احکام او ست عجب در کشور انازان
 کوبه سزد نخند از آن جان جوهرش سرایم
 عبدالبهاء زو مغرب برگشت سوی یاران
 احکام صلح اعظم بنیاد او در اقدس
 اجری نماید اثر عبدالبهاء بر امکان

ترجمه تلکراف مبارک

پریت سعید . جون ۱۹۱۲
 بغدادی شیکاغو
 باسلامت و روح و ریحان سعید پریت
 تماس
 نجم اختر به اجبای شرق عموماً و اهل
 البیت و مجارین و مسافرن خصوصاً
 از صمیم نوآد چشم همه روشن میگوید
 و از جمیع التماس دعا و رضا مینماید

کیم و اخوت در صانع بین بشر نشود هم و برضای الهیه و حیات ابدی نماند گویدم

ای پروردگاری از مژگان این بندگان توجه بملکوت تو داری و طلب فیض و غایت تو بینماید خداوند افق را لایق طاهر کن تا لایق محبت تو باشد روح با را ظاهر و مقدر است تا پر تو شمس حقیقت تا چشمه را پاک و مقدر کن تا شاهراه انوار تو نمایند گوش ما را پاک و مقدر کن تا ندی ملکوت تو شنوند خداوند ما را ضعیفم و تو مقدری و ما فقیریم و تو غنی و ما طلبیم و تو مطلوبی خدا یا از کن عفو فرما استعدا و عاقبت غنایت کن که مستحق الطاف تو شوم و مجرب بملکوت تو گویدم و از راه حیات سیرت گویدم و بنا بر محبت تو شتمل شویم و بشفقت روح القدس در این قرن توفی زنده شویم الهی الهی باین جمع نظر غنایت فرما و جمیع را در حفظ و حمایت خویش محفوظ و مصون فرما بکرت آسمانی برای این نفوس نازکن و بجز رحمت خود مستغرق کن و بشفقت روح القدس زنده نما خداوند این حکومت عادل را تا یابد و تو توفیق این اهل علم در ظل حمایت تو است و این وقت بند تو خدایا فدای این مبدول دار و فضل و موهبت خود از ان فرما این وقت محترم را عزیز کن و دو ملکوت خویش قبول فرما توفی مقدر توفی تو از آن توفی رحمن توفی بخشنده و مهربان و توفی کثیر الاحسان

و گلشن کنید با اخلاق و اطوار او قیام نمایند و از چشمه او نوشید و از حلاوت مفاسد مقدسه او کام را شیرین نمایند پنا بگیرند و زبیرش و جویند و خلق و ضوئ او آرزو نمایند تا بس برود تصاعد الی الله میرزا عنایت الله گوید چه که آن نبی صادق حق از انق اعلی نظر بشماست و منتظر ظهور آثار تقدیس و تزیینه از شما البته دمی نیاید و آبی راحت جویند این فیض عظیم و وسیع جیل حاصل گردد و علیکا البهائه

ع ع

خداوند جناب محمد باقر مهرانی علیه السلام الله انبیر پیمان نامه شما رسید از فراتش بدین وجهی از طرف استیلا یافت که وصف توان از این مصیبتاه و فغان اهل الله بغنان آسمان میرسد که عوانان سنگمان را سنگ گزیند و غنایم را غنایم الهی را در بیدند و چنین ظلم عظیم روا داشتند ایرانیان هنوز تشبه نشده اند غضب الهی چنین احاطه نمود و در چنین مأم شدیدی افتادند که اموال بغایت عرض و ناموس باورفت و گورگان از و طرف مقتول و پاره پاره گردیدند هنوز تبتیری نیست تذکری نیست توفی نیست

نیست ذماتی نیست بلکه بالعکس زجر و سبب از یاد غفلت شده و تحریک سبب استغراق در خواب گریه مانند طفل مهدتیک سبب از یاد خواب میشود با رق اعجاب الهی با وجود آنکه از جمیع اهراب در کنار بودند و همه میدانند که در امری مداخله کردند با هر بی جنگ و جدال نمودند با کمال بنهایت مهربانی رفتار کردند و جمیع را نصیحت با حق و واقفان و التیام نمودند و چون عاجز و مأیوس شدند کنار گرفتند این حقیقت پیشتر جمیع واضح و مشهود است با وجود این از طرفین تعذیبات متابع است خالق اولاد القوم لایکاد و در تعقیب حدیثا و عاقبت واضح و مشهود شد که میان جمیع اهراب حزیب برای مصیب و سائو اهراب بر خطا بودند

الواجب مینا

این لوح مبارک تقریر داده سال قبل نازل شده و اشاره شما در حق صاحب لوح گردیده که میفرمایند "و از چشمه او نوشید"

بنده جناب میرزا محمد باقر صاحب محمد علی مهرانی علیهما السلام

هو الأیچ

ای دو بند جمال الهی در این مجدم بیاد شما اقدام و ناسما خواندم قلب چنان بحرکت آمد که فوراً بخواب پرداختم که ای دو شمع افروزه بنا بر محبت الله همتی بنمایید که سراج حضرت شیخ احمد شهید را روشن نمائید و بوساننش را رشک گلدار

حقیقت در او تباید و نارحمت الله در او سعه زند و
 ابرار بفرجات معنوی بر او کسود کرده انسان بر موز
 و اسرار الهی پی برد اکتافات روحانیه نماید و عالم ملکوت
 مشهور شود جمیع انبیاء باین وساطت قربت الهیه رحال
 نمودند پس ما هائیز باید متابعت آن نفوس مقدسه بکنیم
 از هوی و هو سرور پیش بگذریم از آلودگی عالم بشری خلاص
 شویم تا قلوبمانند آینه گردد و انوار هدایت کبری از او تاباید
 حضرت بهاء الله در کلمات مکتوبه میفرماید "که خداوند
 بواسطه انبیاء و اولیاء فرموده قلب تو منز لگاه من است
 آنرا پاک و منزه کن تا در او داخل شوم و روح تو منظرین
 است آنرا پاک و مقدس کن تا من در آن جاگیرم" پس
 فهمیدیم که قربت الهیه بترجمه الی الله است قربت الهیه
 بدخول در ملکوت الله است قربت الهیه بخدمت عالم
 انسانی است قربت الهیه به محبت بشرات قربت الهیه
 با تقاضا و اتحاد جمیع امور و ادیان است قربت الهیه بپروا
 جمیع انسان است قربت الهیه به تحریمی حقیقت است
 قربت الهیه به تحصیل علوم و فضائل است قربت الهیه
 بخدمت صلح عموماً است قربت الهیه به تنزیر و تقدیر است
 قربت الهیه با تقاضا و عین مال و عترت و منصب است ملاحظه
 کنید که آفتاب بر جمیع کائنات میتابد مکن در صحنه پاک
 و مقدس تمام قوتات انوار شمس ساطع است اما
 سنگ سیاه بهره و نصیبی ندارد و خاک شوره زار از اشراق
 آن پر نور میگریزد و در صفت خشک از حرارت آن پرورش
 نیاید و چشم کور شاهد انوار نکند بلکه نفوس که
 چشم پاک دارند شاهد آفتاب گنند و در صحنه پاک
 سبزند از نصیب او بهره گیرند پس نشاید استعداد
 حاصل کند و قابلیت پیدا نماید تا انشاء استعداد و قابلیت
 نداشته باشد فیضات الله در او ظهور و بروز نیاند
 ابر حسی برسد چنانکه هر سال بر شوره زار بار بار گل و
 ریاحین نروید پس مزرعه قلب را باید طیب و ظاهر

کنیم تا با ارباب رحمت پروردگار بر او بار بار و گلها و
 ریاحین از او بروید و چشم بینا پیدا کنیم تا انوار آفتاب
 شاهد شود و شام را پاک کنیم تا رانحه گلستان
 استشمام شود و گوش راست عد کنیم تا ندای ملکوت
 الله استماع گردد اما گوش که کرات هرگز که از
 ملا اعلی آید نشود و ندای ملکوت الله بسمع نرسد
 شام که مزکرات رانحه مطهره استشمام کند پس باید
 قابلیت و استعداد پیدا کرد تا قابلیت و استعداد حاصل
 نشود فیضات الهیه تا آنکه حضرت بیخ در اهل
 میفرماید که این بیاناتی که من بکنم نظیر سخن است که
 دهقان میافشاند آن دانه ها بعضی بر سنگ افتد
 و بعضی در خاک شوره افتد و بعضی در میان طنابها
 افتد و بعضی در ارض طیبیه باره افتد آن تخمی که در
 شوره زار افتد فاسد گردد و بیخ و وجه انبات نشود
 آن تخمی که بر سنگ افتد اندکی انبات شود و مکن چینی
 ریشه ندارد می خشکد و آن دانه که در میان علف
 ها افتد خفه گردد و انبات نشود اما آن دانه که
 در زمین پاک افتد انبات شود و سبز گردد و خوشه
 شود و خرمن تشکیل گردد همین طور بیاناتی که من بکنم
 بر بعضی قلوب ابد تأثیر نمی کند به بعضی اندکی تأثیر
 می کند بعد فزایش می شود و بعضی چون او هام
 زیاد دارند این نضایح و وصلای من در آن غرق می شود
 و اما نفوس باره و قتیکه و حیت و نضایح من می شنوند
 در قلوبشان آن تم پاک نابت میگردد و سبز و خرم می شود
 روز بروز ترقیات بالا نهایی می نمایند چون ستاره ها از لوق
 هدایت سبز خشد ملاحظه فرمائید که تا ایات و استعداد
 حاصل نگردد ندای ملکوت بسمع نرسد پس باید با بگویشیم
 تا استعداد و ایات پیدا کنیم تا ندای ملکوت ابری بشویم و شایسته
 الود استماع نمایم نغمات روح القدس زنده شویم و
 سب اتحاد جمیع ملل را هم گردیم و علم وحدت عالم انشا بلند

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مَجَلَّةُ الْبَحْرِ

۱۳۲۹

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سالی دوازده قرنت
ماه رحمت شصتا

این مجریه بر حسب تاریخ بهائی هر روز در روز چاپ توزیع میگردد و در نهایت آنرا می توان در مسایل گوناگون شر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اجزای است قبول و نشر خواهد گردید

قربیت الهی

حطلة سارك حضرت عبدالهء در باب "قربیت الهی" ص ۱ کیسای با پینیت در کوجه ۱۲ و خیالنا بیچ در ص ۱۰۱ که اینک ساعت هتوبت یکتبه ۲۶ ی ۱۹۱۲ در ص ۱۰۱ و با صد نفر از مرد وزن

که هر نفس باید تعمد باب و روح یابد و در جای دیگر میفرماید باید با تش و روح تعمد یافت و حال باید دانست که مقصود از آب آبیات است و مقصود از روح روح القدس است و مقصود از آتش نار حبت الله مقصود اینست که انسان باید تمام حیات و روح القدس نار حبت الله تعمد یابد تا محض این مقامات ثلثه قربیت الهیه حاصل گردد و قربیت الهی باشا حاصل نگردد قربیت الهیه بمنزل بیت هزار

اشب در این سرور ذکر می از قربیت الهی بوج اعظم موهبت در عالم انشا قربیت الهیهات هر عزت هر شرف و فضیلتی هر موهبتی که از برای انسان پیشتر نگردد به قربیت الهی میسر میگردد جمع انسا و رسل قربیت الهی را میخواستند چه شها که گریه و زاری کردند چه روزها که تضرع و ابتهال نمودند و قربیت الهیه را طلبیدند و لذا قربیت الهیه حصولش آسان نیست در هر یک که حضرت بیچ ظاهر شد جمع بشرط طلب قربیت الهیه بودند و این مقام هیچ کس فاخر نشده مگر جز اینین ان نفوس میا که بقربیت الهیه فائز شدند زیرا قربیت الهیه شرط به حبت الله است قربیت الهیه بشرط محض معرفت الله است قربیت الهیه با قطع از ماسوی الله است قربیت الهیه به حافظات است قربیت الهیه فدای نفس و جان و مال و جمع شون است قربیت الهیه به تعمد روح و بار و ما است زیرا در زمین میسر میاید

بهائیان میافکشتا حاصل شود زیرا بهائیان اموال خود را فدا کردند غرت خود را فدا کردند راحت خود را فدا کردند جان خود را فدا کردند و در نهایت سرور بقربانگاه شهادت کبری شافتند جسدها را پاره پاره کردند خانه های شان را خراب نمودند اموالشان بیخما رفت اطفالشان اسیر شدند و جمیع این بلیات را در نهایت سرور شادمانی قبول کردند و چنین جاافتنا قربیت الهیه حاصل شود و این معلوم است که قربیت الهیه زمانی و مکانی نیست قربیت الهیه بصفا قلب است قربیت الهیه به بشارت روح است ملاحظه نمائید که آینه چون صاف و اینست که الایش آنرا داشت با قناب نزدیک است و نوصد هر چه بود صاف در میان است مجرد صفا و لطافت آفتاب در آن مرتب تابد همی نمودن چون صاف و لطیف شود غذا از نزدیک گردد و شمس

بخارا

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از شیخانو امریکان

شماره ششم ماه رجب ۱۳۲۹

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Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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Chicago, July 13, 1913

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STAR OF THE WEST

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PERSIAN-AMERICAN EDUCATIONAL SOCIETY

A REPORT has just been received from Dr. Susan I. Moody, who writes as follows:

"The annual examinations are something to talk about. From boys' Tarbiat School, thirty-three students were examined at the Government University before the Board of Education. *Thirty* received certificates.

"From all other boys' schools three hundred boys went before the Board, of whom only ten passed satisfactory examinations and received certificates.

"In girls' school, I don't know which to praise most, teachers or scholars, such an advance in one year seems miraculous. These

"If it is possible, I will later send you figures of standing of each scholar."

A contribution of \$100 toward the educational fund was sent through Mirza Ahmad Sohrab, by Mme. A. F. Cheron, of Paris, France.

Among numerous letters received recently with assurances of sympathy and offers of co-operation, was one from Abbas Ally Butt Cashmiree, of Rangoon, Burma. The Society now has scholarships maintained in France, England, German and India, beside the American subscriptions.



Miss Kappes Daughter of Dr. Moody Dr. Clock Miss Stewart
Tayereh Khanom,
her four children and maid

teachers who were totally untrained have produced great results. This is notably true in Miss Kappes' school, but the same is true of Dabestan Dooshezizan Vatan school, where at first all teaching was voluntary. Now they pay a French teacher and their own native teachers are paid a very meagre salary. This school has made a wonderful struggle; it is greatly blessed by Abdul-Baha.

"I attended examinations in this school three afternoons and in Miss Kappes' five afternoons, and without exception from beginners up, the American students stood well in their classes. No. 56, Sabetha Khanom (Dorothy Hoar), was second in spelling contest; No. 70, Shams-ol Molluk (Mrs. Helen S. Goodall), was second in Persian grammar.

"You need not hesitate to assure our patrons that their students are being encouraged to make the most of their opportunity, and we are proud of their progress.

Additional scholarships are solicited, particularly for the girls' schools, and to replace a few which are lapsing. The Society gratefully acknowledges the continued support of its loyal members and friends.

A circular letter is being issued to members and to the Bahai Assemblies, outlining a need of the Orient-Occident Unity, which directs the P. A. E. S. work. The attention of the friends is invited to this circular, copies of which may be obtained from the undersigned upon application.

In recent Tablets, Abdul-Baha has again approved the work of the Society and commended it to the support of the believers.

JOSEPH H. HANNEN, *Executive Secretary,*
P. O. Box 192, Washington, D. C.

STAR OF THE WEST

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

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ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

ADDRESS BY ABDUL-BAHA BEFORE THE THEOSOPHICAL SOCIETY OF BOSTON, MASS., AT THE KENSINGTON, EXETER AND BOYLSTON STREETS, JULY 24TH, 1912.

I HAVE come from New York to meet with you, but I regret that I cannot stay long. Therefore, I consider it very opportune to discuss with you an important question. I have not time for numerous meetings.

In the world of existence there is nothing so important as spirit. Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body, because the light of the world is this spirit. Man in the world is the life of the world, and the life of man is the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man may be likened to the light itself. Man may be likened to the lamp, the spirit to the very light within the lamp. Therefore let us speak of this spirit.

The people of the world are divided into two classes. One class is the materialistic philosophers who deny the spirit and its immortality. The second class comprises the divine philosophers, the wise men of God, the wise illuminati. They believe in the spirit and its immortality. The Greek philosophers declared man to consist of simply the material elements. These material elements compose the cellular elements of the human existence, and when this composition is subjected to disintegration, the life of man becomes extinct. They taught that other than the body there is no spirit. It is body and body only. From these elements these human emanations have come. To them the eye and the ear are due;

by them the sense of taste, smell and touch are caused; and when these elements are decomposed, these senses are likewise decomposed. This is the statement of the materialistic philosophers.

But the philosophers of God say, No! the spirit does exist; the spirit is living and eternal. Because of the objections of the materialistic philosophers, therefore, the wise men of God have advanced rational proofs in regard to the validity of the spirit. The materialistic philosophers do not believe in the books of God, and, hence, for them traditional proofs are no evidence; materialistic proofs are necessary. Consequently, the philosophers and wise men of God have said that it is firmly established that existing phenomena may be resolved into grades, that is to say, the mineral, vegetable or animal kingdoms, which possess either the functions augmentative or the functions tangible.

When we look at the mineral we discover that it exists and is possessed of virtue, that is to say, the power augmentative. When we consider the vegetable we see that it possesses the power of the mineral plus the power of growth. Therefore, it is evident that the vegetable kingdom is superior to the mineral. When we look at the animal kingdom we discover that the animal possesses both the power of the vegetable and those of the mineral, because it is both material and endowed with the virtues augmentative. It is possessed of the virtues of a kingdom, whereof the mineral and vegetables are minus. That is to say, the animal has the sense of hearing, sight, taste, smell and touch, the five senses of perception. It likewise has the power of memory. These do not exist in the lower kingdoms.

Just as the animal is more noble than the vegetable and the mineral, so is man superior to the animal. When we look at the animal we see that, although it possesses the five senses, it is bereft of ideation; that is to say, the animal is a captive of the world of nature, it is not in touch with that which lies beyond nature, it is bereft of spiritual susceptibilities,

it is bereft of the attractions of conscience, it is not in touch with the world of God, it cannot deviate one hair's breadth from the law of nature. It is different with man. Man is possessed of the emanations of conscience; he has intelligence and perception and is capable of discovering mysteries in the universe. All the human industries we see, all the inventions and undertakings we observe are mysteries of nature and at one time were hidden; but the reality of man has discovered these mysteries. As a matter of fact, according to nature's laws, these things should be hidden and latent, but man having transcended the laws of nature, discovered these mysteries and brought them from the invisible state to the visible plane. See what a marvel man is! Consider electricity—one of the mysteries of creation. Under the requirement of natural law it should remain latent, but man discovered this power, brought it forth from the invisible state to the visible plane and utilized its energies. That is to say, man transcended this law of nature. How many of the mysteries of nature have been penetrated! Columbus, while in Spain, discovered America. Man is capable of discovering that the sun is stationary, while the earth revolves about it. The animal cannot do this. Man perceives the mirage is an illusion. This is beyond the power of the animal. The animal can only perceive through sense impressions, but cannot grasp intellectual realities. The animal cannot conceive of the power of thought. This is an intellectual matter and not limited to the senses. The animal cannot conceive of the fact that the earth is spherical. Intellectual phenomena are human powers. All creation is captive of nature: it cannot deviate a hair's breadth from the laws established by nature. But man wrests the sword from nature's hand and uses it upon nature's head. For example, it is a requirement of nature that man should be a dweller upon the earth, but the power of the human spirit transcends the law and he soars aloft in aeroplanes. This is contrary to the law and requirement of nature. He sails at high speed upon the ocean. He dives beneath its surface in submarines. He imprisons the voice in the phonograph. He communicates in the twinkling of an eye from the east to the west. These are some of the things we know to be contrary to the law of nature. Man transcends nature's laws. The animal, the vegetable, the mineral cannot do this. This can only be done through the power of the spirit, because the spirit is the reality. But

in the physical powers and senses man and the animal are partners. In fact, animal is often superior to man in sense perception. For instance, the vision of some animals is exceedingly acute; the ear of the animal can detect a voice at a long distance. Consider the instinct of a dog; it is much greater than a man's. But although the animal shares with man all the physical virtues and senses, a spiritual power is bestowed upon man, of which the animal is devoid. This is proof that there is something in man which is absent in the animal; there is a faculty in man which is minus in the animal; there is a virtue in man which is lacking in the animal. This is the spirit of man. All these wonderful accomplishments are due to the efficacy and penetration of the spirit of man. Were man bereft of this spirit, none of these accomplishments would have been possible. This is a proof that man is possessed of a spirit. This is evident as the sun at midday.

All creatures of material organism are limited to an image or form. That is to say, every created material being is possessed of one form. It cannot possess two forms at the same time. For example, a body may be triangular, spherical, square, a hexagon or an octagon, but it is impossible for a given object to be triangular and spherical simultaneously; it cannot possess two shapes at one time. It may be either triangular or square. If it is to become square it must first rid itself of the triangular shape. It is absolutely impossible for it to be square and triangular at the same time. That is to say, in the reality of the creatures the different forms cannot be simultaneously possessed. But in the reality of man all geometrical figures can be simultaneously conceived. In other realities one image must be forsaken in order that another might be possible. This is the law of change and transformation, and change and transformation are harbingers of mortality. Were it not for change and transformation in form, phenomena would be immortal, but because phenomena is subject to change and transformation from one figure or shape to another, it is mortal. But the reality of man is possessed of all virtues; he does not have to give up one image for another as other mere bodies do. Therefore in that reality there is no change and transformation; there it is immortal and everlasting. Verily the body of man may be in America but his spirit laboring and working in the far east, discovering, organizing and systematizing. Although governing, making laws, erecting a building in Russia, his body is still

here in America. What is this power, which notwithstanding it is embodied in America, is still working in the east, organizing, systematizing, destroying, upbuilding? It is the spirit of man. This is irrefutable.

When you wish to reflect upon or consider a matter you consult something within you. You say, shall I do it or shall I not do it? Is it better to do this or abandon it? Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, a distinct ego. Were it not distinct from your ego, you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which inspires and decides upon matters. Who is it that interrogates? Who is it that answers? There is no doubt that it is the spirit and that there is no change or transformation there, for it is not composed of composite elements; and anything that is not composed of elements is eternal. Change and transformation are peculiarities of composition. There is no change and transformation in the spirit. In proof of this the body may become weakened in its members. It may be dismembered or one of its members may be incapacitated. The whole body may be paralyzed and yet the mind, the spirit remains ever the same. The mind decides, the thought is perfect and yet the hand is withered, the feet have become useless, the spinal column is paralyzed, and there is no muscular movement at all, but the spirit is in the same status. Dismember a healthy man:—the spirit is not dismembered. Amputate his feet; his spirit is there. He may become lame, the spirit is not affected. The spirit is ever the same; no change or transformation can you perceive, and because there is no change or transformation, it is everlasting and permanent.

Consider man while in the state of sleep; it is evident that all his parts and members are at a standstill, are functionless. His eye does not see, his ear does not hear, his feet and hands are motionless, but, nevertheless, he does see in the world of dreams, he does hear, he speaks, he walks, he may even fly in an aeroplane. Therefore it becomes evident that though the body be dead yet the spirit is permanent. Nay, the perceptions may be keener when man's body is asleep, the flight may be higher, the hearing may be better; all the functions are there and yet the body is at a standstill. Hence it is proof that there is a spirit in the man and in this spirit there is no distinction as to whether the body be asleep or absolutely dead and dependent. The spirit is not incapacitated

by these conditions; it is not bereft of its existence, it is not bereft of its perfections. The proofs are many—innumerable

These are all rational proofs. Nobody can deny them. As we have shown there is a spirit and that this spirit is permanent and everlasting, we must strive to learn of it. May you become informed of this spirit, hasten to render it divine, to have it become sanctified and holy, and that it may become the very light of the world illumining the East and the West.

I wish I might come and talk with you every night. I entertain great love for you all and am greatly pleased with this meeting.

ADDRESS BY ABDUL-BAHA AT THE NEW THOUGHT FORUM (METAPHYSICAL CLUB), BOSTON, MASS., AUGUST 25TH, 1912.*

Supplication.

○ THOU kind God! In the utmost state of humility and submission do we entreat and supplicate at Thy Threshold, seeking Thy endless confirmations and illimitable assistance. O Thou Lord! regenerate these souls and confer upon them a new Life. Animate the spirits, inform the hearts, open the eyes and make the ears attentive. From Thy ancient Treasury confer a new being and animus and from Thy pre-existent Abode assist them to attain to new confirmations.

O God! Verily the world is in need of reformation. Bestow upon it a new existence. Give it newness of thoughts and reveal unto it heavenly sciences. Breathe into it a fresh spirit and grant unto it a holier and higher purpose.

O God! Verily Thou hast made this century radiant and in it Thou hast manifested Thy merciful Effulgence. Thou hast effaced the darkness of superstitions and permitted the Light of Assurance to shine. O God! grant that these servants may be acceptable at Thy Threshold. Reveal a new heaven and spread out a new earth for habitation. Let a new Jerusalem descend from on high. Bestow new thoughts, new life upon mankind. Endow souls with new perceptions and confer upon them new virtues. Verily Thou art the Almighty, the Powerful! Thou art the Giver, the Generous!

It is easy to bring human bodies under control. A king can bring under his rule and authority the bodies of his subjects through—

*Dr. Fareed, Translator. Stenographic notes by Miss Edna McKinney.

out a whole country. In former centuries kings and rulers have brought under their individual control many millions of men and have been thereby enabled to carry out whatsoever they desire. If they wished to bestow happiness and peace they could do so, and if they determined to inflict suffering and discomfort they were equally capable. If they desired to send men to the field of battle, none could oppose their authority, and if they decreed their kingdoms should enjoy the bliss and serenity of immunity from war, this condition prevailed. In a word, how many kings and rulers have been able to control millions of human beings and have exercised that dominion with the utmost despotism of authority!

The point is this, that to gain control over physical bodies is an extremely easy matter, but to bring spirits within the bonds of serenity is a most arduous undertaking. This is not the work of everybody. It necessitates a divine and holy potency, the potency of Inspiration, the power of the Holy Spirit. For example, His Holiness Christ was capable of leading spirits into that abode of serenity. He was capable of guiding hearts into that haven of rest. From the day of His Manifestation to the present time He has been resuscitating hearts and quickening spirits. He has exercised that vivifying influence in the realm of hearts and spirits, therefore His resuscitating is everlasting.

In this century of the "latter times" BAHÁ'Ó'LLAH has appeared and so resuscitated spirits that they have manifested powers more than human. Thousands of His followers have given their lives and while under the sword, shedding their blood, they have proclaimed "Ya-Baha-ul-ABHA!" Such resuscitation is impossible except through a heavenly potency, a power supernatural, the divine power of the Holy Spirit. Through a natural and mere human power this is impossible. Therefore the question arises, "How is this resuscitation to be accomplished?"

There are certain means for its accomplishment by which mankind is regenerated and quickened with a new birth. This is the "second birth" mentioned in the Heavenly Books. Its accomplishment is through the baptism of the Holy Spirit. The resuscitation or rebirth of the spirit of man is through the science of the Love of God. It is through the efficacy of the Water of Life. This life and quickening is the regeneration of the phenomenal world. After the coming of the spiritual springtime, the falling of the vernal showers, the shining

of the Sun of Reality, the blowing of the breezes of Perfection, all phenomena become imbued with the life of a new creation and are reformed in the process of a new genesis. Reflect upon the material springtime. When winter comes the trees are leafless, the fields and meadows withered, the flowers die away into dust-heaps; in prairie, mountain and garden no freshness lingers, no beauty is visible, no verdure can be seen. Everything is clad in the robe of death. Wherever you look around you will find the expression of death and decay. But when the spring comes, the showers descend, the sun floods the meadows and plains with light, you will observe creation clad in a new robe of expression. The showers have made the meadows green and verdant. The warm breezes have caused the trees to put on their garments of leaves. They have blossomed and soon will produce new, fresh and delightful fruits. Everything appears endowed with a newness of life; a new animus and spirit is everywhere visible. The spring has resuscitated all phenomena and has adorned the earth with beauty as it willet.

Even so is the Springtime Spiritual when it comes. When the Holy, Divine Manifestations or Prophets appear in the world, a cycle of radiance, an age of mercy dawns. Everything is renewed. Minds, hearts and all human forces are re-formed, perfections are quickened, sciences, discoveries and investigations are stimulated afresh and everything appertaining to the virtues of the human world is re-vitalized. Consider this present century of radiance and compare it with past centuries. What a vast difference exists between them! How minds have developed! How perceptions have deepened! How discoveries have increased! What great projects have been accomplished! How many realities have become manifest! How many mysteries of creation have been probed and penetrated! What is the cause of this? It is through the efficacy of the Spiritual Springtime in which we are living. Day by day the world attains a new bounty. In this radiant century neither the old customs nor the old sciences, crafts, laws and regulations have remained. The old political principles are undergoing change and a new body politic is in process of formation. Nevertheless some whose thoughts are congealed and whose souls are bereft of the light of the Sun of Reality seek to arrest this development in the world of the minds of men. Is this possible?

In the unmistakable and universal re-forma-

tion we are witnessing, when outer conditions of humanity are receiving such impetus, when human life is assuming a new aspect, when sciences are stimulated afresh, inventions and discoveries increasing, civic laws undergoing change and moralities evidencing uplift and betterment, is it possible that spiritual impulses and influences should not be renewed and reformed? Naturally new spiritual thoughts and inclinations must also become manifest. If spirituality be not renewed, what fruits come from mere physical reformation? For instance, the body of man may improve, the quality of bone and sinew may advance, the hand may develop, other limbs and members may increase in excellence, but if the mind fails to develop, of what use is the rest? The important factor in human improvement is the mind. In the world of the mind there must needs be development and improvement. There must be re-formation in the kingdom of the human spirit, otherwise no result will be attained from betterment of the mere physical structure.

In this new year new fruits must be forthcoming, for that is the provision and intention of spiritual re-formation. The renewal of the leaf is fruitless. From the re-formation of bark or branch no fruit will come forth. The renewal of verdure produces nothing. If there be no renewal of fruit from the tree, of what avail is the re-formation of bark, blossom, branch and trunk? For a fruitless tree is of no special value. Similarly, of what avail is the re-formation of physical conditions unless they are concomitant with spiritual reformations? For the essential reality is the spirit, the foundation basis is the spirit, the life of man is due to the spirit, the happiness, the animus, the radiance, the glory of man—all are due to the spirit; and if in the spirit no re-formation takes place, there will be no result to human existence.

Therefore we must strive, with life and heart, that the material and physical world may be reformed, human perception become keener, the merciful Effulgence manifest and the radiance of Reality shine. Then the Star of Love shall appear and the world of humanity become illumined. The purpose is that the world of existence is dependent for its progress upon re-formation; otherwise it will be as dead. Consider, if a new springtime failed to appear, what would be the effect upon this globe, the earth? Undoubtedly it would become dissolute and life extinct. The earth has need

of an annual coming of spring. It is necessary that a new bounty should be forthcoming. If it comes not, life would be effaced. In the same way the world of spirit needs new life, the world of mind necessitates new animus and development, the world of soul's a new bounty, the world of morality a re-formation, the world of divine effulgence ever new bestowals. Were it not for this replenishment, the life of the world would become effaced and extinguished. If this room is not ventilated and the air freshened, respiration will cease after a length of time. If no rain falls, all life organisms will perish. If new light does not come, the darkness of death will envelop the earth. If a new springtime does not arrive, life upon this globe will be obliterated.

Therefore, thoughts must be lofty and ideals uplifted in order that the world of humanity may become assisted in new conditions of reform. When this re-formation affects every degree, then will come the very "Day of the Lord" of which all the Prophets have spoken. That is the Day wherein the whole world will be regenerated. Consider: are the laws of past ages applicable to present human conditions? Evidently they are not. For example, the laws of former centuries sanctioned despotic forms of government. Are the laws of despotic control fitted for present-day conditions? How could they be applied to solve the questions surrounding modern nations? Similarly, we ask, would the status of ancient thought, the crudeness of arts and crafts, the insufficiency of scientific attainment, serve us today? Would the agricultural methods of the ancients suffice in the Twentieth Century? Transportation in the former ages was restricted to conveyance by animals. How would it provide for human needs today? If modes of transportation had not been re-formed the teeming millions now upon the earth would die of starvation. Without the railway and fast-going steamship, the world of the present day would be as dead. How could great cities, such as New York and London, subsist if dependent upon ancient means of conveyance? It is also true of other things which have been re-formed in proportion to the needs of the present time. Had they not been re-formed, man could not find subsistence.

If these material tendencies are in such need of re-formation, how much greater the need in the world of the human spirit, the world of human thought, perception, virtues and bounties! Is it possible that need has remained sta-

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (July 13, 1913) Kalamat

No. 7

*THE NINETEEN-DAY FEAST**—You must continue to keep the Nineteen-Day Feast. It is very important; it is very good. But when you present yourselves in the meetings, before entering them, free yourselves from all that you have in your heart, free your thoughts and your minds from all else save God, and speak to your heart. That all may make this a gathering of love, make it the cause of illumination, make it a gathering of attraction of the hearts, surround this gathering with the Lights of the Supreme Concourse, so that you may be gathered together with the utmost love.

O God! Dispel all those elements which are the cause of discord, and prepare for us all those things which are the cause of unity and accord! O God! Descend upon us Heavenly Fragrance and change this gathering into a gathering of Heaven! Grant to us every benefit and every food. Prepare for

*Celebrated once in nineteen days, usually on the first of each Bahai month.

The first day of each Bahai month falls as follows:

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

us the Food of Love! Give to us the Food of Knowledge! Bestow upon us the Food of Heavenly Illumination!

In your hearts remember these things, and then enter the Unity Feast.

Each one of you must think how to make happy and pleased the other members of your Assembly, and each one must consider all those who are present as better and greater than himself, and each one must consider himself less than the rest. Know their station as high, and think of your own station as low. Should you act and live according to these behests, know verily, of a certainty, that that Feast is the Heavenly Food. That Supper is the "Lord's Supper!" I am the Servant of that gathering.

ABDUL-BAHA ABBAS.

A SILVER VASE in commemoration of the visit of Abdul-Baha to America, is to be placed in the Holy Tomb of BAHAI O'LLAH. By the earnest solicitation of Mr. Edward Kinney and about thirty of the New York Bahais, the gracious permission of the Centre of the Covenant, Abdul-Baha, was given this project after he had declined personal gifts. All who desire may contribute any sum to this sacred purpose. It is preferred that the contributions be sent through the Treasurer of the various Bahai centres of America. When this is not possible, it can be sent direct to Mrs. Edward Kinney, 276 West 86th street, or to Mr. James F. Brittingham, 894 Prospect avenue, New York City, who is acting as the Treasurer of the fund.

REGARDING PRINTING of books concerning the Cause, the following (portion of a) Tablet was recently received from ABDUL-BAHA: "In regard to printing any book concerning the Cause: It is unlawful except with a permission from the Centre of the Covenant—whether it be from the blessed Tablets or from the composition of the friends. To do other than this will incur a great risk."

ANNOUNCEMENT—*To the Friends of God, the Beloved of El-Abha, Throughout America—Greeting:*—It is deemed advisable, while the memory of the visit of the CENTRE OF THE COVENANT, ABDUL-BAHA, is still fresh in the minds and hearts of the friends, to make an effort to collect every obtainable word uttered by him during his sojourn in America, whether public or private—together with all incidents and photographs surrounding the same—for preservation in the archives at Chicago.

These archives were established by the House of Spirituality ten years ago, to pre-

serve not only valuable documents of the Cause, of which it was the custodian, but to collect copies of every Tablet obtainable, revealed by ABDUL-BAHA to the friends in America. About a thousand Tablets have been received, together with data concerning each, and all carefully filed in a modern safety storage vault.

In this present endeavor to collect and preserve the addresses, interviews, incidents, photographs, etc., pertaining to the visit of ABDUL-BAHA in America, please see that (1) date, (2) place and (3) circumstances are sent concerning same—including (4) name and (5) address of sender; and, if of a personal nature, whether or not permission is given to publish. Please address budgets to

MR. ALBERT R. WINDUST, *Librarian.*
515 South Dearborn Street, Chicago.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to Mirza Heidar Ali; (2) poem by Mirza Mahmood; (3) letter from Paris by Mirza Mahmood; (4) two poems by Noush.

NEWS NOTES

PORT SAID, EGYPT—Abdul-Baha and suite arrived June 17 on board the steamship *Himalaya*. He sent a telegram to Haifa, instructing the many pilgrims awaiting his return to come to Port Said. On account of the great numbers who came and there being no room in the hotel large enough to hold them, a large tent was erected on the roof in which to hold meetings.

No. 4 issue of the STAR OF THE WEST has arrived, and caused happiness to the friends. The pilgrims speak many wonderful things regarding it in the Orient. If the editors should hear it their hearts and souls would be infinitely joyous.

Mirza Ahmad Sohrab.

MANDALAY, UPPER BURMAH—Mohammed Salaiman, also known as Ko Po Chit, the President of this Assembly, departed this life and ascended to the Supreme Concourse, May 7, in his fifty-first year. He was a man of loving character, with a heart that drew to him many warm friends. Ever since becoming a believer in the Holy Cause he served the Assembly with great and untiring energy, love and devotion. Although we are in

utmost loss, we are happy that he departed with firm faith in the Supreme Cause of EL-ABHA and the Centre of the Covenant. We have submitted the matter to the holy presence of Abdul-Baha for his divine blessing, offered prayers in every Assembly in Burma and India, and now ask you to announce it in the STAR OF THE WEST.

The Cause of God is progressing in all parts of India and Burma. One of our brothers, Mohammed Raza Shirazi, B. A., has recently visited all parts of India, proclaiming the Cause in different assemblies of Mohammedans, Hindoos, Brahma Samaj and Arya Samaj.
Syed Mustafa.

BROOKLYN, N. Y.—Ransel Newcombe Whitney, one of the early believers in this city, passed away on June 18, at the age of seventy-one years. He was of a quiet and reserved temperament and loved by all as a man of sterling character and a sincere believer. His home, for a long time, was one of the centres of the Cause in Brooklyn. Mr. Whitney's remains were buried at Keene, N. H., the home of his boyhood.

F. E. O.

ADDRESSES BY ABDUL-BAHA DELIVERED IN BOSTON

[Continued from page 119]

tionary while the world has been advancing in every other condition and direction? It is impossible!

Therefore, we must invoke and supplicate God and strive with the utmost effort in order that the world of human existence in all its degrees may receive a mighty impulse, complete human happiness be attained and the resuscitation of all spirits and emanations be realized through the boundless favor of the Mercy of God.

EXTRACTS FROM A TALK GIVEN BY ABDUL-BAHA JULY 23RD, 1912, IN ANSWER TO QUESTIONS ASKED BY MRS. CAMPBELL AND DR. GUY, AT HOTEL VICTORIA, BOSTON, MASS.

THE injunction to Bahais has been this:— They must not engage in matters of politics which lead to corruption. They must have nothing to do with corruption or sedition, but should interest themselves in clean politics. In Persia, at the present time, the Bahais have no part in the movements which have terminated in corruption; but on the other hand a Bahai may be a politician of the right type; even ministers in Persia are Bahais. We have Governor-Generals who are Bahais and there are many other Bahais who take part in politics, but not in corruption. It is evident they must have nothing to do with seditious movements. For example, if the Americans should arise with the intention of reinstating despotism, the Bahais should take no part in it.

The Bahai Cause includes questions of economic and social conditions, but they are under the heading of Laws. The Bahai spirit is, that in order to establish a better economic and social condition you must abide by certain laws. We will have economic laws so that the Socialists may demand legally and not by force or strike. The Government will enact the laws, establish just legislation, and just economics, in order that all humanity may enjoy the utmost of welfare; but according to law. Without law and legislation demands fail and welfare will not be realized. Today they strike and make demands. This is not good. Laws and regulations set forth rightful demands.

While thousands are considering these questions, we have more essential questions. The secrets of the whole economic condition are Divine in nature, and are concerned with the world of the heart and spirit. In the Bahai

teaching this is most completely explained, and without consideration of the Bahai teachings it is impossible to realize a better state. All this will come to pass. The Bahais will bring about the better state, but not through corruption and sedition. It will not be warfare but perfect welfare. In short, hearts must be so cemented together, love must become so dominant, that the rich shall most willingly, out of the free will of their hearts, help and extend assistance to the poor, and take steps in the way of these adjustments. If it is accomplished in this way, it will be very good, because then it will be for the sake of God and in His path. For example, the rich of a city should say: "It is not becoming, it is not lawful that we should have such excessive wealth, while in this very city there is abject poverty," and willingly they should give of their wealth. They should give to the poor, and retain only as much as will enable them to live comfortably and honestly.

You must strive as much as possible to create love in the hearts, in order that they may become shining and radiant. When that love shines in the hearts, even as this light (pointing to the electric light), it will permeate other hearts; and when the love of God is established, everything else will be realized. This is the foundation. Be thoughtful of it! Think of becoming the cause of the attraction of souls. Manifest true economics to the people. Show what love is, what kindness is, what severance is, what giving is.

BAHA'O'LLAH spread this Teaching of Universal Peace sixty years ago, when it was not even thought of by the people. Now because this has been spread, they say, "Yes, we are thinking of peace," long after BAHA'O'LLAH said it should come to pass. While BAHA'O'LLAH was in prison he sent Tablets (letters) to the Kings and rulers advising this, and it was published sixty years ago.

This is the important thing for you to do. Act in accordance with the teachings of BAHA'O'LLAH. All His books will be translated. Now is the time for you to live in accordance with the teachings of BAHA'O'LLAH. That is the true translation, your deeds must be the real translation.

Economic questions will not attract hearts. The love of God alone will attract hearts. These economic questions are very good questions, but the thing that attracts the hearts of men is the Love of God.

بزیم طریقی بر پات در قطب جهان امروز
 مشرق و شغنی برخواست از کون و مکان امروز
 معشوق بی عاشق گردید و دان امروز
 گشت آن مه حرکاهی یکبار عیان امروز
 بباره عیان گردید آن رخسار امروز
 سلطان سر بر عهد شمس فلک مشیاق
 از سخن برون آمد چه مصرع بود اشراق
 آن جان جهان گردید با بخشش مهر
 انوار فشان گردید از شمس خشن آفاق
 شد مونس رشتگان آن جان به تمام روز
 آن بوسف نرذانی از جایا اوج ماه
 با قدر یزدانی از سخت کون حرکاه
 اخوان ز حد خود را کردند کون در چاه
 از رشک همی سوزند جان از شر آراه
 از دیده پر حسرت خراب چکان امروز
 در لندن و در پاریس نشاء سفر فرود
 ابواب هدایت بر مغربیان مکتود
 ز کار ضلالت را از قلب جهان بردود
 اظهار عنایت را بر کل ز کرم بنمود
 روح ابری بخشید بر مغربیان امروز
 چون از سفر یورپ آنکو کبک نورانی
 باز آمد و شد در مهر بارایت ربانی
 زد بجهت سحر در عالم نرذانی
 شد عازم اسریکا با آیت سبحانی
 در مغرب همان گشت انوار و نورانی
 آن شمس هوی چون در غبر ضرورانشد
 اسرار کتب قبل بی پرده نمایان شد
 مخانه امیریکا پر یاده پیمان شد
 آن شاهد جان بخشامیر صفه ستان شد
 مست می بشافد پیمان کنان امروز

ای کشور امیریکا امروز جوا گنت
 در کتب عشق امروز غصیل معانی کن
 زین سخن و شرف هر دم نازش بجز ما کن
 زین عیش و طرب دایم صد عیش نهانی
 در قطب توز در حرکات آن محیی امروز
 صد ناله زنده هر دم هند از غم اندلوار
 سوزد بستر غم از فرقت آن خوا
 خواهد که مگر روزی از جلوه آید یار
 ظلمت که جانش روشن شود از انوار
 در ناز فراق دوست با آه و فغان امروز
 ای هند نه هر چند نیش این انعام
 از دوست طلب تا او بخشد زره اگر امر
 از فضلش عجب بنده کا کفام رسی بر کام
 زیرا که بیوم فضل نامیده شد این ایام
 با معجزی حاجت بخشای زبان امروز
 ای هند ز فضل دوست این فیض نمان کن
 بردم آن محبوب با عجز تو لا کن
 روی دل و جانت را بر دنگ مولان کن
 وانکه طلب این فضل از رحمت است
 تا ناولک امید آید بر بخت امروز
 گوجام دیار هند زین باد شده سشار
 ست ابدی گردد هرگز نشود هشیاق
 طالع شود این خورشید کور در نقش یکبار
 از بر تو اشراقش روشن شود از انظار
 اندر کرم گردد در هند روان امروز
 چنانکه روان امروز در هر کجا ممانت
 هم کنن بی باقت هم آیت پیمانت
 هم طلعت معبود است هم بنده در دانست
 احسان اللیل زوی نوشک و موجود است
 عاری است صناعت از ذکر و بیان امروز

قصید غیاث

مژده باد آذینم طرب بر باشد

یوسف مصر بقا عازم امریکاشد
عاشقان را همگی وقت سر و سواد

شرق پر لوله و غرب پراز غوغاشد
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
شمس میثاق بها کرد بمغرب ایشراق

شد فروزنده ز انوار جمالش آفاق
افتخرب شده مطلع شمس میثاق

عاشقان کرده دل و جان بقدمش انفضا
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
باد ایدل شدگان شردم که دلدار آمد

دلبر خلقی از پره بیزار آمد
در صف دلشدگان یار وفادار آمد

عاشقان را همگی نوبت دیدار آمد
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
یوسف مهاد چو خنجر گاه بمصعبان زد

از ره لطف ندائی بهمه خلقان زد
بار و پاشد و صد شور در انسا مان زد

آتش امر بهمانا نه بر کیهان زد
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
سفر لادن و پالیز چو کرد آتش جان

سوی مصر آمد و در سله دگر کرد مکان
بان آتشه ز بی نصرت امریزدات

از ره لطف و کرم شد سری امیرک روان
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
این سفر لرزه صحراییک آفاق کند

شوق و شور محیی در صف عاشقان افکند
سیکشانرا غم باد میثاق افکند

غرب شد شرق چو شمس خورش ایشراق افکند

مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
مالک ملک بقا آنگه بیجان عبد بر هاست

غنصن اعظم که همه خلق جهرا نرا مولات
شد بامریک و بر تبلیغ و هدایت برخواست

اهل امیرک اگر جان بفشانند روات
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
از ره بندگی آن خسر و اقلیم وجود

بندگان را بره امر هدایت فرمود
چون ز رحمت بر همه باب غایت نگشود

بر درش روی نهادند خلائی بسجود
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
طور سیاحت صف صیحه زنان میگوید

موسی اندر جبل طور ز همان می گوید
ابن مریم بسردار عیان می گوید

تارک شاه شرمیدن بستان می گوید
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
باختر زید اگر زخر کند بر خاور

زانکه اندر افقش سر زده مهر انور
شمس میثاق دران لفظ عوده است مقرر

از شعلش شده آغظه جفا دیگر
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
ابدال دهر توای کشور امیرک بناز

بر جهان یکس از دور و نزدیک بناز
از شرف بر عجم و دیلم و قاصدیک بناز

هم عین و حبش و هند و باوزنیک بناز
مغرب از شوق زنده نم تبریک امروز
بانک تبریک بلندت بامریک
نوش با مجزج آورده بدنگاه بهاء

میکنند ختم سخن را بدعا و بر رجا
چونکه عاجز بود از ذکر و تئای مولی

پی تبریک نموده است همین فرد انشاء

در پی تعظیمش از کائنات عظمی
 ناله ناقوس تابعش برآمد
 صوت فریج جلال و عت کالش
 در همه مشرق و مغرب شهرها آمد
 کرد پریشان از سر چو کیسوشکین
 در هر مغط زبوی مشک تر آمد
 نایش خورشید عهد و پیمان
 بر همه آفاق فیض ستم آمد
 زندگی از سر گرفت کشور خاورد
 کانشه اقلیم روح پرده در آمد
 دلبر طنان بنم وصل و لقاباز
 بان زبیا و روی چون قمر آمد
 باز بنیم وثاق آن مه شیاق
 بالبل لعل و لسان چون شکر آمد
 طلعت عهد بها نقاب بر افکند
 مشرق فیض ملک مفتح آمد
 نیر وصل جمال یار درخشد
 طی شب هجران و ظلمت کدر آمد
 شمس خورش ناز غیب گشته هویدا
 ظاهر و کامل علامت و خبر آمد
 ای مه شیاق و ای شه نشه اشراق
 پر در زار رحمت تو بحر و بر آمد
 هر یک از احزاب در طباطبات
 از نعم باقی تو بهره و ر آمد
 هر طری گرهان غفلت و غم سا
 پرتو مهر رخ تو راهبر آمد
 بر سر هر رف جلال و شعی و قناریت
 جالب هر قلب و دیده و نظر آمد
 و چه بسا سینه های آینه ای
 در صف میدان عشق تو سپر آمد

بهر که مقبول و مستجاب در حق
 آه شبانگاه و ناله سحر آمد
 جان ز سرور وصال وی تو بندش
 تن ز عطای در تو مفتخر آمد
 خرم و خندان دل از لقای تو گردید
 روشن از الطاف تو رخ و لبر آمد
 تان محمود شد ایاز رکابت
 خاک هوش کاخ نخر و تاج سر آمد

* * *

۹

رومی لبش توکم الفداء فی عهد الله و میثاق
 الاقوام الاوفی از وقت سافرت حضرت
 عبد البراه رومی لاحباب الفداء از امر کادر
 ممالک اروپا آوازه امر الله روز بروز بلند
 تراست و در بلاد انگلستان و فرانسه
 و آلمان و استریا و هنگاری شمس شیاق
 در نهایت طوع و اشراق از جمله نفوذ
 و قوه خارق العاده پیمان در این سفر آنکه
 در بعضی از بلاد که سابقا خبری از امر الله
 نبود محض اقامت چند روزه طلعت شیاق
 نفوس جلیله مقبل شدند و انجمن جهانی
 تاسیس گردید دیگر هیجان عظیم در سایر
 بلاد دیکه نفوس کثیره از احباب الله بودند
 معلومت چگونگی بوده هر شب و روز در
 مجامع یاس و اغیاس در مجموع و سجود تا حلال
 که هیکل انور عاظم شرقیست تا مشرق
 زمین برورد و نزول قدم مبارک
 فردوس برین گردد دیگر جمیع احبب را
 مکتب فانی محمود زقانی

* * *

گل‌های کوبک مانند ستاره درخشان شب بوی
 معطر و مشکبری سلطان گل افسر بر سر نهاد و
 باغ و بلخ آراسته ای جای تو خالی ای جای تو خالی
 ابرها گریان گلها خندان درختان بارور و چمنها
 سبز و خرم نسیم در نهایت لطافت منظر در
 غایت خلوت ای جای تو خالی ای جای تو خالی
 ولوله در سره نیست جز شکن زلف یار
 قته در آفاق نیست جز خم ابروی دوست
 ای جای تو خالی ای جای تو خالی مضامین
 بسیار فواید بی شمار اسرار آشکار و بی یاران
 فرصت ندهند مهلت ننجشد تعجیل دارند
 منتظر خطابند و ترصد جوابند همه است مدد
 است فلقه است و ززمه مجبور بر اختصار تعجیل
 مینکام ای جای تو خالی ای جای تو خالی
 اینست که در فکر لاجرم شب و روز در زخم دقیق
 آرام ندادم با القاء خطاب است یا تحریک کآبیت
 یا ادای جواب است یا ملی صورت یا قطع دریاست
 یا عبور از کوه پر شکوه است جسم تحمل نماید استخوان
 آرد بگردد ای جای تو خالی ای جای تو خالی این
 عکسها که می رسد شما خبر می دهد که خستگی و ماند
 بچه درجه است ای جای تو خالی ای جای تو خالی
 ما میم چنان است که عن قریب عودت جان سلمان آ
 دل را آرزوی آستان است جان را اشتیاق روی یاران
 است ای جای تو خالی ای جای تو خالی خلاصه
 سفر بانتری رسید و حج عودت دید زیرا بسو
 آقا انوس پانسیک رسید بعد از این جز از هر نور لولو
 و کثرت چین و ژاپانت مسافت بعینه است قوت
 و قدرت بانتری رسید است دیگر باید توجه
 بر مرکز شمس حقیقت نمود و به بقعه مبارک شتاب
 کرد تاروی بخاک آستان فرم و بوی معنبر و معطر
 کرد نام الموده جمیع و در اینجمن مانند شمعی و

بایکدیگر در نهایت انیم حبت اند حبت است²
 شب و روز مو انستات یاران که هر چند مردم
 و همرازند هم آغوشند و هم آواز و شب و روز
 بذكر جمال بیارک مالوف و مسان ای جای
 تو خالی ای جای تو خالی جمیع پاران الهی
 قیت ابع ابری پسان ای جای تو خالی ای جای
 تو خالی و عليك البراء الامی

سِرُّ الْعَجْمُونِ
 کوبک جیش شاه جلوه گر آمد
 خسرو خاور ز ملک باختر آمد
 ماه ملک پاسبان و شاه فلک فر
 اجبروت الهی از سفر آمد
 با حشم و خیل روح قدس روان شد
 با علم و کوس نصرت و ظفر آمد
 رایت قدرت ز هر جهتی که برافزشت
 سلسله جنیان غیرت و هنر آمد
 حای کلان صلح بین ملل شد
 بان بنیان وحدت بشر آمد
 لایچو گشود آن مدار و محور اراد
 عالم افکار عالم دگیر آمد
 در صف هر محفلش روز و شب اکل
 حل زبیا ن مفید و مختصر آمد
 از اثر حکمت و نفوذ بیانش
 موم صفت قلبها ی چون حجر آمد
 هر دمی از فیض کیمیا اشرا و
 بونه قلب و سر جود زرد آمد
 از نفس این بیع عهد الهی
 زنده عظام و ریم بی شمار آمد

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سالی دوازده قران
ماه کلمت سلا

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از برای در مسائل بگانه بگانه بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت ابر حضرت بها و الله در اطراف و جوامع و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک و ادب است قبول و نشر خواهد کرد

فَوْحِ مَبَارِكِ

حینا حضرت حیدر قبل علی علیه بها، الله الابهی
هو الله

ای سهر و شریک عبدالهآء در عبرت آستان بها؛
شب است در کلینویا در شهر او کند خانه لمة الله
سیس هنز گودال لانه و آشیانه ابن مرغان اولاد
و صیافت نوزده روزه است جمعی از یاران با وفا و درقا
طیبه نوره اجنن تصرع بمکوت ابری و هیچ نغمه
حاضر و مویا و سفر بی نهایت مهنا ای جای تو خالی
ای جای تو خالی و آهنگ بدی در تبش منزند و
بگلبانگ جدید درس مقامات معنوی میگویند و
و در نهایت محبت و تضرعند ای جای تو خالی ای
تو خالی رویها نور محبت الله روشن و خوبیها
بر ائمه جنت ابری گلشن و دلها مانند گلدر چین
ای جای تو خالی ای جای تو خالی مجالس عظمی
مرتب کنائس کبری مهیا و عبدالهآء فر زنان
یا بها، الابهی ای جای تو خالی ای جای تو خالی
خطابه ای منقص در جمیع یهود اثبات حقیقت
سیع موعود ثبوت حضرت رسول شهود
ای جای تو خالی ای جای تو خالی

بر این قاطعه قائم و هیچ لامعه ظاهر هیچ سبک است
و صامت و سرور کل را حاصل ای جای تو خالی ای
جای تو خالی در کنائس مسیحیان قوت و عظمت
حضرت رسول نمایان و ظهور حضرت اعلی
سالمع البرهان و طلوع شمس حقیقت در خشنه
و تابان ای جای تو خالی ای جای تو خالی گوشه
تلذذ از آن الحان کل مستمعین مبهوت و حیران
چشمها خیره خیره نگران ای جای تو خالی ای جای
تو خالی جام محبت الله سرشار مفضل یاران پر نور
قلوب کاشف اسرار ای جای تو خالی ای جای تو
خالی ستر استن حاضر عبدالهآء ناطق مینا
حمد سهرای کاتب و جمال قدم حاضر و ناظر ای
جای تو خالی ای جای تو خالی یاران جمعند
و دوستان شمعند و بالبر و سمعند ای
جای تو خالی ای جای تو خالی پرتو آفتاب
حقیقت در خشنه و شجوه مبارکه سایه افکنند
و نسیم گلشن ابری حیات بخشند ای جای تو خالی
ای جای تو خالی دیور در پزنت هتل در
قصره الله سیس هرست بودیم قصری است
بی نهایت عالی گللهای سفید مانند لالی اوراد
حرا، بمشابه یا قوت برائی بنفشه سرت و افکن

نجمت

۱۳۲۹

از شیخا غوا فریگا

شماره هفتم ماه شعبان ۱۳۲۹

فهرست مندرجات

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- ۳ مکتوب لیلجالیس بقلم آقا میرزا محمود زرقانی
- ۴ دو قصید غزلی از گفته حضرت نوش

Address: Najme Bakhtar, P. O. Box 283, Chicago, Ill., U.S.A.

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STAR OF THE WEST

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STAR OF THE WEST

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

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Chicago (August 1, 1913) Asma

No. 8

REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY

Held in French Ionic Room, Masonic Temple, Twenty-third Street and Sixth Avenue,
New York City, April 28-29th, 1913.

[From notes taken stenographically by Mr. Hooper Harris]

MONDAY MORNING, APRIL 28th.

THE President of the Bahai Temple Unity, Mr. Albert H. Hall, of Minneapolis, called the session to order. All sang the hymn "Great Day of God."

THE PRESIDENT: We have heard in our ears the glorious harmony of song, let us now in the silence hear the response of the Infinite in our hearts.

[After a brief silence, the President read the prayer commencing: "O our God! Thy Face is the goal of the lovers, Thy meeting is the hope of the sincere," etc.]

THE PRESIDENT: You are called to meet here pursuant to a resolution of the Executive Board of this Unity, with the sanction and approval of Abdul-Baha. This annual convention of the Bahai Temple Unity is meeting for the first time, outside of the City of Chicago.

This organization was begun for the purpose of establishing a foundation of spiritual unity in the western hemisphere. We have secured title to a beautiful site at Chicago, upon which, we pray, soon shall stand, to greet the coming suns, the first Edifice erected in America by the gifts of all peoples and religions of the earth, and dedicated to the *One God*, loved and adored in His Oneness and Singleness by all the children of men. We have come to you for new inspiration and new light, and to bring to you somewhat of that unity, and harmony, that has prevailed in all this work thus far. We are here for spiritual consultation; for guidance; to arouse the energies, to awaken the sleeping and move the hearts and hands to livelier interest, to greater work, to more effort and sacrifice.

Would not his excellency, Eshte'al-Ebn-Kalanter, of Persia, consent to represent that

sacred land as a delegate in this Unity from that country?

ESHTE'AL-EBN-KALANTER: Dr. Bagdadi is here.

THE PRESIDENT: Dr. Bagdadi is an accredited member of this body.

DR. ZIA M. BAGDADI: If the suggestion of the President is a motion, I second that motion.

THE PRESIDENT: You have heard the motion and the second, that we recognize his excellency, Eshte'al-Ebn-Kalanter, as the representative from Persia in this Unity, and hearing only assent and no dissent, I announce the motion unanimously carried.

The Secretary, Mr. Bernard M. Jacobsen, has and will read the list of delegates that we may know who are here, after which we will proceed to the organization of this convention.

ROLL CALL OF DELEGATES PRESENT.

Mrs. Nels Peterson, Del. Muskegon, Fruitport,
Grand Rapids, Grand
Haven, Mich.
Mr. Mountfort Mills, Del. New York City, N. Y.
Mr. Arthur P. Dodge, Del. New York City, N. Y.
Mrs. Alice Ives Breed, Alt. New York City, N. Y.
Mr. Roy C. Wilhelm, Alt. New York City, N. Y.
Mr. Hilbert E. Dahl, Del. Pittsburgh, Pa.
Miss Martha L. Root, Alt. Pittsburgh, Pa.
Mr. George Nathaniel Clark, Del. Denver, Colo.
Mrs. Corinne True, Del. Chicago, Ill.
Miss Mary Lesch, Del. Chicago, Ill.
Mr. Alfred Lunt, Del. Boston, Mass.
Mrs. Helen Campbell, Alt. Boston, Mass.
Mrs. Anna L. Parmerton, Del. Cincinnati, O.
Mrs. M. C. Hotchkiss, Del. Washington, D. C.
Mrs. J. C. deLaguel, Del. Washington, D. C.
Miss Margaret Green, Alt. Washington, D. C.
Mrs. Richard H. Barnitz, Alt. Washington, D. C.
Mr. Albert H. Hall, Del. Minneapolis, Minn.
Mrs. Charles L. Lincoln, Del. Brooklyn, N. Y.
Miss Irene C. Holmes, Alt. Brooklyn, N. Y.
Mrs. M. L. Carré, Del. Newark, N. J.
Mrs. Harriet M. Saunders, Alt. Newark, N. J.
Mrs. Maud Thompson, Del. Baltimore, Md.
Mr. Edward D. Struven, Alt. Baltimore, Md.
Mr. William H. Hoar, Del. Jersey City, N. Hudson.
Mr. F. G. Hale, Alt. Jersey City, N. Hudson.
Miss Lillian Fenn, Del. Montclair, N. J.
Miss E. Stevens, Alt. Montclair, N. J.
Mrs. Pauline Crandall, Del. Ithaca, N. Y.
Mr. Roy C. Wilhelm, Alt. Ithaca, N. Y.

Mrs. Marian Potter, Del. Cleveland, O.
 Miss Letty Bennett, Alt. Cleveland, O.
 Mr. Bernard M. Jacobsen, Del. Kenosha, Wis.
 Miss Ella C. Quant, Del. Johnstown, N. Y.
 Mrs. L. E. Jones, Del. Anaconda, Mont.
 Mr. George Thompson, Del. Montreal, Canada.
 Mrs. May Maxwell, Alt. Montreal, Canada.
 Miss Vanda Haack, Del. Paris, France.
 Eshte 'al-Ebn-Kalanter, M. A. K. K., Del. Persia.
 Mrs. Charles A. Butler, Del. Huntington, Ind.
 Miss Edna McKinney, Del. Philadelphia, Pa.
 Mr. Harlan F. Ober, Del. New Bedford, Mass.
 Mrs. Grace Ober, Alt. New Bedford, Mass.

DELEGATES ABSENT.

Mr. Willard H. Ashton, Del. Rockford, Ill.
 Kathryn Frankland, Del. Tropico, Calif.
 Mr. George Latimer, Del. Portland, Oregon.
 Mrs. Joseph D. Marques, Del. Honolulu, T. H.

VISITORS.

Mr. G. Maxwell, Montreal, Canada; Mr. and Mrs. Joseph H. Hannen, Mr. and Mrs. Louis G. Gregory, Washington, D. C.; Mrs. Fannie G. Lesch, Mrs. M. Thummel, Chicago; Miss Barbara Fitting, Dr. and Mrs. C. B. Guy, Boston, and others.

[The President announced that a sufficient number of delegates were present to proceed with the business of the convention. Mr. Albert H. Hall was unanimously elected permanent Chairman of the convention by a rising vote.]

THE CHAIRMAN: I will obey orders. I shall not try to find my guidance in my own will; but in the wills of others, we all seek the common guidance. If you in spiritual consultation will guide, I shall follow with you.

[Mr. Bernard M. Jacobsen was unanimously elected Secretary and Mr. Hooper Harris as Assistant Secretary of the convention.]

[The Secretary presented his annual report.]

Secretary's Report.

Bahai Friends—Greeting—The Secretary's report will be in reality the Executive Committee's report. It is a very difficult matter to make report here in New York similar to what we might make in Chicago, as there are so many of the friends here who are not as familiar with the work as the friends in Chicago. We will say, however, that the work of the past year has been devoted mainly to the raising of funds for the purpose of clearing the debt of the Main Tract of land on which the Mashrak-el-Azkar shall stand and the trustees have devoted the greater portion of the past year to sending out letters and devising means to raise funds in order that the debt might be canceled while Abdul-Baha was in America, and it affords us great pleasure to report to you that the debt on the Main Tract has been paid. Arrangements have been made for the removal of taxes upon this land as soon as we are in a position to begin the erection of the building, which matter will be taken up later by your committee. The past year has been a difficult one for the Executive Committee to meet our various obligations and a great responsibility rested upon them, for when we received instructions from Abdul-

Baha to clear the debt on the Main Tract, we found we had to raise about \$18,000 within a year's time. On June 24th, 1912, the entire final payment of \$10,000 and interest was due. We secured a short extension from Mr. John Bayes, who held the mortgage and in the meantime letters were sent to the friends in various parts of the country, who responded most nobly with their contributions, thereby cancelling the debt. It has been the peculiar experience of the trustees that there was always a shortage of several hundred dollars a few days before payments fell due. These were anxious hours for the trustees, but happily they had always been prepared to tide over these payments by the aid of financial institutions in Chicago. We also had a debt of \$3,000 due September 1st, 1912, upon the Lake Shore Tract. The holder of this mortgage is Mr. Peter C. Conrad, of Winnetka, who has always been friendly to the Cause, appreciating the work in which we were engaged and the purpose for which those structures are to be built—and in order to comply with the wish of Abdul-Baha, to clear the Main Tract, the trustees visited and secured from Mr. Conrad an extension of six months upon this payment, which enabled us to use all the money on hand in paying for the Main Tract. Mr. Conrad also said that if we wanted to buy more land he would gladly let us use the money again for this purpose. However, on March 1st, 1913, when this payment became due we sent Mr. Conrad a check for \$3,000 and interest. Therefore, a debt of \$9,000 remains upon the Lake Shore Tract, falling due as follows: September 1st, 1913, \$3,000 and interest, after which there will be two annual payments, one on September 1st, 1914, and the final payment September 1st, 1915.

A great many matters of detail have been attended by the Executive Committee during the past year.

Many changes have been made upon these grounds since we first secured them and a beautiful bridge constructed entirely of cement has been built across the canal. We have also gained the confidence of the Drainage Board trustees, the abutting land owners, real estate men, and the Village Board of Wilmette, and the confidence in general of all the official bodies that it has been necessary to meet with in order to carry on our work, and each one has granted us services and assistance without placing any hardships upon the Unity.

We have a great deal of work on hand, but have been unable to accomplish more owing to the injunction of Abdul-Baha that we proceed to pay for the land that we now have, but hope during the coming year some definite action may be taken to begin the work upon the buildings. Many of the best architects in America and Canada have been called on to submit plans. None of these designs are accepted as final, but in due time the committee will take definite action and co-operate with several architects in order that the best possible may be used.

Now, in closing, it affords us great pleasure

to ask all the delegates to urge the friends of their respective cities to take hold with greater activity in order that we may cancel the remaining debt upon the Lake Shore Tract so that future funds may be devoted to plans, engineering and excavations for the foundations of the Mashrak-el-Azkar, as we have the privilege of making this payment in full any time that we have the money.

BERNARD M. JACOBSEN,
Secretary.

MR. MOUNTFORT MILLS: Now that the Secretary's report has been made, the meeting of the Mashrak-el-Azkar convention is placed squarely before us, and I would like to suggest that we send a cablegram to Abdul-Baha communicating to him the greetings of this Assembly and supplicate his spiritual guidance.

THE CHAIRMAN: Mr. Mills always thinks of the right thing at the right time.

[Motion duly seconded and unanimously carried and cablegram ordered sent.]

MR. DODGE: If it is in order, may we move that the Secretary's report be placed on file for record? [It was so ordered.]

ESHTE'AL-EBN-KALANTER: I wish to make a suggestion. While we greatly commend, all of us, the successful efforts of the friends throughout the country and other parts of the world in raising funds, we should not feel that we have done enough. You understand that Abdul-Baha is now sixty-nine years old and will not be very much longer with us, according to the reckonings of our nature and our experience in this world. Why not, friends, so organize our efforts to such fruitfulness as to precipitate the time when the building itself will be achieved, and then attract Abdul-Baha here to dedicate it? For instance, all of us Bahais are interested in our daily work, but we could stop for an hour and do some kind of work that would not conflict with our daily duties, sewing, washing, cleaning, writing articles for the papers, writing books, doing, in a word, all that could be convertible into cash, and in that way raise the much needed money for the building of the Mashrak-el-Azkar.

MR. LUNT: May I supplement what has been said by our dear brother? We know that Abdul-Baha has told us that these days are swiftly passing and once gone can never be recalled. It seems to me that for a matter of nine thousand dollars we should not hesitate to apply our utmost efforts, that we may save time; save these precious days and anticipate the payments the Secretary has told you

about, which if paid on the date they are due will carry us along to the year 1915.

The isolated unit is sadly ineffectual. One city giving a lot of money and other cities and towns giving very little, does not help this fund very much; a few individuals who are capable of giving \$50 or \$100 or more, and then a number of hundreds, or perhaps thousands, who have not been stimulated to giving, who might give, does not yield the aggregate; but if we decide here in this convention to enact a uniform system and plan and to send forth from this convention a delegate and representative from the general committee for the raising of funds, who will go to his home town or city, and who will there put into effect the plan decided upon here, it will be attractive as coming from this convention and will bear fruit. I would also suggest this: let each one be called upon to give one dollar, and let each one agree to find one other, whether Bahai or person interested in universal peace, who will also give one dollar, and I would like to see a committee appointed to report tomorrow, so that we might have real spiritual consultation on it and see what we may evolve.

THE CHAIRMAN: This is good. This is the whole business we are here for. You have struck the key note; we must build that Temple, and we must build it now. And it must be built by us. We might inspire some capitalist or somebody else, with the glorious possibilities of this thing, but that is not it; this work has been the work of love, of voluntary and glad sacrifice; it has been the best investment that human souls have laid upon the altar or put to any use in the last five years. If any of you put any money in this, you haven't any money that you have ever earned or paid out in your life which is so well invested as this is, and there is no place where you can put your earnings and savings hereafter to better use. It will be set on a hill that will be seen of all men, and best of all, that will be blessed of God, and no giver to this Cause but will be repaid out of treasuries that are boundless. I am very glad that you have struck the key note. This is what we came to New York for. We did not come to New York to get money, but we came to see you and to give you a chance to invest in God's work.

Now, this is going to be the standing topic, we will be in committee of the whole all the while, and if the Spirit moves you to a good thing, don't think that you are

going to interrupt any regular proceedings here, because God moves in hearts. Speak it out. The two suggestions thrown out have been good. We will take action on the subject as a body, but for the present I think it advisable to get all the views before us.

The next business is the report of the Treasurer.

[Mrs. True presented to the convention the report of the Treasurer.]

Financial Secretary's and Treasurer's Report.

RECEIPTS.

Ealance on hand at the time of convention of 1912.....	\$ 948.93
Treasurer's books show total subscriptions from April 30, 1912, to April 19, 1913, including interest from bank	14,135.98
Total receipts	\$15,084.91

DISBURSEMENTS.

For land—Main Tract:	
June 24, 1912.....	\$ 5,000.00
Sept. 21, 1912.....	2,500.00
Oct. 1, 1912.....	2,500.00
Lake Shore Tract:	
March 3rd, 1912.....	3,000.00
Taxes and assessments.....	3.31
Interest	861.62
Expenses	298.28
Exchange paid to bank.....	13.19
	\$14,176.40
Cash on hand, April 19, 1913....	908.51

The Main Tract is entirely clear and of the purchase price of Lake Shore Tract (\$17,000) \$8,000 has been paid. Outstanding debt, \$9,000.

LIST OF COUNTRIES, STATES AND CITIES FROM WHICH CONTRIBUTIONS HAVE BEEN RECEIVED DURING THE YEAR:

Acca, Syria (gift from Abdul-Baha); Teheran and Ardebil, Persia; East Rand, Transvaal, South Africa; Honolulu, Hawaii; Yanla, Japan; New Zealand; Sussex, Cornwall and London, England; Paris, France; Baku, Russia; Montreal, Canada.

UNITED STATES OF AMERICA.

Maine: Kittery, Elliot, Vermont: Newport, New Hampshire: Dublin, Connecticut: New Haven, Massachusetts: Boston, New Bedford, Roxbury, Brookline, Rhode Island: Providence, New York: New York City, Brooklyn, Buffalo, Ithaca, Johnstown, Utica, Oswego, Cortland, Hudson, New Jersey: Montclair, Jersey City, Weehawken, Yonkers, Atlantic City, Newark, Monmouth, Maplewood, Pennsylvania: Philadelphia, Pittsburgh, Maryland: Baltimore, Garrett, Silver Springs, D. of C.: Washington, Ohio: Cleveland, Cincinnati, Akron, Illinois: Chicago, Clyde, Geneva, Dixon, Michigan: Grand Rapids, Grand Haven, Muskegon, Fruitport, Bangor, Minnesota: St. Paul, Minneapolis, New York Mills, Wisconsin: Racine, Kenosha, Milwaukee, Genoa Junction, Thorp, Slades' Corner, Menasha, Iowa: Sac City, Missouri: Kirksville, St. Louis, Colorado: Denver, Kansas: Enterprise, Washington: Everett, Spokane, Turk, Walla Walla, Omak, Clarkston, Seattle, Florida: Quay, Fernandina, California: San Francisco, Oakland, Berkeley, Bakersfield, Tropic, Pasadena, Los Angeles, Long Beach, Oregon: Portland, Alabama: Fairhope, Montana: Anaconda, Missoula.

THE CHAIRMAN: I take it that it is the sense of the meeting that the two reports of the Financial-Secretary and the Treasurer, just made by Mrs. True, be referred to an auditing committee.

[The Chairman appointed Mr. Lunt, Mrs. Ober and Mr. Hoar.]

MR. MILLS: While on the subject of finances, I think it would help the friends in considering plans, if we could hear definitely what Abdul-Baha's plan is, or what he has said about the matter. Was not something said about the land being worth \$70,000 and a mortgage being put on it? Has Abdul-Baha expressed himself about that?

MRS. TRUE: Yes.

THE CHAIRMAN: If there is any doubt about it in your minds, we will hear from Mr. Wilhelm on that.

MR. WILHELM: There was some question about that. Mrs. True seemed to be somewhat disturbed over it. I think Abdul-Baha felt that unless we were more active—Now it is all very nice to talk about what we have done and look at that \$50,000, but when we stop to think of it, it means that we have not given a dollar apiece—since we have heard this message—a year. Now what we have accomplished is not bad under the circumstances, but if I properly understood Abdul-Baha, my impression as we talked about that—he encourages us as a rule in whatever we do, fair, bad or middling, he tries to encourage rather than discourage—but I thought I could see a trace of disappointment on his face on more than one occasion, that we had not done a great deal more. Mrs. True and one or two of the others may bear me out in this, and Mrs. Kinney. Well, undoubtedly some of you have sensed the same thing. I don't know that he said so in so many words, though he did say to me one day in private what made me feel quite sheepish; he didn't say it directly to me but I caught the drift of the meaning. Something was said about paying for the main tract at once or we would lose it. Mrs. True said, "Well, she thought they might sell the lake shore tract in order to raise the money to pay for the main tract." He said, "If it is necessary, yes, pay for the main tract before it gets away from you." It will just show some of you who have not been on the tract, if you will imagine these two banners [pointing to two banners on the wall] as the main tract, the two upper banners would be the little strip bordering on the lake. Well,

several thousand dollars had already been paid on that tract and it seemed bad to let it go, especially as land values were increasing, so it was decided, after getting together, that it should be retained, because the main tract was then paid for or would be within a few weeks. Then he said, "You must not build under a mortgage." It would seem to me from the way he spoke that it was contrary to Bahai principles to have any debt, and that we must first create our fund and then spend as might be best. As I understood it, he may not have used the word "mortgage," but I understood it clearly that we must establish a correctness in all our business affairs, which shows that the Bahai teaching is that we must "make good," and that first our fund must be gathered.

We spoke about doing certain work in order to create more money; but let each of us give one dollar a month, or whatever it may be—and by the way, while this is the time of the discussion of the minimum wage, that does not mean that the minimum wage is to be the established scale. [Laughter.]

It is very nice for those of us who have an opportunity to earn money to do some humble task within reach in order to create another penny or two, but we have no record of the widow having gone out into other channels in order to earn additional money—*she gave what she had*. If it may be possible for us to increase our earning, yes, that is fine and beautiful, but sometimes I have wondered whether we were doing right in the giving of this to the Mashrak-el-Azkar. For instance, I had a lot of photographs made, and they cost me thirty cents, or thirty-five, and I said I will put the price at fifty cents, which will pay postage and leave something for the Mashrak-el-Azkar, and I talked with my mother and she said, "No, do what you can." If you can reach out and create an additional fund, very well and good, but the widow gave *what she had*. Do not misunderstand me, it is all for the Cause, but it seems to me that we are more expert in our own work than in stepping out of our circle into something else. If we had no work in which we were expert, then we might do that, but let us first give *what we have* and give our attention to that which is most productive. The good woman in the household does not own very much money, and no means of income, and she may say, "I must do some sort of work"—I don't mean to discourage that; it is not so much the question of the creation of additional income, which does not hurt a bit, of course, as it is of giving

what we have in our jeans now. I think that if some such plan as has been spoken of were adopted, and that does not mean that no one must give beyond that—but if each delegate would make the suggestion for his assembly that the *least* he will give is a dollar, something would be accomplished.

MRS. CLAUDIA COLES: Abdul-Baha has said that the work of the Temple is not a matter of individual effort but of united effort. There is first the spring, then the rill, then hundreds of rills, then a great river and then the mighty ocean. May that be the way in which we work for the Mashrak-el-Azkar.

[The convention adjourned until 2 o'clock.]

AFTERNOON SESSION.

[The Session was opened by silent prayer and the healing tablet for Mrs. Hull of Muskegon and Mrs. Roberts of Denver.]

THE CHAIRMAN: We are here trying the methods of spiritual consultation. I will read Abdul-Baha's address* on spiritual consultation. [Reading of address referred to.]

Now we have the perspective all right. Do you know how to apply it? God's Word has been spoken in our day and we have heard it, and we have not only heard the word of His truth and love, but of His command. To what does it move us? To what effort does it arouse us? What shall we do about it?

MRS. OBER: Mr. Chairman, may I say a word? Our Chairman has just said that the Word of God has been spoken in our day, and while he was talking there came to me the remembrance of a memorable day in Montclair when the Word of God was spoken† with creative power. Now for the first time we have had the chance to know of this spiritual consultation since Abdul-Baha's departure from America, which was three days after he read the declaration of the CENTRE OF THE COVENANT. At the time I refer to, he was walking up and down the veranda. A few of us were there, and I said to the interpreter, will you tell Abdul-Baha that some of us feel that since the declaration of the *Covenant*, a new spiritual capacity has been born in mankind; and he turned suddenly and said that it was so. He walked to the end of the veranda and looked off, silent for a while, and then he said, with great emphasis, that it was not

* See page 11, No. 4, Vol. III, STAR OF THE WEST.

† See page 9, No. 14, Vol. III, STAR OF THE WEST.

until two hundred years after His Holiness Christ breathed the breath of the Holy Spirit upon the earth that it took effect. Then he turned around quickly and said, "But you shall see; you shall see"—and since the Chairman was talking, it seemed to me that the time has come right here in this little gathering when we shall see that a new spiritual capacity has been born and the result of it will be seen in this spiritual consultation.

[The Chairman called upon Mr. Gregory, of Washington.]

MR. GREGORY: The great problem seems to be to reach those persons who are interested in the Cause but who have not yet been quickened to the standard of making a contribution to this wonderful work.

No one can grow without spiritual sacrifice; it is the law of our growth; and so the building of this Temple is a great opportunity which God is offering to His children today, to those whom He has chosen and elected to be His agents for the spreading of His Word, for the manifestation of His nature in this day. In order that we may operate under this great law of sacrifice, He has given us the work of building this great Temple of God, and it is for us to measure up, as best we can, to the demands of the occasion and, by our own sacrifice, to inspire others.

And so the Temple is an opportunity to show our love, service and sacrifice. The real greatness of the work we can only dimly realize upon this occasion, but as this Temple grows and assumes some substantial form, we realize that in its deep spiritual meaning it represents the body of the Manifestation and that it is a great spiritual storehouse and will affect not only the spiritual civilization of the world, but will bring to light many wonderful things in the sciences and arts and in the diffusion of knowledge, and certainly the responsibility is upon us to strive to our utmost to bring this to fruition. Now we have come here with the idea of building the Temple, and Abdul-Baha has said not to talk, but to act.

MR. REMEY: Knowledge of the *Covenant* is the only thing that will produce an effect in the hearts of the people. The knowledge that the LORD *has come* and fulfilled His *Covenant* and has left the CENTRE OF THE COVENANT upon the throne—it is this which will really produce a change in the hearts of the people. The moment the *Covenant* is mentioned in this convention, that moment we center our

thoughts and hearts upon Abdul-Baha—then we strike the live wire.

MISS QUANT: In thinking so much of the *Covenant* and what it means let me suggest: We are but a part of this wonderful Temple, the symbol of which we are looking forward to erecting. We will realize that each one must be in touch with the others, and the more we realizes this and that Abdul-Baha is the great Centre and the life comes to each particle of the great body through him, our love and firmness will grow, and the power to build the outward, as the inward is being built, will never be hindered.

THE CHAIRMAN: Let us, as far as we can, focus upon this, the real meaning of this Temple and the significance of it in our work: We know that all human progress is going to be along lines that will radiate from this spiritual Temple, all methods of social service will center there, we know that—but yet, just how, we do not know. Bless your heart, if the Temple were standing there tomorrow, every last stroke of the artisan's handiwork done, and the dome shining and everything finished, what would we be doing in it and with it? We will find out about the use and purpose of it in the building of it. That is the method of it. We will never have our eyes opened until we get our hearts opened wide enough to open our pocket books and get it down into our lives. We can talk about it, think about it, rhapsodize about it, but if we don't build it, it is no use. That foundation has to be laid. In fear and trembling? Yes, and sweat and sacrifice and hard work and friction and dust—all this is coming in the building. We want some thought today on the problem of the *Mashrak-el-Azkar as a base, as a foundation, as a beginning of unity, of a practical unity, a foundation laid down on the rocks so that the storms may come and the earthquakes shake and everything else be moved. But it will not be permanent and it will not be laid until all this precipitate that is in the way settles and we get a solution that goes down to the primal rock and have a test of faith. I remember that some years ago nobody dared raise the question of a test of doctrine; there was going to be no test of faith, but a test of service and love. But we have it; we have it in the term "firmness" running through all our discussion like an iron rod; we are getting ready for the cement to set on something hard, and this Mashrak-el-Azkar is the place where the cement is to be dumped and set—and when it is dumped it will be*

fixed and set to stay. *This "firmness" is in the CENTRE OF THE COVENANT OF GOD!*

E. E. K.: If there is any day in the prophetic history of the world in which words are to be demonstrated through deeds and thoughts through action, it is this day, because in the person of Abdul-Baha we see the highest fulfillment of all the aspirations established in the Bahai Revelation, and just as he lives the principles of the Cause, so must we follow and live them. In these days when it is so extraordinarily necessary to emphasize the necessity of faith in the CENTRE OF THE COVENANT and the recognition of the station of that *Centre*, to my mind there is only one point that is even more important for us Bahais than recognition of and firmness in the CENTRE OF THE COVENANT, and that one point is *obedience* to the ordinances and commands of that *Centre*. For firmness without willingness to sacrifice everything in the way of carrying out his wishes is not sufficient to our spiritual salvation in this day. His highest wish as expressed verbally and through his many Tablets is that the Temple shall be built today. Outside of the fact that the building of the Temple is the greatest means for cementing together the individual ingredients of the Bahai material in this world, the main purpose of it is, as I understand it, to fulfill a great prophecy which has been made in all the prophetic books of the past, and it is this, that, in the language of the Old Testament, in the day of THE BRANCH—who is the *Covenant of God*—shall the Temple of the LORD be built: that THE BRANCH shall build His Temple, and those who arise to cooperate with Him to carry out His wish and build His Temple are those who are *firm in the Covenant*. To be firm in the *Covenant* means to show your energy in collecting means and materials for the building of the Temple.

MRS. COLES: We know another thing, that first it is to be built in the hearts of the people who are firm in the CENTRE OF THE COVENANT. If our hearts are cemented together in love, and we follow the commands of Abdul-Baha, I think that money will be pouring in like a river, and the Mashrak-el-Azkar will be built.

MR. HARLAN F. OBER: I would like to return to the thought of this morning of the formation of a committee to present a plan for organized effort all over the country. The proper way to show firmness in the CENTRE OF THE COVENANT is to get to work, formulate a committee and let them present something to

this body for discussion. We must arouse a certain enthusiasm among the people and show them how to raise this money.

MR. LUNT: I believe that the power which is centered at this gathering, bestowed upon us from the Throne of ABHA and through the blessing and holy prayers of the CENTRE OF THE COVENANT, only asks us to arise, and that power will do the work. We are all sure of that—that God only asks us to arise and to be willing to obey, and that these things will come to pass.

What I have in mind is that the Chairman shall appoint a large committee, a member of each community here, so as to have a representative in each place who will put into effect a uniform plan that shall be adopted here, and that, as a convention, we vote to put it into effect.

THE CHAIRMAN: I am glad you are focusing your thoughts upon methods of giving. We have never tried to raise the feeling of rivalry in giving; the one who gives a large amount may really not be giving as much as the one who gives little. It is a matter of conscience, and here is the test: if none of you have given down to the point where it touches the quick, you haven't given enough. And it does not make any difference how much or how little you have, nobody is going to be the judge but you, and there is only one law by which you can judge—you must give until it gets to the *quick*, you must give until it costs you something and makes you *give up* something. That means giving of what you *have* to the point where you *know* it. I have not suffered any yet, I need the preaching more than anybody else; but all of us are delinquent until we do really get to the *quick*, and I am going to call you to the quick line for this next year. It is not a question of raising nine thousand dollars, it is a question of raising twenty-five to fifty thousand dollars this next year!

We must build a Temple Beautiful, not because it is in Chicago, but because it is the first Mashrak-el-Azkar in the West. There is room for gardens there and for service buildings—these things will all be built in the future; but that Temple of prayer, with its nine open doors of welcome to all the people of the earth to come and worship in the silence and truth of the Spirit and hear the Word of God's Love. That Temple need not be big, but it *must be beautiful*. It ought to be built, perhaps, so that it can be enlarged by the generations coming after us.

But, however we decide to build it, it is going to cost something like \$25,000 to put in the foundation. Now that foundation is to be started within *this year*.

The means are in the hands of the folks who have it. God will not take it from them—it will be forthcoming on the opening of their hearts in return of thankfulness to Him. After we have first matured plans how we shall act, the way will appear to get it; but we must not wait for miracles to approach the rich, nor approach them with specious arguments. Unless their hearts are touched we do not want to get their money. We must not in our methods be like sparrows asking Providence to drop worms down into our mouths. We want to move the hearts of men to this movement, we want this Temple to be raised as the result of the gifts of men and women who give what they have and give intelligently and who give to the point where the giving becomes a blessing, not merely that it takes from them what they would better not have, but that it puts them to the point where it makes a sacrifice. Then it becomes a blessing to them.

Now you see where this brings us to? We can't put a measure, either a top one or a bottom one, for anybody's giving. No one can be the judge of another in the matter of the giving. Whether they shall give at all must not be a matter of our urging—we may present the Cause and the beautiful object; show them that it is a chance for the investment of their lives, a great opportunity for their spirits and souls—a great investment for God; but the rest must be left to God, just as we leave the teachings. If their eyes are opened, then let us thank God; if not, "Peace be with you."

This is the point that we have worked down to, that the giving should be regular and systematic, and there must be a systematic arousing of all the friends.

May we hear from Mr. Kinney?

MR. KINNEY: I would say that we outline some plan in which we imagine that there are to be a million blocks in this Temple, each to be put at one dollar a block, and each time anyone sends in a dollar they are entitled to one block in that Temple.

THE CHAIRMAN: Can we not hear from Mr. Hoar?

MR. WILLIAM H. HOAR: Inasmuch as you have called me, I would like to say that I have been very much impressed with what our Persian brother and our Brother Lunt said this morning. I am particularly pleased

with the ideas that have been put forth, because I myself have been a consistent advocate of this method for many years. I have some ideas as to how the money should be raised. You can't raise a great deal of money by just exerting a little interest here. Every single community in America should be divided and subdivided and there should be committees in these towns and communities who will solicit for funds, and no matter what is contributed, these committees will see that the amount is collected every single month and sent to the general treasury.

This is God's work, and it is the visible expression to the world of what we stand for, and when the world sees that Temple going up on Lake Michigan, it won't be seen alone by Chicago, but by the world, that this Message has taken root and has watered the hearts of men.

MISS EDNA MCKINNEY: When the House of Justice is established the believers will contribute one-nineteenth of their income. Can we not now make that a standard for giving to the Mashrak-el-Azkar? In this way, too, we could give of our time—perhaps one hour or one day of each nineteen days to work for the Mashrak-el-Azkar. Make that a holy day, a day whose service shall be utterly and wholly for the erection of the Mashrak-el-Azkar in this time.

THE CHAIRMAN: A committee has been suggested. We should appoint a committee rather to put this thing into shape, to go over the suggestions that have been made, and give us some practical, digested, comprehensive statement.

MISS ANNIE BOYLAN: When Abdul-Baha was here last summer, he did not ask the people directly to subscribe or do anything for the Mashrak-el-Azkar, but to a certain individual he said: "The Mashrak-el-Azkar is not progressing as it should, the people in America are not working enough for it. Today Persia is very poor, is disrupted politically, its industries have been stopped, it is not flourishing, it is in very bad condition. Persia is destroyed; if Persia was not destroyed your Mashrak-el-Azkar would be built. The rich must give to the point that makes it a sacrifice."

One could see that he was most delicate all through his visit about speaking and asking people to work for the Mashrak-el-Azkar, except those he knew were so full of it that they had to speak about it. He said, "Bahais give, they do not have to be asked"—but he always

added that if Persia today were in better condition the Mashrak-el-Azkar would be built. Then he spoke about the Mashrak-el-Azkar in Ishkabad, the way it was built; how one woman knitted socks for fifty cents a day and gave twenty-five cents to the Mashrak-el-Azkar; a poor man gained by his labor, say, a dollar a day and fifty cents of it went to the Mashrak-el-Azkar. This was the way the Mashrak-el-Azkar was built in Ishkabad, and I gathered that the Mashrak-el-Azkar in America must be built in somewhat the same fashion.

MRS. PARMERTON: Now we have heard a great deal of what we think, and I want to read a few words from one who knows. [Mrs. P. read from a Tablet by Abdul-Baha commencing: "Now the day has arrived in which the edifice of God, the Divine Sanctuary, the Spiritual Temple, shall be erected in America," etc., and concluding, "Notice the sign which shall soon appear in those regions and then your searching heart shall be assured."] I wonder if any of us have noticed the *sign* in the past year? Have you noticed the true gardener walking back and forth on the ground of America, opening every door that each and every one of us may have the blessed privilege of arising to his call and command? He has opened every door and has called us to arise and build this Temple; he has made it possible, too, that we may be his co-sharers through God's good pleasure. Now the Bahais know that the one who has the power to open every door, has also the power to close every door to us, and while he is with us let us enter into the way he has prepared, for we know truly that there is no other way than obeying his commands.

[The Chairman called on Dr. Bagdadi.]

DR. BAGDADI: We are thinking about how to build, how to advance the Mashrak-el-Azkar, but have we ever thought how to resist the obstacles that are confronting us? One of them is that some of the friends think that the Mashrak-el-Azkar should be in their city; that it would be better in their city, or that it would make a difference if it were in Chicago or in New York or in some other city. Now this is one of the obstacles. Probably those who have thought this may have been misled. Now, if, when the friends go back to their cities, they make it thoroughly understood that it makes no difference in what state or what city it is, and therefore why should not each and every one contribute money, perhaps that obstacle will be removed.

Now, when we go back, let us make this as an agreement: to tell them that there is no better work than the Mashrak-el-Azkar. Say to them, the Mashrak-el-Azkar at Ishkabad was in Russia. Why in Russia? Because in Persia we had not the liberty to build it; but the Persians did not say, "It is in a different country,"—no; they intend to worship the name of BAHÁ'Ó'LLAH, no matter where it is. *This Mashrak-el-Azkar is of America.*

MR. OBER: In one of his first Tablets on the subject, Abdul-Baha said in effect that many people would consider the Mashrak-el-Azkar as a Temple, and then proceeded to show that it was not simply a Temple, but a Mashrak-el-Azkar, with a Temple in the center with various points of service round about, and set no limitation on these points of service. It seems apparent from the discussion today that there are two points of view, and we have first one side and then the other. First and most apparent the view advanced was the necessity for the confirmation of the Spirit, the outpouring of the Spirit through revolving around Abdul-Baha, the CENTRE OF THE COVENANT. The other point was the practical application by us of that Spirit in order to bring forth results which are permanent. So we have first one side emphasized and then the other.

The essential thing, it seems to me, is that we establish a plan that is always going to work. We have had here in America some difficult experiences in the matter of pledges. Though our means were small, the pledges were tremendous—as big as our eyes saw at the time, and then afterwards we would find that we could collect only a small proportion. There is no use in duplicating our experiences in that matter.

There is something to be learned from the growth of trees. A man makes an investment in a piece of land; there are some small trees and he plants more trees; they grow in the night, and keep on growing all the time. Now there are some who feel that we would lose in personal and spiritual responses if we inaugurated a system; but the suggestion has been made to focus on this so that we may have individual expression, and it occurs to me that it is possible, in the contemplation of big affairs, to entirely overlook some small thing, and after so many large schemes have been promulgated, we feel some modesty about advancing a small one. But the important thing is that we should have a sure income, and that the Board of the Unity, the

Executive Board, should be able to count upon that at all times. We all know that this Temple is going to grow outwardly in proportion to our inward growth. We also know that tremendous events will revolve around the Mashrak-el-Azkar; for instance, the great opportunities it will open up for the delivery of the Message.

I recall an incident that is undoubtedly known to a great many of you, for it has been written about by those who have traveled in the Orient, of certain stores established in Bombay. The Bombay believers are isolated Zoroastrians largely, a humble people, but through pure servitude and great efficiency, they have developed a system of restaurants in Bombay, and, through the attraction of these restaurants and the spirit in which they are run, they have gained a large percentage of the best trade of that large city of a million and half of people. They have one store there in which Abdul-Baha is a partner, and they have supplicated to him to apply the profits of that store to the purposes of the Revelation. Bombay is divided into different communities, and this store is located on the outskirts of one community so that they are able to serve not only their own community, but certain numbers of the other communities, and they are constantly working to assist the spiritual progress of the Cause through their very business. I do not know how much money is being made in this store, but a considerable sum has come from this store and from other stores in Bombay for the payment of the land upon which we are to build the Mashrak-el-Azkar. Now there is need of the Bahai being the most practical person in the world; he sees a great vision, but at the same time he must make the immediate application. There is going on around this building, and must go on around it, the problem of the economic adjustment of the world, and this has been laid down to some extent by Abdul-Baha in his statements here in America and in England recently. Now it would seem that we should apply these principles to the extent that may be possible, so that we may apply both the spirit and the letter. I make it as a suggestion that we could work out, in conjunction with this demand for great sacrifices, certain plans which are also revealed, and certain adjustments which are to be made. Abdul-Baha has said that there would be for each village a central storehouse, and that there should be a percentage collected from all the believers, and that the surplus or

profits will go into this central storehouse for the purpose of the village, and that in the larger cities a proper plan shall also be worked out. Now the proposition of one-nineteenth, or whatever proportion is acceptable is working somewhat on that principle, but is not as elastic as it will be in the future. Somehow we should work out a plan that is going to work all the time. We should be sure of a regular income.

THE CHAIRMAN: I am going to appoint a committee with the approval of the rest of you who will, as far as they can, make a statement of your suggestions, a report, to be handed on for your Executive Board and for action for the coming year.

[The Chairman appointed Mr. Alfred E. Lunt, Mr. Roy C. Wilhelm, Mrs. Corinne True, Miss Edna McKinney and Mrs. Claudia Coles as such committee. The Chairman then called on Mr. Maxwell of Canada to speak.]

MR. MAXWELL: We cannot expect to build the largest building in the world, but we may build the most beautiful; it should be one of beauty and permanence rather than size. Although two million and six million dollars has been mentioned, I think \$500,000 is a better figure. The New York Public Library and other famous buildings in New York were under construction for eight or ten years. The completion of the Mashrak-el-Azkar will be, perhaps, five years in the future, and would mean the raising of \$100,000 a year. Now if there are 5,000 Bahais in America, and that number will be increasing, and each gives on an average of one dollar a month, that ought to cover our needs. If you can get a hundred thousand dollars the first year, it ought to be very much easier to raise that amount every succeeding year.

THE CHAIRMAN: Mr. Hannen has a few words to say and then we will adjourn.

MR. HANNEN: Most of you know of the splendid representation that the *Christian Commonwealth* of London has given to our Cause, especially in the edition of January 19th, 1913, containing a copy of a photograph of Abdul-Baha. I have a few copies of this. Word has come from Abdul-Baha, through Mirza Ahmad Sohrab, that he would be very glad to have at least one person in each Assembly subscribe to this paper as an expression of appreciation.

[Meeting adjourned.]

[Continued on page 141]

STAR OF THE WEST

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Vol. IV

Chicago (August 1, 1913) Asma

No. 8

CONSTITUTION OF THE BAHAI TEMPLE UNITY.

HE IS GOD!

"We, the Bahai Assemblies of North America, in unity convened at the City of Chicago, to the end that we may advance the Cause of God in this western hemisphere by the founding and erection of a Temple with service accessories dedicated to His Holy Name, and devoted in His love to the service of mankind, do hereby adopt the following constitution:

Article 1.

"We acknowledge God as the Source and Preserver of our Unity, revealed to us through the Manifestation of His Glory in BAHÁ'Ó-LLAH in this Day, and declared by the beloved Servant of God and man, Abdul-Baha.

Article 2.

"The name of this Unity shall be Bahai Temple Unity.

Article 3.

"The object of this Unity shall be to acquire a site for and erect and maintain thereon a Bahai Temple or Mashrak-el-Azkar, with service accessory buildings, at Chicago, Ill., in accordance with the declared wish of Abdul-Baha.

Article 4.

"The powers of this Unity shall abide in the several Bahai Assemblies, now and hereafter comprising it, and shall be exercised through one representative chosen by each established Assembly, to serve for the term of one year. If more than one Assembly shall exist or be established in any city or local municipality, such Assemblies shall unite in the one representative, except the following, which shall each select two representatives: New York (Borough of Manhattan), Chicago and Washington. New York (Borough of Brooklyn) shall select one representative.

Article 5.

"The affairs of this Unity shall be managed by an Executive Board of nine members to be

selected by open ballot in convention, or written assent by mail, and whose term of office shall be one year. From their number the Executive Board shall select a President, a Vice-President, a Secretary, a Financial-Secretary and a Treasurer.

"The two Secretaries and the Treasurer shall constitute the Temple Treasury, in which name, by joint action, they shall receive, deposit, invest and disburse all funds of this Unity, under the direction of the Executive Board, and until incorporation, as herein provided, shall hold as Trustees the property of this Unity.

Article 6.

"The annual meeting of this Unity shall be held during the Rizwan Feast—from April 21 to May 2—time and place to be selected by the Executive Board; at the same time and place shall be held the annual meeting of the Executive Board. All other meetings shall be upon call or at stated periods as fixed by the Executive Board.

Article 7.

"The local seat of this Unity shall be the City of Chicago, Illinois, where an office shall be established and maintained until the erection of the Temple.

Article 8.

"The Executive Board shall have power, in its discretion, to incorporate this Unity under the Religious Incorporation Act of Illinois, or such other state as they may select.

Article 9.

"This constitution may be amended at any annual meeting of the Unity, or by mail, but only upon assent of at least two-thirds of the component Assemblies to such proposed amendment, and not until it shall be recommended by at least two-thirds of the Executive Board, and thirty days' written notice thereof shall be given to all the Assemblies before action."

REPORT OF FIFTH ANNUAL CONVENTION OF THE BAHAI TEMPLE UNITY.

(Continued from page 139)

TUESDAY MORNING, APRIL 29.

THE CHAIRMAN: I am going to offer a suggestion to you. Is it your pleasure to print the constitution of Bahai Temple Unity with the proceedings of this meeting?

[After conference it was moved and seconded that the whole matter of the name and of printing the constitution with the amendments be referred to the Executive Board. The motion was unanimously carried.]

THE CHAIRMAN: We will now hear the report of the Auditing Committee.

MR. LUNT: On behalf of that committee I desire to report that we have examined the books and vouchers of the Financial-Secretary and the Treasurer, deposits, stubs, receipts, etc., and have found them to be correct. I desire to make that report and recommend that their reports be accepted.

THE CHAIRMAN: Will you kindly put that in writing.

MR. LUNT: The committee has signed each book and voucher.

THE CHAIRMAN: The report of the Auditing Committee will be placed on file with the records of the Society.

[The following telegram from San Francisco was read, asking that that city be made the meeting place for 1915:]

San Francisco, Calif., April 25, 1913.

Roy Wilhelm, 226 West 58th St., New York.

Abdul-Baha desired Bahai convention to meet in San Francisco in 1915. Local and Bay Assemblies now urge Eastern and Executive Committees to accept this commendation and arrange to come to San Francisco convention. Department of Exposition will cooperate in all courtesies.

SAN FRANCISCO ASSEMBLY,
Per Fred W. D'Evelyn.

[Mrs. Coles, on behalf of the Washington Assembly, invited the convention to Washington for 1914. Communications received from Washington, Minneapolis and San Francisco were referred to the Executive Board, with the suggestion that the convention be held in Washington in 1914 and in San Francisco in 1915. This met with the approval of the convention.]

MISS VANDA HAAKE (from Paris): I have a message to you from Abdul-Baha. When he knew I was coming to America he said to me, "Give them my love and greetings; tell them I know they are doing my work, and my hope

is that America become a great radiating centre that will illuminate the world."

[Mrs. Breed read the greetings of a sister, who sent for distribution at the convention, twigs taken from the great tree on the Mashrak-el-Azkar site, asking God that "His benediction might descend upon each member of the convention."]

MR. HALL: That magnificent tree is the one conspicuous object in the horizon there. Years ago it was the great meeting place of the Ouilmette Indians in that locality, and that is the name of the village organization there. There are many traditions gathered around it.

THE CHAIRMAN: The committee is ready to report.

[Mr. Lunt read to the convention the report* of the committee appointed to consult on ways and means for the raising of money for the Mashrak-el-Azkar and to formulate a general plan.]

THE CHAIRMAN: The report is before you with a motion that it be adopted.

[Convention adjourned until 1:30 p. m.]

AFTERNOON SESSION.

MR. REMEY: I have an idea I would like to express. Can we not, during this session of the convention decide how much money the building of the Mashrak-el-Azkar shall cost, devoid of any ornamentation or embellishment, so that we can get a definite sum fixed in our minds, and then let the committee arrange for architectural plans so the building can progress, and work towards the amount whatever we may fix?

MRS. MAXWELL: Fifteen years ago Abdul-Baha was speaking of the conditions that exist in the world during the time of a Manifestation. He spoke of certain incidents in the life of Jesus Christ, of certain things that had taken place at that time, and of their great effect in the world and how they had been mentioned all through the world for two thousand years. Then he said, "See these gates in the garden of the Rizwan where you used to sit. These are very modest gates, very humble; but they are very great in the sight of God. The time will come when these gates will be torn down and people will build them of costly marble. Then generations will pass,

* See page 146 for this report as adopted.

and the people will not be satisfied with the marble, and they will build them of solid bricks of gold and silver, and the people will say, 'How great was the privilege of those who passed through these gates in the time of the Manifestation of God.'

Now it seems to me that the most important thing in this convention is to begin the work; it seems to me that the result of the convention should be that we should begin the building of the Mashrak-el-Azkar this year if it is possible. For instance, suppose that Abdul-Baha says that we are to spend a million on this; then it is obvious that we will not be able to build it during the lifetime of Abdul-Baha. While I believe, as you do, that we should have great faith; yet does not faith mean also to bring it into effect, to do it, to build this as an edifice standing on the soil? Abdul-Baha has said that when once the eyes of the people are fixed on this building in the Occident, it will be the greatest cause of spreading the teachings among the people. How can this possibly be done if we do not commence the building? How much money do we have to collect before we commence the building? Is it not very much as though we were working towards a dream? It is like a dream. We have this stretch of land, and we can see this Mashrak-el-Azkar at the centre, from which the mentioning of God is to be raised—everything could be included in that—still, could we not build now, during the lifetime of Abdul-Baha? Could we not set a limit to the time when it will be built? Could we not say we will build it in three years, and then consider how much money must be raised in the three years? As it is, we are not working towards anything definite. It seems to me the interest of the people would be greater if they knew it would be built during the lifetime of Abdul-Baha. It could be made a jewel of beauty, and still be within the means of the Bahais in the world today.

MRS. TRUE: When I was speaking to Abdul-Baha about selling a little of the land to pay the debt, and of putting the balance in the building, he laughed and said, "Do you know what the Mashrak-el-Azkar will cost? It will cost over a million dollars." So, when we lay the foundation, let us lay it for a great structure, and not have to do our work all over again.

MR. HOAR: If we are to build in a hurry, what will be the result? There will be defects, there will be many things we will want to change; and it seems to me it would be noth-

ing more than generous anyway, for us to allow future generations, those who are to follow us, a part in this great work. It is going to be the greatest building in the world. When all America becomes Bahai, they can say, "Our fathers and mothers started it, and we have helped to finish it." Let us turn our hearts and minds to the possible, to that which we can do, and if we have a hundred-thousand dollars, let us build the foundations and the crypt and we can worship there as well as in the complete Temple.

THE CHAIRMAN: The question before us now is whether we shall fix a maximum or minimum amount to the cost of this building. God does not put the seal of beauty upon one color or form. The little thing that is perfect of its kind may be the most beautiful. Let us not let our ambition, or pride, mislead us—let us go into this with the spirit of prayer. Suppose we should say, "I will not work until I get so much, or I will not act until I am seven feet tall, or I will not wash until I get a particular kind of water?" We have no right to set any limits. God sets the limit, and the limit is the limit of our effort, the limit of our capacity. It may be that a million is too much, I don't know—but don't let us wait for a million before we start.

DR. BAGDADI: I want to say to the friends that Abdul-Baha will never leave this world before completing his divine work. One of his works was to build the temple or tomb for the body of the Bab. He did it. Another was to establish the Mashrak-el-Azkar in the Orient. He did it. Another was to come to this western world and spread the message in the East and in the West. He did it. Another work is to establish the Mashrak-el-Azkar in America during his days, and another is to establish the House of Justice.

[A suggestion of the Chairman, embodied in the motion of Mr. Lunt, that as quickly as the means for the work are within reach, the Executive Board is directed to settle upon plans and construct the foundations of the temple upon this land, was formally made and seconded.]

THE CHAIRMAN: That means that the measure will be largely determined by the response in the coming year; that we do not set any bonds, either maximum or minimum, and that you leave the working out of that to the Board whom you shall select.

[The motion was put and unanimously carried.]

MISS EDNA MCKINNEY: Would it be proper to offer an amendment to the motion that has been passed, to the effect that a section of the foundation might be laid with the superstructure—with enough of the superstructure to make it possible as a place of worship, and with the foundation of such character that it will last, and then afterwards work in the whole building? We are told that when the Mashrak-el-Azkar is built the people will come in in droves.

MRS. CAMPBELL: I want to make a single suggestion on this line which came to me at once when the discussion began. In every cathedral, especially in the West, there are features apart from the general design which are used long before the main building. I cannot see why in the architect's work there should not be something to allow for that, something that could be used as a worshipping place while the work was still going on until the main design was brought about, and I am perfectly sure that if that were in the architect's mind, everyone would contribute; and we could use it, although it might not be finished until after we were dead and gone. But the spirit of worship would have begun with the first stone laid.

MR. REMEY: The two ideas that have been suggested by Miss McKinney and Mrs. Campbell are illustrated in a building at Albany, New York. About twenty years ago the foundation and crypt were built first; later on they built the walls upon them to about half the present height and built a temporary roof on. Then they put in the interior columns and the stone work around the doors in block stone; then later on, as money came in, the carving was done, etc., and the last time I was there they had taken the roof off the crypt and the vaulted roof was in place. Now, we could follow that idea.

THE CHAIRMAN: It seems to me that the suggestions of Miss McKinney and of Mrs. Campbell are covered by the resolution adopted, and that it only needs the coloring of these words of wisdom. We will try to work it in as the committee does the work. We understand the idea and it will be worked in. Now we are ready to take up the motion upon the adoption of the report of the committee on ways and means. Is there any word on that?

E. E. K.: This is a convention in which good intentions are to be converted into tangible action. We are here, in plain Eng-

lish, to raise money. Of course the spiritual foundation is the principal thing, but the outcome of this spiritual thinking must be a tangible means by which the purpose of this spiritual teaching is to be carried out in this world of ours. The purpose is to raise money for the Mashrak-el-Azkar, and we are interested in raising that money while Abdul-Baha is living amongst us. I would rather go and worship in a shack raised in the day of Abdul-Baha and dedicated by him, than to go into a temple which represents in its structure all that the highest masters could contribute to the outer architecture since the beginning of time after he has left us. Let us use every atom of energy to collect the means by which the Temple can be built in his day. Is it not better for Bahais to sacrifice all that they possibly can now for the realization of the greatest hope that Abdul-Baha has, the final step in his mission? Is it not better for them to sacrifice their means, in order to make this a realized fact, than to die and have their funds expended over something else at a time when neither they nor Abdul-Baha are in the world? If they are willing to take that chance I am sorry for them. I remember a beautiful and wealthy Bahai who was of this class, who in their lifetime was in a constant state of suspicion and hesitancy, who was always making plans about what they would do for the Cause in the future, but what that person did was very little compared to what could have been done. But at length death came and all that person's funds went to be added to the funds of relatives who cared nothing for the Bahai Cause, and nothing tangible was left as a contribution to the Cause of God—what was left went to build up the temple of Mammon. We must remember that the Bab, BAHÁ'Ó'LLAH and Abdul-Baha sacrificed all that they had and reduced themselves to poverty and want, and had it not been for the fact of their sacrifice, the Cause of God would never have reached these shores in these days, nor the foundation laid for the creation of the edifice of the unity of mankind. Why not contribute what you can *today*? Why not deprive yourselves of the ease, or of the convenience which is not necessary or essential to your happiness, but which, for superficial reasons, you have been led to believe essential to your happiness, and then contribute the money saved by that means to the Mashrak-el-Azkar? Is there anyone who can stand up and say that he or she has not wasted much money on things for themselves and their friends

which they and their friends could easily have gone without? In this day while Abdul-Baha is with us, being Bahais, let us arise and do something first through personal sacrifice, and second, through the creation of practical means by which beautiful spiritual emulation and co-operation can be conducted amongst the Bahais, and let that idea be disseminated throughout the land. If you do, you will see what a noble and glorious result will crown your efforts at the end of the year. And please do not let yourselves be persuaded by what I as a speaker may say to you, but consult your own consciences, and let your friends do the same.

MR. HOOPER HARRIS: With the permission of the Chairman and of the convention, I wish to say that if the delegates will listen carefully to the report as presented, by your committee, they will find it is broad. They will find that it includes a great deal more than they perhaps think it includes, because it is so well drawn that it needs study to thoroughly understand just what its possibilities are. It has been quoted here that Abdul-Baha has said that when the Mashrak-el-Azkar is completed, the people will come into this Cause by droves. Before he left here, speaking to me personally, for no one else was present except the interpreter, he said, "I have plowed the ground, but things must be kept in motion," and he added, "We need teachers; how we need teachers!" Now, we ought to find the way to plant the seed in the ground which he has plowed, and to follow up, in a befitting manner, the work which he has done. Christ called his disciples "fishers of men." BAHÁ'U'LLAH has called us "revivifiers of the world." This is an industrial age. It is a day in which men everywhere are thinking of great reforms. The social order of the day is in a transitional state. Everywhere men are looking for that through which they see the hope of realizing the social desire of the age. Is not that social desire symbolized in this great Temple of Unity? At the meeting last Sunday Mr. Hall set forth the fact that the heart-beat of many peoples in the East and West was being put into that Temple; that it stood for the heart of humanity; that it meant the real solidarity of man. Now, cannot we find the method of holding before the eyes of the people this great Temple as the true symbol of the oneness of the human race and the hope of the future ages? It is the symbol of the great spiritual, industrial and social order

which is the real desire of the people of the present day.

There is a clause requesting the Executive Committee to gather together all the data concerning the Mashrak-el-Azkar and to publish a pamphlet setting forth this information for the use of the Assemblies, the teachers and speakers. This will furnish us with our ammunition. Now, as to the use of this ammunition, the committee has suggested that certain days be set apart to be observed in the local assemblies all over the country as Mashrak-el-Azkar days, when the whole thought of the people is to be focused on the building of this great Temple and what it means.

Now, my one practical thought and suggestion in this speech which I have been permitted to make, is that someone, who has the right, will make a motion that instead of leaving the local assemblies to each select these days for themselves, the national Executive Board of the Bahai Unity itself suggest the method and set apart the particular days to be observed, so that on the same days all over the country the friends will be devoting their time and thought to the work of the Mashrak-el-Azkar. This would not in any way interfere with the local management of the meetings, and would be a step in the direction of national unity and co-operation, of thinking and working together in the Cause as a people. Let us have faith in our national body. Let them appoint these days when the people all over America will be working and thinking together to reach the people of the world through setting forth the things that this great Temple means to the world of humanity, not by any means forgetting the thought pointed out by Mrs. Campbell that it emphasizes the importance of the education of the woman and of her mission, for once thoroughly comprehended, there is enough in this one thought itself to revolutionize the civilization of the world.

[Mr. Lunt stated the matter had been considered in committee. The majority of the committee thought that a fixed observance of certain days might become fastened in the Bahai growth and interfere with other days—that it might mean the institution of a fixed observance. He himself was in favor of the national idea. Mr. Harlem F. Ober put forward the suggestion of Mr. Harris as a motion—as an amendment to be incorporated in the report of the committee on the matter of selecting the days.]

THE CHAIRMAN: It is moved that the selection of the days when the Mashrak-el-Azkar shall be a subject of consideration by the several assemblies, instead of being left to the assemblies themselves to select, shall be designated or suggested by the Temple Unity.

MR. MILLS: While I sympathize with Mr. Harris' idea, and while the idea seems splendid, I feel very deeply that we should accept and try for one year the conclusions of this committee which have been reached in such a sanctified manner.

MRS. COLES: The question is whether the selection of the days should be left to the local boards or assemblies, or whether they should be selected by the Executive Committee of the Temple Unity. My feeling is that if we are simply silent the answer will come.

THE CHAIRMAN: The desirabilities of both plans appeal to us. No question, I guess, exists in your mind as to the desire of the Executive Board to proceed with wisdom. Let us accept the amendment with the words, "Subject to the approval of Abdul-Baha."

DR. BAGDADI: I think Abdul-Baha has answered this. On the 23rd day of May we were in Acca, about six or seven years ago, and it was proposed to make a Feast for Abdul-Baha on that great day, and when it was mentioned to him he said, "You will see that the friends will gather together and they will speak about the great things, about building the Mashrak-el-Azkar, and will even speak about building schools and hospitals and hospices and how to have unity—all these things on such a day they will discuss." And he added, "Not because it is the anniversary of my birthday, but because it is the anniversary of the declaration of the Bab."

E. E. K.: We are approaching the idea, reaching something definite in this question of a day to be set aside. It is very good, it is very important, and I feel that as the Executive Board is representative of the convention and the convention is representative of all the assemblies of the country, and the Executive Board is here to do something definite, I think the latter should take charge of it as such and that it should be a national day and a day for national observance. As to its interfering with the set laws and observances, that difficulty can be obviated by stating in connection with the day we fix, the fact that as long as there is necessity for the raising of funds and for the consideration of ways and means for

the raising of the Temple this day shall be continued.

[The motion as put by Mr. Ober, being duly seconded, was unanimously carried.]

[It is moved and seconded that the report of the committee, as amended, be adopted. Unanimously carried.]

THE CHAIRMAN: I will rule now that we proceed to the election of the nine members of the Executive Board of the Temple Unity, and appoint Mr. Ober and Mr. Hannen as tellers.

[The convention proceeded to the preparing of ballots for the vote and the collection of the same. While this work was going on, the Chairman called upon the friends present for a word to the convention.]

A poem by Henrietta Mills was read.

Mr. Thompson, of Montreal, spoke very encouragingly of the increase of the Cause in Montreal; Mrs. Carré reported the progress being made in Newark; Miss Fenn spoke for Montclair, N. J.; Mrs. Stevens said she had been in Bermuda all winter; Miss Quant, of Johnstown, N. Y.; Mrs. Jones, Anaconda, Mont.; Mrs. Peterson, of Grand Rapids, Mich.; Mrs. Bennett, of Cleveland, reported for the Cleveland Assembly.

The tellers presented the following report:

Mrs. True.
Mr. Hall.
Mr. Jacobsen.
Mr. Wilhelm.
Mr. Ashton.
Mr. Lunt.
Mrs. Parmerton.
Eshte'al-Ebn-Kalanter.

The foregoing were declared elected members of the Executive Board for the ensuing year.

The Chairman called upon Miss Mary Lesch, who responded, conveying the love and greetings of the Chicago Assembly.

The Chairman called upon Mrs. Maxwell, of Montreal, who responded as follows:

MRS. MAXWELL: I feel that I have no right after all that has been said today to speak again about the Mashrak-el-Azkar, but when Eshte'al-Ebn-Kalanter spoke as he did I felt that I was being submerged in an ocean of spiritual force. It seemed to me that the great spirit of sacrifice that has been spoken of would come to me if I knew that the Mashrak-

el-Azkar could be completed during the lifetime of Abdul-Baha. That may seem weak, but I do not believe that I should have the capacity for sacrifice unless I felt that it was to result in the accomplishment of what was a burning wish, and would mean the completion of the building during his lifetime.

Moved and seconded that the Secretary be

authorized to publish the report of the convention, including the constitution, in the STAR OF THE WEST. Unanimously carried.

The convention closed with the singing of "Awake, Ye Nations All!"

BERNARD M. JACOBSEN,
Secretary.

ALBERT H. HALL, *President.*

PLAN ADOPTED FOR WAYS AND MEANS.

Your committee, appointed in behalf of the convention, to consider and report upon ways and means toward forwarding the common object of this Unity, namely, the erection of the Divine Edifice, the Mashrak-el-Azkar, in Chicago, beg to report the following recommendations:

1. We recommend the adoption of the motion following, i. e.:

That immediately after the adjournment of this convention, the Executive Board communicate with the Mashrak-el-Azkar representative of each Occidental Bahai Assembly, and in all cases where Bahais reside in a community not affiliated with an existing Assembly, then directly with such believers, stating the adoption of this vote by the general convention, and, in accordance therewith, recommending to all such Assemblies and the friends of God the following procedure for the speedy discharge of the remaining encumbrance on the Mashrak-el-Azkar land in Chicago, and the raising of funds for the early erection of the Edifice itself, viz.:

That said Board urge upon the friends the advantage to be gained by putting into effect, at this time, a uniform system of contribution which shall be operative alike in every Assembly and Bahai community in the Occident. And in forwarding this principle to suggest to the friends that the aim and object of this action is that those whose hearts are awake to this call for service, may give of that which they have to the utmost limit, in order that during the presence of ABDUL-BAHA, the CENTER OF THE COVENANT, upon the earth this Divine Edifice may be established.

Through this method, collective and unified effort will be assured: the countless rills of pure offerings will become the great river of accomplishment, and the Divine Edifice will be speedily begun and completed.

The key to this, we believe, is love and solidarity, and the swiftest means, is a systematic and regular giving. But love must urge, and our gifts be of the heart else they fail of consecration. This is a spiritual Edifice, and the privilege and voluntary character of serving it, surrounds and must precede every material means by which its erection is to be sought. It is the opportunity longed for through ages, an opportunity which becomes

possible only during the Universal Day of God. It is our hope that the heart of the CENTER OF THE COVENANT be gladdened with what shall appear from the friends in this behalf.

2. We further recommend that the Executive Board be authorized to put into effect a system of numbered triplicate receipts for all offerings made to the Mashrak-el-Azkar: the original to be filed with the general Executive Board, the duplicate to be retained by the local Treasurer, the triplicate to be given as a receipt to the giver. These will be signed by the Auditing Committee appointed by the Unity during each annual convention. Such receipts will be suitably inscribed and in the discretion of the Executive Board, may embody any appropriate insignia or device. With this method in effect, so that the individual giver is thus known and identified, we recommend that all gifts be sent through the particular Assembly: but we believe that the source of these offerings should be held in confidence.

3. That upon selected days to be fixed by the Executive Board, meetings be held by each local Assembly at which all shall be welcome, and the endeavor be to acquaint the friends and all interested in the establishment of a universal spiritual Edifice, with the purpose, meaning and importance of the Mashrak-el-Azkar. Provided, however, that His Holiness, the CENTER OF THE COVENANT, shall first approve of the fixing of these uniform dates by the Executive Board.

4. Your committee further recommends to this convention that the Executive Board prepare, publish and distribute forthwith or as soon as may be, a pamphlet or folder setting forth the source, meaning and function of the Mashrak-el-Azkar, together with selections from the Divine utterances concerning it, in the Holy Books.

Respectfully and lovingly submitted,

THE COMMITTEE,

Alfred Lunt, *Chairman.*
Claudia S. Coles,
Roy C. Wilhelm,
Corinne True,
Edna McKinney.

OUR PERSIAN SECTION this issue contains: 1. Talk by Abdul-Baha at Port Said, Egypt. 2. Glad-tidings from Port Said, by Mirza Ahmad Sohrab. 3. Brief biography of Mirza Djafar Hadi of Chiraz. 4. Tablet for Mirza Djafar. 5. Pictures of the Pilgrims' House (hospice) on Mt. Carmel and its builder, Mirza Djafar.



این بنا از طرفان و خاندان و خانی و بان آقا میرزا جعفر شیرازی در خیابان
 THIS BUILDING IS THE SPIRITUAL PILGRIM-HOUSE [HOSPICE ON MOUNT CARMEL]
 AND ITS BUILDER IS MIRZA DJAFAR CHIRAZI THE MERCIFUL.

أنت الكريم
 الرجيم العزيز
 الوهاب واليك
 أنت القوي العليم
 العظيم الكريم
 الرحمن
 ع ع



سعد الانار وبيع
 الآلاء ساطع الشمس
 لا يبع الأتوار طية
 الشدا رحمة القبا
 لذرة الرزاق مؤنمة
 يتك الحديقة العلية
 وانس أنط حمة
 بفضلك وقلوبهم
 بفضلك ونور
 انصاهم بشاهد
 انارك وشف
 اذ انهم باسماع
 اذكارك وانطق
 لسانهم بالتناء
 عليك واجعل
 أمدهم طافحة
 بحبك انك

عجباختر :- اینت
 اسم جناب آقا میرزا
 جعفر . اینت شرح
 حالش . اینت
 رحمتش . این هم عملش
 چیزه که باقی مانده است
 از خدا خواهم اشانت
 زیاد فرماید و لیسرت که
 علی الله بعزیزین .

آقا میرزا جعفر هادی اف شیرازی
 MIRZA DJAFAR HADI-OF CHIRAZI .

به تجارت و نشر امر الله مشغول بوده اند سفر او نشانی
به ارض مقصود و ورودشان به کعبه جانان ۹ روز
بعد از غروب شمس حقیقت بود و در همان سفر ۵۷
روز توقف نموده مصدر غایبات لایحضا مکرر عهد
و پیمان حضرت یزدان میشوند و بعد مرخصی حال
کرده رجعت بنماید اما چندی نمیگذرد که دوباره
در سنه ۱۲۱۷ قمری باریت کعبه قدس نموده و محض
بیار که مشرف گشته و ۵۰ روز در مجرایات لدنی
مستغرق میگردد . در سنه ۱۲۲۲ سفر سومی
به ارض مقصود بنماید و در روی کرمل در
اطراف مقام حضرت اعلی روح ماسواه فداه
زمینی اتباع کرده تا سا فضا نه برای اجابت بنماید

باقی و بر هزار کار باید چنین پایدار
باشد فی مثل هذا فلیعمل العالمون
تا اینکه پس از رجعت جمال بیتال میثاق
بافاق شرق دوباره در پوبت سعید عهد
بارک مشرف گشتند و از هر جهت ابواب مراسم
روحانی باز شد و شتی زیر خیمه سلطانی
مهمانی مفصلی ترتیب دادند و جمیع مسافری
و مجاورین که قریب هشتاد نفر بودند برس
خوان نعمت ایشان نشستند و حضرت
محبوب آفاق هم حاضر و خطابه بس غم
و بر اثر آواز فرمودند تا مانده آسمانی نازل گردد
و قلوب متوجه ملکوت ابری شود .

در سنه ۱۲۲۷ یکی از مجاورین که محراب بنویسند که
اساس بنا گذازند و اول دو اطاق می سازند و
در سنه ۱۲۲۸ خودشان بنفسه سفری نموده و بار
بارک جدا باشدت با ساختن عمارت و آب انبار آن
بنماید و این سفر اخیرشان صد روز طول
می کشد و چون عمارت سا فضا نه به خوشی
و خوبی با تمام برسد در روز مخصوص از اقدم
حضور حضرت عبدالهاتمه نموده و حتی در دفاتر
دیوانی با اسم مبارک قید میشود در همان ایام
حضرت سولی الوری دستخط و طهارت فرمود بنماید
و انرا روی قطعه سنگی کنده در بالای سر
در می سازند قوله جل شانته :-

لَوْحٌ مِّبْرَاقٌ

هو الله الرحمن الرحيم انت تقربني فلي رغبه رغبه وغايه تامل و وضع و
بحري وانك ساد و نشاهد تنقل و تصرفه و اقبال و تسمع صرخه و صبحي
و نياحي و نطقن الايام و اللالي رجا عنوك و عيانك طالبيا
فصلك و رعيتك امل صونك و حمانك نمتيا حفظه و كمال
لعمرك اجالك و حلهن صفائك راجع فظهم من القصر
و اخرهم بعين عانك في كل الانا و شهم على الهوس و نور و جهم بان
ساطعه شتمه من تلوتك الا الهى و حلهن من عندك علما و ايدهم بشيد
القرى و اجعل لهم لانه العظمى و امل لهم كارساطه بصرفها العا
و قدر لهم كل حيز في ملك الاعلى و منهم عبدك جعفر غصفر
عياض جود و طير يا حزن فانك العزيز في حياض فصلك و احسانك
قد سيع اليك و قد عليك و حصر في عيه تدسك العلى و هم حبه
يقصك الكثره و حبيبتك العلى و محمد اليك معظم الروح و الاخشاء
بارحمتك من القورى و اليزمك اقصياك النجا و احسانك النجا و ارفقك
الغنا و و انك العلى و حبهن انا و بنديع النجا و حتى تشتموا و
يسترزقوا من فضلك الافر من مانده السماء و نشره جواد و ايدهم
والعطاء و يدكر و ايدكر من الصبح الى المساء و راجع يومهم هذا

” این بنیان مهمان خانه روحانی و یابی
آقامیرزا جعفر شیرازی رحمانی “
و هم چنین در الواح شتی بیانات مبارک در تعریف و تحمید
این خدمت شایان بسیار است در یکی از الواح
میفرماید: ” جمیع سلطانی چنین قصری ندانند
تمام قصورها قبول خواهد شد و این بنیان ایران

مدت در اینجا انتظار رود و قدم ببارگشایدند بودند
 و بعد از دو سه روز حضرت باین سرور و ولای روحاورد
 شدند چون عدّه نفری زیاد و اطافهای هوش کم لریز با لاری
 بام خیمه سلطانی بلند شد و هر روز و هر شب مجالس
 آسمانی در زیر آن خیمه منعقد میشد در همین ایام شماع
 چهارم نجم باختر وصول یافت و لو بکل ایران راه یافت
 الهی مستشرق بود و هر یک از صحبات شما اطراف استان می نمودند
 و از اثرهای نجم باختر در شرق حکایاتی تعریف میکردند که اگر
 شما و سایر مدبران می شنیدید دل و جانتان شاد و خرم گشت
 بل نهایت سرورم که آن برادر عزیز از زبان متوفی باجم این
 خدمات شده اید . آثار سفر مبارک در ایلیک و لریک
 در شرق مانند شمس ظاهر و نمایان است روح جدیدی
 به قلوب بخشید و احترام عجیبی در دروازه آکنده بالاهای ضعیف
 را قوی نموده و نفوس پر پرده را بسوز خرم کرده روزی که
 که احتیای بسیار در حضور الو در شرف شدند از جمله
 بیانات این بود :-

الحمد لله که شما در این مجالس با یک بروید در وقتیکه انوار تیر
 اعظم درخشان و باران رحمت بر زبان و نسیم غایت در
 مرور بود شکوه کینه خدا بگویند و تبلیغ نمایند و این ایرانیان
 را بیدار کنید . بگویند ای ایرانیان ای ایرانیان هیچ میدانید
 که چه کوی از افق ایران طالع! ای ایرانیان ای ایرانیان هیچ
 میدانید که چه ثمره مبارک در میان شما غنیمت شد! ای
 ایرانیان ای ایرانیان هیچ میدانید که چه بجزی و دنیا شما
 موج زده است! بیدار شوید! بیدار شوید! تا یکم غافلید
 تا یکم خوار شوید! تا یکم زان موهبت بجز خبرید! حالا
 دیگر وقت بیداری است وقت هوشیاری است!

* * *

باری از این قبیل بیانات تشجیع آمیز و عبارات روحا هر
 روز از زم مبارک نازل و بسبب اشغال و انجذاب قلوب
 میگردد تا آنکه دیروز امر مبارک بر آن صادر گردید
 مخضد بعضی بر اجمت به معنی و دیگران از راه اسلام
 به روستیه و ایران رجعت نمودند جمیع بر خدمت آن
 برادر حقیقی قیمت ابدع ابری میرسانند .

" ایا حالا اهل ایران بیدار شده اند؟ میدانند از کجا
 هستند؟ هم چنین به حق خدا در حق از آن نموده که مثل
 و مانند می ندارد . هم چنین غنای در حق از آن نموده
 گشته . هم چنین تاجی خدای بر سر آن گذاشته است حالا
 معلوم نیست بعد معلوم میشود که خدمت چه موجب ایراد
 و ایرانیان نموده است . اگر ایرانیان بدانند ای اابد افتخار
 کنند و از شدت فرح و سرور پروان نمایند . خضر خج

میراج جعفر هادی آقا شیرازی

خلاصه از شرح حال قدوة الأتقاء آقا قاسم زاجعفر
 هادی آق شیرازی مؤسس سافرخانه در پاکان کهن کربلا

میان سبطان ظاهر شد اول آنها از او دوری می جستند و
 و تسخر و شماتت می نمودند بعد فهمیدند که چه نعمتی از دست
 داده اند وقتی اهالی جمیع اروپا ایمان آوردند آنوقت ملقت
 شدند که چه موجب در حق افشاده ولی از برای هیچ از
 دست دادند حالا حالت ایرانیان هم همین طور است میدانند
 که چه غنای در حق انان شده جمیع خلق نهایت آرزوی
 این دانشور که بحضور نفس بکنش شرف شزند!

خایه آقا قاسم زاجعفر ۳۰ سال است که امری توانی را قبول و اول
 ایمان و ایقان از جبهه ایشان طالع قدم در شاه راه نبوت
 و رسوخ زده و در هر جا برده در نهایت افتخار با هم جلیل
 بهائی معروف و مشهور در طریقت خدمت چالاک و در میدان
 عبودیت در ساحت مرکز شایق خان ۱۴ سال در مدینه
 عشق آباد رحل افکند و مصدر غایت حضرت ایزد
 بوده و حال قریب ۱۷ سال است که در شهر خرقوند

نج باختر

فَجَزَّ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا، و بعضی گفتند او بگوزلک
 بیت بن زخرف از تابی بالله ولله لیکه قبلا و بعضی
 گفتند اوتربق من السماء ولن نؤمن بر قبلة حتى نزل
 علینا کتابا در جواب همه اینها میفرماید قل یحیی
 ذری فی هل کنت الا بشرا علیا اما من یمیکم خلیل
 خوب ولی شماها متفق شوید و یک مسئله فی عین
 کنید که اگر ظاهر شد برای ما شبهه فی تمی ماند و
 بنویسید و مهر کنید و تسلیم نمایند اوقت من یک
 شخص را میفرستم تا آن معجزه را ظاهر نماید
 میرزا حسن عمو قانع شد و گفت دیگر حرف ننماید
 دست مبارک را بر زور بسید و رفت ولی علمای قول
 نکردند که شاید این شخص صاحب باشد هر چه گفت
 ای مجتهدین شما را فرستادید و خود چنین خواندید
 فاند نه مجتهد گفت ما را رسوا نمودید جمیع از این
 قضیه خبر دارند بعد از چندی بگوانشاه رفت
 و قضیه را بنامه در مجلس عماد الدوله حاکم کرمانشا
 ه نقل کرد میرزا غوغای درویش سزا مؤمن بود و
 عماد الدوله مرید او در مجلس حاضر چون توضیح
 شنید به بغداد و سایر اطراف مرقوم نمود و همچنین
 میرزا حسن مشایخه در طهران در مجلس میرزا سعید
 خان وزیر دول خواجه این قضیه را بنامه نقل
 نمود و چون میرزا رضا قلم محرم حضور داشت
 توضیح را مرقوم نمود مقصد این است که با انکیونر
 القات و مقاومت شاه ثمر داشت امر الله غالب
 شد حال الحمد لله شرق سوز است غریب عطرات
 وقتی از طهران به بغداد میفرستم یک نفر از احباب در راه
 نبود اما در این سفر از هر شهری از بلاد غریب عبور
 کردم اجاباتی یافتیم در جاهایی که از پیش شنیده
 نشده بود مثل دَنُوْر و دبلین و نعل و بستن
 و برد کلین و مشکله و مشتریا و امثال ذلك

ندای الهی بلند شد و لوله در شهر نیت جز بسکن
 زلفیار فتنه در آفاق نیت جز خرم ابروی دوست
 نداء الله بلند شد و جمع گوشها ملتذ گردید همه
 ارواح مهتر و عقول متحیر که این چه ندائیت
 که بلند است این چه کوبی است که طالع است
 یکی حیران بود یکی تحقیق مینمود یکی بیابان برهان
 میکرد جمع میگفتند که تعالیم حضرت بهاء الله
 فی الحقیقه مثل ندارد روح این عصارت و نورین
 قرن نهایت اعتراض این بود اگر نفسی میگفت
 در انجیل هم شبیه این تعالیم هست میگفتم از
 جمله این تعالیم وحدت عالم انسانی است این
 در کدام کتابات نشان بدهید؟ صالح عمومی
 است این در کدام کتاب است؟ و دین باید
 سبب محبت و الهف باشد اگر نباشد عدم دین
 بختراست در کدام کتاب است؟ و مساوات
 بین رجال و نساء در کدام کتاب است؟ و ترک
 تعصب مذهبی و دینی و تعصب وطنی و قبیله
 یاسی و تعصب جنسی است این در کدام
 کتاب است؟ و از این قبیل .

بشارة اولاد و ائمه مجتهدین

بقلم جناب آقا میرزا احمد سلاب
 پورت سعید مورخه ۲۹ جون ۱۹۱۳
 رومی فداک رقیه نورانی ان قائم بر خدای سبحانی در این شهر
 وصول یافت و از محبت ان نجات سرور روح کشود الحمد
 لله که شب در روز موفق بر خدایت هستی و طابق ضای
 مبارک شوی و سلوک یمناید شکر خدا را که در خدمت
 همین ماه کشتی موسوم به "حمالیا" وارد به پورت سعید
 شده و کوبه یثاق از آفاق شرق روید و خشن کذارد بعد
 با مربای تکوینی به حیفا زده شد تا جمیع مسافری که در این

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بیتنا بانه خیر

۱۳۲۹

این مجریه بر حسب تاریخ بیهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا می در رساله ای بجا
بشر و وحدت دین و انتشار علوم و فنون از قرن و تربیت اطفال و پیشرفت مر حضرت بهاء الله در اطراف جهان
و توضیح حقا تو این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

نطق مبارک

نطق مبارک حضرت عبدالهاء شب ۱۹ جون
۱۹۱۳ شاه در خیمه سافین حبس پورت سعید مصر
بعد از مراجعت از ممالک اروپا و امریک

مغاست و اما این قبه این امر ایستاد و ان محرم و
ستوار بر پادشاه و پادشاه در ظل او و البته او غالب
حالا شاه و شیخ کلمات که به بنسند در پورت سعید
اقلم مصر چنین جمعیتی در زیر این خیمه تشکیل یافته
است و تماشا کنند چه خیمه خوبی است خیل مکتوبات
مخالفتن خوانند امر ایستاد را محو نمائند اما امر الهی
بلند تر شد و بیزیدن آن لطفنا انوار الله بهاء الله
و یا ای الله الا ان نیمی ز بر اخدا امرش را ظاهر
نورش را با هر و فیضش را کامل بنماید خلاصه
چیزی نگذشت که بغداد بزلزله درآمد جمعی از
علمای از جمله میرزا علی نقی سید محمد شیخ عبدالحسین
و شیخ محمد حسین ابن مجتهدین شخصی شهر از علمای
که سستی بمیرزا حسن عمر بود امتناع کردند و بعضی
مبارک فرستادند و بواسطه زین العابدین خان فخر الدوله
مشفق شد اول سوالات علمیه نمود جوابهای کافی
شنید عرض نمود که در مسئله علم سلم و محقق است هیچ
کس حرفی ندارد جمیع علماء معترف و قانعند کن
حضرات علماء امر فرستاده اند که امور خارج العلماء ظاهر
شود تا مناسب طایبان قلب آنان گردد فرمودند بسیار
خوب ولی امر الهی طبعه صیان نیت چنانچه در قرآن
ازک ما معترضین میفرماید و قالوا ان نؤمننک حق

خیل امر بیعی است! در پورت سعید چنین
مجلس عظیمی عقد شد خوب است ملوک سزا خاک
برون آرند و به بنسند که چگونه آیات خیر بلند
گشته و اعلام ظالمان سرنگون شد! در بغداد
شیخ عبدالحسین مجتهد هر وقتی فرصتی می یافت خفیا
الفاظاتی میکرد ولی جمال مبارک جواب میفرمودند
از جمله القات او این بود شبی به مرزا ان خود پیش گفت
که در خواب دیدم که پادشاه قهار ایران در زیر قبه ای
نشسته بمن گفت خا بن شیخ مطهر من باش که شمشیر من
بهایان را قطع و قمع نماید و بران قبه آیه الکرسی بخط
انگیزی نوشته شده بود جمال مبارک بواسطه زین العابدین
خان فخر الدوله فرمودند که این جزو صادق است زیرا
آیه الکرسی همان آیه الکرسی بود و لوح خط انگیزی بوده باشد
یعنی این امر بیهائی همان امر الهی اسلام است و کون خط
تغییر کرده یعنی لفظ تغیر کرده و کون همان حقیقت و

نجمتار

۱۳۲۹

از رُبِّكَ غَوِّ سُنِّيْكَ شَمَائِلُ هَيْتَمِ مَدِ شَعْبَانِ ۱۳۲۹

فهرست مندرجات

- ۱ نطق بالاحضرت عبدالصّامه خيرپوريت سعيد
- ۲ بشارت از پوريت سعيد بقلمه آقا ميرزا احمد سهراب
- ۳ خلاصه از شرح حال آقا ميرزا جعفر صادق ايشيرازي
- ۴ لوح مبالغه که چند سال پيش روز هفتاد و نهمين آقا ميرزا جعفر صادق
- ۵ عکس مهمان خانه روحاني و بان آقا ميرزا جعفر صادق

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

Vol. IV Chicago, August 20, 1913 No. 9

STAR OF THE WEST

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CHILDREN'S MEETING AT ESSLINGEN-ABDUL-BAHA IN THEIR MIDST

STAR OF THE WEST

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

Vol. IV

Chicago (August 20, 1913) Kamal

No. 9

ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

Extracts from Letters of Miss Alma S. Knobloch and Mirza Ahmad Sohrab, addressed to Mrs. Pauline Knobloch Hannen.

THE most impressive feature of the letters from Stuttgart was the description of the children's meeting, at Esslingen, about which Miss Knobloch wrote as follows:

"We have had some wonderful meetings; the one in Esslingen surpassed them all. It was the children's meeting, last Friday, April 4th, 1913, in the afternoon. They had secured a very pretty hall, which was most beautifully decorated with greens, plants and flowers, with large and small tables near the walls and round tables in the center. About fifty children and eighty adults were present. In a smaller room adjoining the hall the children had been assembled holding flowers in their hands, forming two lines for Abdul-Baha to pass through. It looked most beautiful as Abdul-Baha came upstairs. He passed through a short hall and looked so pleased and delighted to see the dear children."

Mirza Ahmad Sohrab says of this scene: "I was overcome with surprise, emotion and joy, and could not contain myself; the tears filled my eyes. It was the most beautiful, the most heavenly, the most artistic picture that I have ever seen in all my life. It was so beautiful! I cannot describe these things; one must feel them, see them. It was a glorious day for these people, in a far-away town in Germany, to see with their own eyes the Beloved of all nations. What love! What attraction! What enkindlement these German believers have!

"The children handed Abdul-Baha their flowers as he came to them and greeted them. When Abdul-Baha's hands were full, he handed the flowers to one of the Persians, and went up one side and down the other. Then he gave them small boxes of chocolates and bon-bons. They were radiantly happy. Then he spoke to them, saying: 'These children are of the King-

dom, they are illumined with the Light of God. They have pure hearts, clear as crystal, wherein the rays are reflected. I love them very much. They are mine. I hope they will receive Divine education, that they may receive Heavenly training; become fragrant plants in the Garden of ABHA. They are very dear to me. May God guide and protect them, make of them useful men and women for the advancement of the Kingdom on earth.'

"Then Abdul-Baha entered the hall. I had to push the people back, for they had come to the door to see what was going on. He seemed greatly pleased, as he entered the hall, to see the decorated tables and the green background. After a little while, he gave an address, which I took down. Tea was then served, and cake and chocolate were on the table. A photograph was then taken of the entire group, a copy of which I am sending you. After this Abdul-Baha got into the automobile, the children crowding around and waving their flowers. Then one after another stepped up and handed their fragrant tokens. O, it looked really beautiful; I cannot describe it, so wonderfully sweet! The children waving their dear little hands, and Abdul-Baha in the auto, covered with flowers, waving his blessed hands to them. Abdul-Baha said that this event would go down in history. The following were his words spoken on the morning of April 5th, at Hotel Marquardt, Stuttgart: 'The effect of last night's meeting will be put on record in the world of eternity. The mentioning of it will be throughout centuries and will be recorded in the countries of the Orient. Because these children are tender plants, their hearts are clear and transparent. They have not yet come to the dross of the world; that is why Christ said: "Blessed are the children, for they are of the Heavenly Kingdom, being pure of heart." That

[Continued on page 162]

ADDRESS BY ABDUL-BAHA AT STUTT GART.

On the Evening of April 6, 1913, in Obere Museum (Small Hall),

Mirza Ahmad Sohrab and Mr. Eckstein, interpreters; stenographic notes by F. R. and M. Schweizer.
Translated from the German by Mr. and Mrs. Charles Ioas, Chicago.

ABOUT 250 persons were present. The hall was very prettily decorated. Miss Alma S. Knobloch read a prayer. Miss Julie Staebler favored the audience with several beautiful songs and during the singing of one of them Abdul-Baha entered. The assembly arose, showing him great respect. The following are a few extracts from the introductory remarks of Consul Schwarz:

INTRODUCTION BY CONSUL SCHWARZ

"Dear Friends: I have been asked this evening to speak a few words of welcome, which I am very glad to do, and especially so as I see in your happy faces the great impression which the presence of Abdul-Baha has made upon you.

"Seeking after Truth is as old as mankind. In accordance with the prophecies of the Old Testament, Jesus Christ came, bringing light, love, and truth; but the world recognized Him not and He and His followers were despised and rejected of men. Again, as in the days of old, is the world submerged in a sea of materialism and all things are influenced by it. The spiritual favors are neglected and suppressed. And now, in fulfillment of all prophecy, BAHÁ'O'LLAH has come and has brought the rejuvenation of Religion—not a new religion, but Religion renewed. He has come to awaken the world from the sleep of negligence and to bestow upon it the divine favor. Let us not, like those of 2,000 years ago, be blind to the light, but let us accept and appreciate the heavenly favors which have been so freely bestowed upon us, and let us hasten to spread the glad-tidings among our relatives and friends, that they, too, may partake of the heavenly feast. Look at the Son of BAHÁ'O'LLAH, Abdul-Baha, the Servant of God! Who can turn from his loving eyes or from the kindness of his words! He calls himself 'The Servant of God.' We recognize in him an Ambassador of God, who has come to teach us truth, light and love. O! let us remember his words and tell them to our children and our children's children! Let us receive the blessing of Abdul-Baha—it will sanctify our lives. Blessed be this hour to us!"

ADDRESS BY ABDUL-BAHA.

Many meetings are organized and established in all parts of the world; societies and organiza-

tions for the extension of general intercourse and extension of industry. These are societies in the interest of arts, and political parties are formed in different lands to watch the interest of the party. The establishment of all these societies is, in reality, only for the material life. Praise be to God! This illumined assembly has no other purpose than to serve God. It is established to bring about the oneness of the human societies, it is organized to establish the companionship among different nations and races, to promulgate universal peace, so that all religions may again find the foundation of unity, so that all nations may come under the shelter of mercy, for the foundation of all religion is brotherhood, comradeship and friendship to all. But alas, a thousand times alas! Religion, which should serve to promote oneness and love among men, has become an instrument of animosity and hatred. Religion, which was established to build up and gladden hearts, has become a means of darkening the world. All the prophets appeared that oneness of men might be taught. How much suffering these prophets had to endure to unfold this illumination among men. His Holiness Jesus Christ offered His life. He endured the greatest humiliation; His head was crowned with a crown of thorns. He endured all things so that the world might again unite and that He might cement the hearts of men through His love. But today the first duties of religion are neglected. The first duty and the basis of each religion is the love of God. Love has vanished and hate and animosity have taken its place. Instead of these simple principles we now have dogmas and imitations, and because the dogmas and imitations differ we have constantly strife and war. Fanaticism is the only aim. These fanatics are actually thirsty for their brother's blood, they condemned one another and considered each other unclean.

When this darkness encompassed the horizon of the East, there appeared in the Orient, BAHÁ'O'LLAH, who illumined the East. He proclaimed the oneness of mankind. He announced that all humanity are the sheep of One Shepherd, and God is the only true Shepherd of these sheep. He is a kind and true Shepherd. He could not be kind toward His sheep had He not created them. If He did not love them He would not take care of them. Now if God

loves all, why should we be unkind to each other instead of loving one another? BAHÁ'O'LLAH proclaimed the ideal of universal peace among religions. The fundamental principle of religion is one and the same—all the prophets guided mankind to divine love. They have called them to the knowledge of God. They have taught them the unity of the human race. They have summoned them to the furtherance of human virtues. They have enlightened the fundamental law of morality. The differences of the various religions are the results of dogmas and imitations, so we must give up dogmas and turn our faces to the foundation of religion. Dogmas have always been the cause of strife, while religion was always the cause of Unity. BAHÁ'O'LLAH proclaimed that religion will again bring love and friendship to mankind; if it does not fulfil this duty, then is it a failure. Religion must be the antidote for all illness. If the medicine makes the sickness worse, then it is better not to take it.

BAHÁ'O'LLAH also said that religious prejudice is the destroyer of the foundation of material well being. All the messengers and prophets of God were the servants of ethics. The greatest to which man can attain is love. Love is the principle of creation. Love is the cause of illumination to the world of humanity. Love brings happiness and peace to men. That is why Christ said "God is love." The first and greatest command of religion is love. The best divine service is to announce and promulgate love among mankind.

Women used to be oppressed in the Orient. They were in every respect humiliated. They were deprived of the opportunity to gain knowledge. They could not study science or art, and in politics they had no voice at all. Men did not consider them their equal. BAHÁ'O'LLAH announced that women have the same right as men. He uplifted their conditions. He said, "The world of humanity has two wings, the one is man, the other woman." As long as both are not sufficiently strong, the bird cannot soar to the highest summit of the mountain. When women once have the advantage of education and improvement, then will mankind reach perfection. The women in the Orient have made great progress. Many schools for girls have been established, in which they are taught sciences and arts. They now have the possibility of endless progress. In this short time many wonderful women among the Bahais have shown that they are equally entitled to those achievements.

There are many wonderful teachings in the

writings of BAHÁ'O'LLAH which have been published in book form. They are such as will bring great blessing to the world and will be the means of establishing peace among mankind. In Persia many meetings are being held in which different religions are represented, Jewish, Christian, Mohammedan and Zoroastrian. There is harmony and friendship among them. They are at all times ready to sacrifice their lives for one another. They serve with heart and soul in the cause of international peace. For the spread of this cause more than twenty thousand persons have sacrificed their lives, because the old despotic rulers have opposed the ideal of peace. All the followers of those religions were such fanatics that they were always ready to shed the blood of others.

Such occurrences as we hear of in the Balkans at present, and the blood which flows there, is only the outcome of religious prejudices. Both parties, the Christians as well as the Mohammedians, declare it is a holy war, and thus religion, which should be the cause of peace, has become the cause of strife. Religion, which should be the cause of uplifting humanity, has become the cause of her destruction. Religion, which is the giver of life, has become the cause of death.

In short, all these associations which are organized for the gain of the country or extension of commerce or the interest of parties, bring only limited blessings. But the result of this assemblage will be everlasting, its favors are boundless, for it is established upon love. Its fundamental principle is that we should turn our faces toward the kingdom of God; its aim is that God may breathe upon us. It is our hope that the world of humanity may be united and I hope this assembly may become a fountain uniting the different religions, sects and nations. Truly, I say, Stuttgart ought to be very happy. I have seldom seen a more beautiful city. I have visited many large cities, such as Paris, London, etc., but never a place which is so pretty and attractive as Stuttgart. Wherever I go I see flowers and trees and fruit trees laden with blossoms, and I must not fail to mention, among other important things, her citizens. The administration here seems to be correct and kind and for that reason the people have great possibilities. It is my greatest desire that the inhabitants of this city may become the cause of spreading friendship and brotherly love throughout the world so that the light of brotherhood may shine from here, so that the world of humanity may become the abode of peace.

BUDGET OF LETTERS FROM GERMAN BAHAIS

LETTER FROM WILHELM HERRIGEL.

Stuttgart, June 20, 1913.
35 Hoelderlinstr.*Allah'o'Abha!*

To the STAR OF THE WEST:

As you may know, I was invited by our dear Master, Abdul-Baha, to accompany him from Stuttgart to Budapest and Vienna. While in Vienna he permitted a sculptor to model him, and this sculptor asked me to spread copies of this statuette in all Bahaj centers of the world. Therefore, I am sending one to you for reproduction in the STAR OF THE WEST.

This statuette can be ordered through me. The price is five marks, or one dollar and twenty-five cents. Postage for one or two copies, one mark forty pfennig [34 cents].



Reproduction of Statuette
of Abdul-Baha

On June 10th, Abdul-Baha sent Mirza Ali Akbar and Mirza Lotfullah Hakim, both Persian Bahais, from Paris to Stuttgart with the following Message [Tablet], and to teach here and in other places near Stuttgart.

Large meetings were held in Stuttgart, June 12th, in our Bahai meeting room in Buergermuseum; June 15th in the hall of the Women's Club, and June 18th and 19th in the Buergermuseum. Tuesday, June 17th, we had a very blessed meeting at Esslingen, in the hall of the Good Templars' Club.

Besides these meetings, there were a number of smaller gatherings. June 11th, at Degerloch, in the home of Mr. and Mrs. Jaeger; June 13th, at Stuttgart, in the home of Consul and Mrs. Schwarz; June 14th, at Fellbach, in the home of Mr. and Mrs. Haefner; June 15th, at Zuffenhausen, in the home of Mr. and Mrs. Schweizer; June 16th, at Stuttgart, in my home, and June 17th, at the home of Consul and Mrs. Schwarz.

These were very blessed days.

This morning Mirza Ali Akbar and Mirza

Lotfullah Hakim left for Paris and London.

Please accept my heartfelt gratitude in advance, and believe me

Ever your faithful brother in the holy Cause,

WILHELM HERRIGEL.

TABLET FROM ABDUL-BAHA.

To the beloved of God and the maid-servants of the Merciful in Stuttgart and Esslingen, Germany.

Upon them be BAHÁ'O'LLAH-EL-ABHÁ!

HE IS GOD!

O ye dear sons and beloved daughters of Abdul-Baha!

When the days that I was your associate and intimate, pass before the mind, the heart is stirred into cheerfulness. What blessed days they were! What radiant nights they were! They will never be forgotten.

With the memory of you every morning I arise and every evening I raise the song of supplication toward the Kingdom of ABHA and beg assistance and confirmation for you. I hope that, in Stuttgart, the Ensign of Signs may become unfurled, and the fire of the love of God may send forth such flames as will enlighten all around; that each one of those blessed souls may become like unto a lamp diffusing the light of guidance in all directions.

I send to those parts his honor, Mirza Ali Akbar, and his honor, Mirza Lotfullah, that they may associate with the friends, convey to them the yearnings of the heart of Abdul-Baha and explain the degrees of the powers of the Covenant and the importance of the Center of the Testament. These two persons are very blessed.

Assuredly the believers shall obtain joy and happiness through meeting them. Know ye this, that *today the greatest of all affairs is obedience to the Center of God's Covenant; the power of the Covenant shall stir the regions, and the spirit of the Covenant shall resuscitate.*

Therefore, all the believers, in all the meetings and gatherings, must mention the Covenant and raise the song of the Covenant.

Upon ye be BAHÁ-EL-ABHÁ!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, June 9, 1913, Paris, France.

[Letter from Marie Herrigel enclosing letter of appreciation to Abdul-Baha signed by the German Bahais reproduced below, was sent to the STAR OF THE WEST, for publication, by The Centre of the Covenant, Abdul-Baha Abbas.— *Editors.*]

LETTER FROM MARIE HERRIGEL.

Stuttgart, June 26, 1913.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

O thou beloved of my heart!

The thought of thee fills my heart with joy and happiness. All the past days and weeks are proofs of thy boundless love to us.

Although thy holy presence in our midst

held in our home. The tea which our Persian brothers brought from thy hands, was the cause of great joy and happiness to the friends.

All those who signed the following letter drank this blessed tea. Therefore, we were all the guests of Abdul-Baha, and this we have done in remembrance of thee.

Hearty greetings and love from thy daughter,

MARIE HERRIGEL.



This photograph of Stuttgart Bahais was taken at the request of Abdul-Baha

brought us gladness, yet they were days of earnestness, for in beholding thy greatness we felt our insignificance. Therefore, I was often very sad. But, praise be to God! He has made me willing to devote my life to thee, to be diligent in the Cause, and to serve humanity.

I thank thee also, at this time and throughout eternity, that thou hast sent us Mirza Ali Akbar and Mirza Lotfullah Hakim, who became, through thy providence, guests in our home. Verily, through these two souls, thou hast shown us how the Bahai must be. My heart is ablaze with the fire of the love of God toward all mankind and I hope, through the help of BAHÁ'Ó'LLAH, that this fire may become a brilliant flame.

On the evening of June 24th and 25th, we invited all the dear friends to unity meetings

LETTER TO ABDUL-BAHA ABBAS FROM THE BAHAIS OF STUTTGART.

Allah'o'Abha!

To His Holiness, Abdul-Baha Abbas:

Gathered together in love and unity, the undersigned friends are celebrating the 19-day feast in the home of Mr. and Mrs. Herrigel.

Our hearts are overflowing with gratitude and love to your Highness, for as we listen to the reading of the Tablet which thou hast sent to us through Mirza Ali Akbar and Mirza Lotfullah Hakim, we feel ashamed, for we know that we are unworthy of such love and kindness. Therefore, we supplicate to God that He may give us grace and power to become true Bahais.

We thank thee again that thou hast sent

[Continued on page 161]

STAR OF THE WEST

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Honorary Member: MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (August 20, 1913) Kamal

No. 9

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

"AS to the matter of the Mashrak-el-Azkar: This is very important. All the believers must most decidedly exert their collective effort in this particular."—Words of Abdul-Baha in a recent Tablet to Mr. Alfred E. Lunt.

In compliance with the plan suggested at the Mashrak-el-Azkar convention, held in New York city, that certain days be set apart to be observed throughout the western hemisphere as Mashrak-el-Azkar days*, the Executive Board of Bahai Temple Unity supplicated Abdul-Baha, and received the following word: "If you appoint a special day—that is, THE NINTH DAY OF EVERY MONTH for consultations regarding the Mashrak-el-Azkar, it will be favorable."

The Bahai Temple Unity urges each assembly throughout America to choose one of its number to be the collector or Temple treasurer, to whom all the local funds for the Mashrak-el-Azkar can be given and who shall forward same to the Financial Secretary at Chicago, thereby facilitating the work and establishing a more uniform system throughout the country.

Contributions to the Mashrak-el-Azkar should be sent, wherever possible, through such local treasurer, as the Bahai Temple Unity is very desirous to have the matter of contributions regulated according to its triplicate re-

ceipt system adopted at the New York convention.

We beg the assemblies to carry out this system in its completeness, as it is a great protection to the Temple Unity and the assemblies, not only for the present but for the future.

REPORT OF FINANCIAL SECRETARY OF BAHAI TEMPLE UNITY.

Receipts.

In bank, April 22, 1913.....	\$ 908.51
Receipts from above date to Aug. 15, 1913	1,893.82
Total receipts.....	\$2,802.33

Disbursements.

From April 22, 1913, to August 15, 1913.	
April 26—Convention hall.....	\$ 70.00
May 12—Taxes and assessments.....	852.53
May 13—Stenographic work for Secretary	7.00
May 13—Stenographic report of convention	25.00
May 23—Postage—Secretary.....	5.00
May 28—Printing letter heads and envelopes	8.25
July 16—Postage—Financial Secretary.	5.00
August 6—Star for special watchman.	2.00
Bank exchange.....	1.16
Total disbursements	\$ 975.94
Balance on hand.....	\$1,826.39

Respectfully submitted,

CORINNE TRUE,
Financial Secretary.

* See Article 3, "Plan Adopted for Ways and Means," page 146, last issue of the STAR OF THE WEST.

BUDGET OF LETTERS FROM GERMAN BAHAIS

[Continued from page 159]

us such dear and good brothers as Mirza Ali Akbar and Mirza Lotfullah Hakim. These two brothers have taught us in a wonderful manner, and we will never forget them. They have given Mrs. Herrigel tea, which came from Your Highness, and now she has served us with this tea. This is indeed a true Feast for we are drinking tea which comes from thy hands.

Miss Julie Staebler, Helene and Hedwig Jaeger, and Mr. Herrigel have sung the hymn of the Greatest Name, and all feel the nearness of God and His heavenly hosts.

Praise be to God! that we have heard His Call and that He has permitted us to enter into His Kingdom!

Please accept our love and greetings, and be ever near us in Spirit.

Your humble and sincere children,

di. Thiel, Hamburg in. Sam.
 Gegen Die Bible
 Hermann Jäger
 Luise Jäger
 Helene Jäger
 Hedwig Jäger
 Adeline Jäger
 F. Hepe Kyzari
 vly Schwarzaf Muredin, Wolfgang.
 Alice Schwarz.
 Edwin Fisher
 Konrad Schwarz
 Julius Gerdemann
 Julius Kemberg.
 Caroline Koller
 Emil Ruff with wife, daughter
 and son.
 Ulise Laebler
 Julie Staebler
 Nina Rigel
 Paul Gollner
 Nertha Gollner
 Luise Zimmer
 Heinrich Zimmer
 Henriette Kusterer
 Hilde Kusterer
 Mathilde Stappeler
 Emma Rehmner
 Fr. Lamparter, Ulise Lamparter.
 Helene Theuer
 Anna Köhler & Mutter
 Maria Schwenker auf Kitzberg. Choralist. Am
 Marie Schmidt.

Pauline Schürmann
 Carl Schürmann
 " Peter Schürmann
 Samuel Hofner
 Egon Hofner
 Marie Hofner
 Carl Künner.
 Emma Künner.
 Carl Robert
 " Hugo Reinhardt.
 Abraham König & Frau.
 August Bauer
 Lydia Bauer
 Eba Bauer
 August Wilhelm Schürmann
 August Schürmann
 Emma Seifert
 August Seifert
 Hedwig Wieland
 Hildegarde Wieland.
 John Froll
 Frau Emma Seifert.
 Paula Wieland
 Friedl Seifert.
 Mathilde Wieland.
 Pauline Gollner
 Mathilde Gollner.
 Marie Gollner
 Hermann Müller.
 Wilhelm Herrigel
 Marie Herrigel

June 24, 1913.

ABDUL-BAHA AT STUTTGART AND ESSLINGEN, GERMANY.

[Continued from page 155]

was a spiritual meeting, a heavenly meeting, the Light of the Kingdom was shining upon it. The Confirmation of the Spirit surrounded that meeting.'".

Abdul-Baha reached Stuttgart at 8 p. m., April 1st, and alighting from the train, proceeded at once to the hotel. On the train he had said to the Persians: "This is the best thing; we will arrive in Stuttgart, take our rooms in the hotel, settle down and call up the friends. How surprised they will be! Is this not a fine plan? We are going to surprise them. Then when they come they will find us in their midst, and knowing nothing about it at all. Yes! This is the best plan." He sent for Messrs. Herrigel and Eckstein, and Miss Knobloch, and it was arranged that evening that Abdul-Baha would receive the friends during the morning hours at the Hotel Marquardt, engagements and meetings to be planned for afternoons and evenings. The first afternoon was devoted to a drive in the Royal Park with Mr. Herrigel, following which the many friends who were gathered at his home were seen. Another meeting was held at Mr. Herrigel's home that evening, at which Abdul-Baha said, addressing the believers: "How attracted and enkindled are the German Bahais! How full of love they are! Love does not need a teacher."

On the morning of April 3rd, many interviews were conducted, and numerous children were present. At 3 p. m., when the stream of visitors had been seen, Consul Schwarz came with his automobile and Abdul-Baha was taken to the famous Castle Solitude. Returning to the Consul's home, a number of prominent men and women were addressed. At 8 p. m. the first public meeting was held at the "Burger

Museum;" more than five hundred persons were present.

April 4th, many groups were seen at the hotel. Among other things Abdul-Baha said that morning, after four hours of consecutive talk: "I was most happy to see the believers of Germany so holy, so pure and so united. They are the Angels of the Paradise of AVHA. You pray that the flame of the Divine Fire may be ignited in all Germany." At 4 p. m. the party left in an automobile for Esslingen, where the children's meeting, previously described, was conducted.

On Saturday, April 5th, the morning was occupied with many interviews. At 3 in the afternoon an automobile ride was planned to the Royal Palace of Emperor Wilhelm. This most interesting and historical place is built after the plan of the Alhambra. In the evening Abdul-Baha addressed the Esperantists.

A trip through the noted cherry blossom district, with the trees abloom, and leading through the Black Forest, was a feature of April 6th. Later group photographs, which are being sent, were taken at the Park in Wangenburg. This was followed by a ride to Zuffenhausen, where Mr. and Mrs. Schweizer were visited at their home in that town. That evening the largest public meeting of the series was given at the "Obere Museum," in Stuttgart. This was arranged by the women Bahais. The day closed with supper at the apartment of Misses Knobloch and Döring.

April 7th, Mergentheim-Bad, over 100 miles from Stuttgart, was visited, the trip being taken in automobiles of Consul Schwarz. The night was spent there, returning to Stuttgart April 8th. At 8 p. m. the party left for Budapest, making exactly eight days spent in and around Stuttgart. JOSEPH H. HANNEN.

OUR PERSIAN SECTION:

This issue contains: (1) Tablet from Abdul-Baha to the editor of the *Theosophy in Scotland* and Secretary of the society at Edinburgh, Scotland, Mr. Graham Pole; (2) Tablet from Abdul-Baha to the friends at Stuttgart, Germany; (3) supplication from the friends at Stuttgart to Abdul-Baha; (4) supplication from Mr. and Mrs. Wilhelm Herrigel, Stuttgart, to Abdul-Baha; (5) news from Port Said by Mirza Ahmad Sohrab; (6) latest news

concerning Abdul-Baha; (7) article from Denver by Bozorgzadeh.

CORRECTION:

On page 141 of the last issue of the STAR OF THE WEST in the report of the Convention Proceedings, the name "Mrs. Coles" should read "Mrs. DeLagnel." This error was due to confusing Mrs. Josephine Cowles, now Mrs. DeLagnel, with Mrs. Claudia Coles.

نخباخته

این صورت گشته این شهر در تابستان احتیاج در بر ملاوتیند
 چهارم در روز نوزدهم الی ۲۰ به ۸۰ و در شب بر ۲۰
 درجه میرسد از این جهت است که این شهر در تابستان مرکز
 سیاحت این مملکت است در خیابانها و عیال این شهر شب
 و روز اتصالاً و لکن برقی در حرکت است عماد و انیسین
 جز معدودی همه دولی که طبقات و از این جهت
 بیشتر شبهاست بیشتر هائیک دارد سکنه این شهر که مرکب
 از هر ملیتی قریب ۲۰۰۰۰ نفر است حال کفری الجمعه
 در وضع این شهر بسوق شمیم اگر اسم آن ذکر شود در
 در نظر خواننده بی معنی نخواهد بود اسم این شهر در تون
 است و پای تخت ایالت کلوراد است
 در گوشه شرقی شهر دورد در کوچه شیرین ۱۸۵
 یکمات عمال پالت که در روزها جمع از ساعت ۳
 بعد از ظهر تا ساعت شش جمع در حال آثار محبت آنها
 از پیشه انضای آن برهنه ظاهر مشاهده میسازند در
 و منعقد میشود پروگرام این مجمع رای کلام ناظم شود
 این چه مجتمعات اولاد باب دخول این مجمع بر هر کسی
 منتهی است و در بین آن از مثل مختلفه است در جن
 ورود اول دهان خود را بندگراسم اعظم الله ابروی مطر
 ساخته و در جا خود نشسته مجلس غالباً بیرون آنها
 های جمال مبارک منتهی می گردد بعد از آن هر کس
 لوح نازه از حضرت مولی الوعای داشته باشد قرائت
 می کند پس حضار هر کدام یک چند سطر از کلمات
 مکثونه بترتیب قرائت میکند بعد از آن چند دقیقه
 سکوت نامی مجلس فرمای گیرد و هر کس بزرگتر است
 اعظم مشغول میشود و بعد باب صحبت برای بتدیانت
 باز میشود از هر قیل سخن برای اتمام شده بمان
 میاید در پایان مجلس دو بان مانجان تلاوت
 می شود و بلج زیارت جمال مبارک ختم می گردد
 اینست پروگرام این مجلس و هر هفته در خانه ستر

رابرت و خانمش منعقد میگردد
 مجلس دیگری که در این شهر منعقد میشود در گوشه غربی
 در کوچه ولتن در خانه ستر بگین ک نمبر ۵۳۶ این
 شخص اصلاً از اهل المان است ولی مدت در این
 مملکت اقامت جته و یک از اجای بسیار شغلات
 و هر هفته در شب سه شبه محفل تبلیغ در خانه
 اش منعقد می شود پروگرام این محفل را تقریباً مثل
 محفل روز جمعه است جز آنکه چند هفته است
 بملازه چند صفحه از هفت وادی تلاوت میشود
 مجلس عدیه دیگری در امتداد این خط شرق
 و غرب در این شهر منعقد میشود که در همه اینها
 نمبر یا بها، الایهای بلدات و یکی مجلس ستر
 هم داریم که دوره میزند از شمال گرفته در
 ستر کرده و در گوشه غربی هر ماه دوره خود را
 خانه می بخشد آن مجلس مجلس ضیافت است
 در این مجلس اجاب و انجاز همه در یک جا جمع شده
 پس از تلاوت آیات و مناجات و سرودهای
 امری و موزیک چای و شربت و شیرینی بر مینوی
 حرفی شود هفته پیش این مجلس در خانه
 ستر رابرت منعقد شد و جمع کثیری از اجاب و انجاز
 حضور داشتند مسئله تناسخ بیان آمد فانی
 سواد لطف مبارک که در لندن راجع بر همین سواد بیان
 شده بود همراه داشتند و برای حضار قرائت کرد
 بی اندازه در حاضرین یعنی انجمن اثر کرد این هفته
 بنا است مجلس ضیافت در نقطه شمالی این شهر
 در کنار دریاچه بر یک کلبه که از زهدت کاههای
 قشنگ این شهر است منعقد گردد اینت شمه از
 کیفیت اذاع امر شده وضع محفل در مجلس ستر این شهر که در این
 گوشه مغرب زمین واقع شد محتایع بهی از طرف اجاب و انجاز
 در حضور عموم بهایمان شرق ابلوغ میدارد
 نمبر ۲۰۰۰ جنب بزرگ زاده بسیار خوش آمدید

از کوز

مقالات بعلوم جناب آقای بزرگ زاده .
 « بخاطر اوم در اوقات که در خاود زمین توفع اشم هر وقت
 که نمع جدید نجم باختر بدستم میرید میلم بیشتر محصور
 و داین بود که بدایم باختر باین درجه عالیه و ارتفاع اعر
 الله داین کشور چه درجه است این بود که اول مقادیر
 باین مطلب اوقات میگردم حالاکه بواسطه ایام اوقات
 در این ارض ارتفاع و غلظت امر برای العین مشاهده کردم
 ولم یخوهد چند کلمه در خصوص طلب فرق المذکور بکار
 تا قارئین آن جریده معما و احتیاج این خصوصاً از وضع محال
 و مجالس بوائی که در این شهر از اوقات بهتر اطلاع بیابند و
 بدانند که امر الله قاف قاف عالم از گرفته و امروزه تقریباً در
 تمام شهرها که ارض محال و مجالس این امر عظیم که تصدیق فقط
 محصور در نهاد فرج بشر است دائر و معتقد است

پیش از شروع بطلب چند کلمه بعنوان مقدمه لازم است
 ذکر شود: - چون از شرق بجاک ایالات متحد آمریکا
 وارد شوم اول شهریکه در ساحل شرقی این مملکت و بیخ نفوس
 داریشود بندر بزرگ نیویورک است که در غلظت پس از لندن
 پایتخت انگلستان سرد ساز شهر کلونیات از نیویورک
 یک تریون سریع السیر گرفته پس از سه روز و دو شب
 مسافت و قطع مسافت ۲۳۰۰ میل ۵۰۰ فرسنگ تریون
 در کنار شهریکه از استتاهو الطیفش روح و جانانای
 شود توقف و کند این شهر در کنار یک رودخانه که در بندر
 با ندان سفید رود خودمان است واقع شده ارتفاع آن
 از سطح دیا ۱۴۹۰ ذرع است که تقریباً ۳۸۰ ذرع زیادت
 از ارتفاع طهران است هواش در زمستان در درجه صحت
 نای بجدان دارد یعنی غالباً بین الی ۱۰ F. الی ۱۲

دو وجه در صفات و در تابستان در کمال اعتدال و خوشی
 میتوان گفت مثل دماوند یا جاجرد طهران است در

مشو میفروند تا رسیدند به مجتمه دلپس قدی انجا
 استاد تماشای موج دریا نمودند در رجعت در ایون
 هوی که در جلوی دریا ساخته شده مجالس شدند و بیجا
 نظریاننداخته فرمودند: « غلظت امر الله عظیم است
 دریا آیه اعظم امر الله است که در ذات و بزار خودش پر
 موج است در وقتیکه در نهایت المجات بادها خیزد
 و شمال از امواج می آورد و این خلق نیز خواهند حول آن سد
 به بندند چه قدر قلعه های سازند چه بر حوا چه
 بار و حوا چه سنگ های سازند و این دریا می موج میزند
 و موج میزند و موج میزند و همه اینها را ازین می برد
 و اثری از این سنگها باقی نمی گذارد امر الهی هم همین طور
 است بذاقه لذاته مثل محیط اعظم امواج دارد طوفان دارد
 حرکت قیام دارد چه بسیار نفوس چه بسیار ام چه بسیار
 ملل که میزاهد امر الله و از علویت باز دارند از نفوذش
 باز دارند از ترقی و حرکتش باز دارند ولی امر الله بر همه
 این جاهها غالب می شود چقدر تو دریا خس و خاشاک
 میزند ولی دریا همه اینها را از ازل بنماید لهذا دریا اعظم است
 امر الله است سلاطین شرق بیخ قوا میخوانند مقاومت این
 الهی را بکنند کوا آنها؟ بکار رفتند؟ در همه مجتهدین
 خواستند مقاومت نمایند چه نتیجه بخشید اینست که
 سفیراید الحق یعلم ولا یعلم علیه »
 بعد از هر قبل بیرون تشریف آورده بسمت بیتلک
 رجعت فرمودند

نجم باختر : در این مقام این دو بیت درج می نمایم *
 لیس الله انوار لسانه : بها علی القلوب الذلیمه
 یزید لسانه لیلیمه : و یا فی الله الا ان یتیمه
 (مصطفی البغدادی)

اخبار اخیر

از کتاب دوستان استفلا می شود که حضرت ولی العالم
 به اسماعیلیه و بعد به رمله تشریف بردند .

تکرمه کنیم که چنین برادران عزیز و مهربانی مانند آقا
 سیر علی اکبر و آقا میرزا الطاف الله حکیم باین شهر فرستادند
 این دو برادر خیر خوب تبلیغ نمودند و ما هم وقت
 آنها را فراموش نخواهیم نمود امروز آقا میرزا علی اکبر
 و آقا میرزا الطاف الله چای که از حضور عنایت شده
 بود آوردند و در این ضیافت فرشته و بسبب سرفروزی
 نکل گردید امة الله بسره بلیا استا بلر و هن
 و هدویک و ستر هر یک سرود اسم اعظم را خواندند
 و کل قریه تالری و چند ساعه را احسان نمودیم الحمد
 لله که ما هاندای حضرت بهاء الله را شنیدیم و از
 روی فضل محض ما را در ملکوت خود داخل نمود
 نیت و خشنود صمیمی خود بحضور مبارک اراده داشته
 و همیشه جای تائید و توفیق مینمایم
 اطفال خاضع و خاشع شما

و متفهم که در ایام توقف مهمان ما شدند فی الحقیقه
 بواسطه این دو نفس حضرت عبدالهوا چنانچه
 باید و شاید حیات حقیقی را در نظر ما مجسم نمودند
 در قلب من فار محبت الله و محبت عماله انشا در اشکال
 ات و اسیم چنان ات که بتائیدت جمال مبارک این
 شعله شعل بزنگی گردد در دوش ۲۴
 ۲۵ ماه جون دوستان الهی را دعوت بظیافت
 ۱۹ روزه نمودیم و جای عنایتی که بواسطه برادران
 ایرانیان آورده شده بود در آن دو مجلس صرف
 شده بود فرج و ابتهاج گردید جمع باران که مریض
 جوان را امضا نموده اند از این جای عنایتی نشینند
 و لهذا فی الحقیقه همه ماها مهمان حضرت عبدالهوا
 بودیم و اوقات به یاد مبارک گذرانیدیم از آن
 جای قدسی بامه الله سر در گیتن برای آحابی
 سنگین و هم چنین بر قنول شرار داده شده
 در نهایت خضوع
 ستر و سر بر زمین

عَزِيزَةٌ

ترجمه عزیزه ستر و سر و لیلیم هر یک از آخبار آلمان
 از استوت کارت مؤرخه ۲۳ جون ۱۹۱۲
 الله باری

اِحْبَابِ اَزِيزَةِ سَعِيدِ

قبله جناب آقا میرزا احمد سلاب علیه السلام
 امروز صبح که ۳۰ جون است بر حسب مبارک
 چای در حضور لقمس در منزل جدید صرف شد
 احباب حاضر بودند اول شرحی از سفر تبرک بیان
 نمودند که سه دفعه به نیرورک چند
 دفعه به نیرورک سه دفعه به واشنگتن و
 جاهای دیگر رفتیم هر جا بودیم دیدیم احباب الهی
 موجود در هر شهری نفوذ کلمه الله شاهدت گشت
 وقوع ملکوت ابری ظاهر و باهر بود
 بعد در حضور از بیت بیرون آمیم و بطرف دیبا

ای محرابی بوی من فکر آن محبوب بر رخا همیشه قلب من
 از سرور و فرح دارد و قانع اسبوع و ایام گذشته
 اعظم دلائل محبت لایعجاب مبارک است در حق این بندگان
 حضور مبارک دعیان ماها سرور لایتنهی بخشید
 زیر اجلال و عظمت تورا و فقر و نیاز چیزی خود دارد
 نمودیم ولی الحمد لله که مرا مؤید باین نمود که حیات خود را
 وقف امرت نمایم و در خدمت امرسای و در جانتان
 در طریق ابرار لایتنه بگویم و هم چنین همیشه تورا تشکر
 مینمایم که از راه فضل و محبت آقا میرزا علی اکبر و آقا میرزا
 لطف الله ما ارسال داشته و من بی غولیت مسرویم

کن در عالمی نظیر الطاف بی پایان است و مشکله نوحه حقیقت است و آینه روشن جمال الهی و نظیر مواهب این عالم و طالع انوار الهی و از نه قوه قدسیه فی است که مجرب بر جمیع کائنات است اینست که حقائق آشیاء را کشف نماید حکم بر طبیعت میکند و اسرار طبیعت را از حیرت نکون به حیرت ظهور می آورد شرکت طبیعت می کشد قانون طبیعت را منهدم مینماید نظام طبیعت را بهم نیز می زند گوی در هوا پرواز مینماید گوی بر سطح دریا ناخفت و تاز می کند گوی در زیر دریا سمند براند جمیع اسرار مکنونه مستوره طبیعت را از حیرت غیب به حیرت شهود می آورد این است که ناخ قانون طبیعت را فاسخ نوایس آن است و این قوه قدسیه محض همان نشانیات و پدیده قوه معنویه از اسرار حیوانات ممتاز مادام حیات است دارد باید مظهر عدیت الهیه شود و مطلع انوار ابدیه گردد و مؤسس کالات آسمانی شود و مروج تعالیم الهی گردد خدمت ببالواضلا کند جانها را مستشربینا الله نماید از نومیدی رهائی یابد و امید حیات ابدی جوید این است شرف و منقبه الراضی این است سعادت ابدی عبد البهاء عباس

و از رحمت الله چنان شعله زند که اطراف را حرکت آورد آن نفوس مبارکه هر یکی شمع روشن گردد و نور هدایت باطراف بخشد جلد صیرنا علی اکبر و جناب میرزا الطاف الله را محض دلجوئی بایران و تبلیغ اشتیاق قلبی عبد البهاء و بیان مراتب قوه میثاق الهی و اهمیت مرکز عهد بیان صفحات میفرستم این دو نفس بسیار مبارکند یقین است از ملاقات آفان یا از انزاج و سروری حاصل خواهد شد این را بدانید که امر عظیم امور اطاعت کنه میثاق الهیات و قوه میثاق آفاق حرکت آورد و روح میثاق زنده نماید پس جمیع اعبا باید در جمیع محافل و مجامع ذکر میثاق کنند و آهنگ میثاق بلند نمایند و علیکم البهاء الامح عبد البهاء و غیر

مخبر

ترجمه عرضیه اجدای آلمان از استوت گارت
مؤرخه ۲۴ جون ۱۹۱۳
الله اعلم

حضرت مقدس حضرت عبد البهاء
ایه کوی عزیز و در مجرب ماها که این عرضیه را با اسم خود
امضا مینمایم در نهایت محبت و تقاد در بیت سترده
هر یک گل جمع شده در حیاضات نوزده روزه با هم شریک و ایم
قلوب را از غمخوئی و شکوات عنایان مبارک شرارت
و چون لوح مقدسی که از حضرت بافتار این بندهکان بولطف
اقامیرزا علی اکبر فسنجانی و اقامیرزا الطاف الله حکیم نال شده
قرابت مینمایم از نهایت بی لیاقتی خود شرمسار میکنیم
زیرا خودمان را سزاوار این همه مرحوم و عنایت نمیدانیم لهذا
از جلوه گاه احدیت رجای مینمایم که ما را قوت و قدرتی بخشد
تا روز بروز بهایان کاملتر و خوشتر گردیم و بیان

لَوْحٌ مِّبْرَکٌ

استوت گارت و سکن جمالی و اما در جزیره و این است
هوانه
ایه پسران محترم و دختران عزیز عبد البهاء روزگاریر که با شما
همدم و همراز بودم چون بخاطر گذرد دل بهلتر از آید چه
روزهای مبارک بود و چه شبهای روشنی ابد از آموزش
نمیشود هر چه یاد شما از بسز بخیرم و هر شای در
تضرع و زاری بکلیت ابروهای من برانگیزم و شما را تأیید و توفیق
خواهم امیدوارم که در استوت گارت را مایات بگذرد

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مجله علمی و ادبی

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 اگست ۲۰

این مجریله بر حسب تاریخ هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیکانگه بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف خراسان و ترویج حقائق این دین غرورخواه در نوشتن و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

لَوْحٌ مِّبْرَکٌ

اسکاتند این بورغ منشی انجمن نیاز و فیها مدیر مجریه
 ستر گرام پول علیه بخت الله الاهی
 هوالله

دوست عزیز محترما نامه شما به آقا میرزا احمد رسید من نیز مطالعه کردم از مضمون خوشنودگی حاصل شد زیرا دلیل بر بلندی همت و نیت خیر بود اتفاق که در مجله تاسیفها درج کرده بودی دلیل بر این نیت خیرات انسان عاقل و كاتب باهر مقالاتی مینگارند که تا تخش ابدیت و فوائدش کلی تا اینکه جمیع عالم انسانی توجه بملکوت رحمانی نمایند و سستوها بمانند از حقیقت انسانیته مانند سرسراهای نورانی الملح والامگره امروز عالم انشا محتاج تعالیم است که این عصر و نود این قرن است زیرا مدنیت ماده طبیعی ترقی فوق ماده نموده ولی مدنیت الهیه بکلی فراموش شده و حال آنکه مدنیت الهیه مانند سرسراج است و مدنیت ماده مانند کج این زجاج بدون آن سرسراج ناپیدا است پس باید که بشید تاسراج آسمانی بر افروزد و عالم اخلاق روشن گردد و نضال انسانی که نیت حقیقت انشا است چون گوکب

درخشان جلوه نماید عالم طبیعت جز لاکگاه حیران است چون نظر بر حیرانی عانی ملاحظه میکنی که مواهب عالم طبیعت در آن حیوان در نهایت کمال جلوه نموده که از برای انسان شاید تیسر نیست مثلا ملاحظه نمائ که مرغ خوش الحان در نهایت حسن و جمال در فراتر کوهی بر اعلی شاخه درختی آشیانه نموده این لانه فی الحقیقه بر قصر سلوک شرف دارد همان در نهایت لطافت منظر در غایت سلامت آب در نهایت عدویت کوهسار سبز و خرم و جمیع خزنها در دست حصار دولت و ثروت این مرغ از هر خزنی خواهد دانم چند نه رختی نه مشققی نه فکری نه تدبیری نه خزنی نه ملی نه حسرت و انسی شب در روز در این لانه و آشیانه نهایت سرور کامرانی میفایند پسر ثابت شد که مواهب عالم طبیعت در عالم حیوانه جلوه اعظم دارد

اما این انسان بیچاره گوی آله گوی بیمار گوی ناتوان گوی گرفتار گوی در فقر و فاقه گوی در حال خطرناک شب و روز میگرشد تا یک باره نان بدست آرد پس قیاس نمائید چه قدر فرق میان حیوانات و حیوان است لهذا واضع شد که مواهب عالم طبیعت در عالم حیوان بیشتر جلوه دارد.

اما انسان چونند این مواهب طبیعی بود تمام و نصیب نوزدند

نجم باختر

۱۳۲۹

از شیخ گنجوی * اجیرنگا

شماره پنجم ماه رمضان

حضرت مشایخ

- ۱ لوح مبارک برای مشایخین تیان و دنیا و مدیر جدید ستر گواهامر پوله در ادیت بورخ اسکاتلند
- ۲ لوح مبارک برای اعیان آئی و آنا، رجن در واسنگو ستر و کلمات آله
- ۳ ترجمه و تفسیرهای الهی از استوت گارت آلمانی
- ۴ ترجمه عربی ستر و مسر و علم هر بکل از استوت گارت آله
- ۵ اخبار از پورت سعید و علم خراب آقا میرزا احمد طریب
- ۶ اخبار اخیر از مسافرت حضرت مولانا عالم علی باها
- ۷ مقاله از دینور بنظم جناب آقای بزرگ زاده

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"THE ORB OF THE COVENANT"

Tablet revealed by Abdul-Baha and spread throughout America many years ago.

HE IS GOD!

O thou whom my heart addresses!

Know thou, verily, THE COVENANT is an Orb which shines and gleams forth unto the universe. Verily, its light will dispel darkness, its sea will cast out the thick froth of suspicions upon the shore of perdition. Verily, naught in the world can ever resist the Power of the Kingdom. Should all mankind assemble, could they prevent the sun from its light, the winds from their blowing, the clouds from their showers, the mountains from their firmness or the stars from their beaming? No! By thy Lord, the Clement! Everything (in the world) is subject to corruption; but THE COVENANT of thy Lord shall continue to pervade all regions.

Address thou the waverers and say: "Have ye forgotten that which transpired in the time of Christ? Are ye not informed of the events which took place in His blessed Day? Did not the Pharisees rise against Him? Did they not give verdict to the shedding of His blood, to the murder of His friends and to oppressing His chosen ones? Have ye not heard concerning the heretics, the violators of His COVENANT (who appeared) after Him? Are ye not informed of those kings, princes, learned and prominent men who persecuted Him? Did ye not see what has been the end of the persecutors?"

And do thou advise them and illumine their inmost part, and say unto them: "*By GOD, the True One! Verily, Abdul-Baha is assisted by the Beauty of EL-ABHA who helps him with a Power whereunto all the heads are made humble. You shall surely find the banner of hypocrisy reversed, the foundations of discord demolished and the Standards of Peace and Harmony waving throughout all regions!*"

O my friend! Verily, Baha hath commanded me to be forbearing and patient, to conceal (their doings), to forgive and pardon. Otherwise, I would have rent their covering, disclosed their sins, divulged their deeds, depicted their character and unveiled their manners. Verily, thou art already informed of some of their deeds and it is sufficient for you.

Consequently, turn thy face unto the Kingdom of THE COVENANT, thy heart beating with the Love of GOD, thy soul attracted to the Fragrances of GOD, thy tongue speaking of the appearance of the Kingdom of GOD, thy insight rending veils asunder and disclosing the realities of things—and with a power which may move the heart of all in the world.

This is a confirmation from the Lord of the Effulgence, while all else save this shall never profit thee! This is that by reason of which thy face shall gleam, thy heart shall be dilated with joy, thy soul become pure, thy back strengthened, thy spirit rejoiced and thine identity quickened. Leave the people of suspicion behind thy back and adhere to the Manifest Signs.

By GOD, the True One! Verily, the people are drunken and asleep, confused and heedless, and this will drag them to the lowest of the low. This is no other than a manifest loss!

Upon thee be greeting and praise!

(Signed) *ABDUL-BAHA ABBAS.*

STAR OF THE WEST

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

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THE POWER OF "THE COVENANT OF GOD" ALONE REGENERATES MANKIND

RECOGNITION OF "THE CENTRE OF THE COVENANT"—THE IMPORTANT MATTER
BEFORE THE WORLD TO-DAY.

Extracts from a letter to a Bahai Assembly in America

BY CHARLES MASON REMEY.

DURING my travels of the past few months I have found that while the problems of each assembly assume their own special character, there is but one vital universal question. This is that of *firmness in The Center of the Covenant*. Until this matter is solved no problems are solved; and when this matter is solved (when we are firm in The Covenant), all of our problems are solved.

When the members of an assembly are each and all firm in The Center of The Covenant they are then organically united and the life of The Covenant is manifest in their midst—thus the will and the desire of God may be accomplished. *In no other way can it be done.* We all must be firm in The Center of The Covenant, in the love of Abdul-Baha!

* * * * *

"The Root of all knowledge is the knowledge of God, Glory be to Him, and this knowledge is impossible save through His Manifestation."—From "Words of Wisdom," BAHÁ'O'LLAH.

God has manifested Himself in this day, as in times past, that mankind shall be quickened and aroused from his human or natural condition of spiritual darkness into one of spiritual illumination or life eternal.

The spiritual, or divine life, of the soul is not a condition into which man can evolve by virtue of his human perfection. It is a condition into which he is born only through believing in, having faith in, and obeying the Manifestation of God sent unto him through the bounty of the Eternal One.

The divinely quickened soul has within it that element of spiritual or eternal life which is not found in natural or human man. This

is the line of demarkation or differentiation between the kingdom of man and the Kingdom of God.

In the mineral kingdom there is no physical life, while in the vegetable kingdom there is physical life. In the kingdom of natural or human man there is no divine or spiritual life, while in the spiritually quickened souls there is divine, spiritual or eternal life.

Eternal life or divine illumination is not spontaneously generated in the souls of men. Man receives this new life directly from the Manifestation of God or the "Word Revealed."

The Manifestations of God have been the unique centers from which the world has received all knowledge of God, and outside of these divine channels no divine enlightenment has ever come to humanity. Therefore, how necessary and important is it that in each prophetic day mankind should seek God's revealed Word, and abide there in centering their lives in the Manifestation of God.

Through each of the Divine Revelators of the past, God made the promise to man that during these latter days of the world He would establish His Divine Rule upon earth—that He would fulfill His Covenant, and establish His Kingdom Triumphant among men.

In the coming of The Bab who was The First Point, BAHÁ'O'LLAH who was The Pre-existent Root, and Abdul-Baha *The Branch, Branched from The Pre-existent Root*—in this triple coming is realized the fulfillment of all of the Divine Promises of the past and the establishment of the Covenant of God.

As the life in the branch of the tree is the same as that in the root, so the Divine Spirit manifest in Abdul-Baha—The Branch—is the same as that manifested in BAHÁ'O'LLAH—The

Root—Abdul-Baha has sacrificed all in The Path of BAHÁ'O'LLAH, and now the Power of BAHÁ'O'LLAH is manifesting to the world through Abdul-Baha. He is the Center of Guidance—The Center of The Covenant; therefore all must turn wholly and without reserve unto *him*, for Abdul-Baha is The Chosen One, the unique channel through which the Power of God is being conveyed to each individual Bahai, as a member of God's Kingdom upon earth.

The believers may be compared to leaves upon The Branch. Through the branch, and through the branch only are the leaves nourished from the root of the tree. As the branch is the only intermediary between the leaves and the root, so Abdul-Baha, The Branch [for there is but one *Living* Branch, branched from BAHÁ'O'LLAH, The Pre-existent *Root*], is the intermediary between the believer and the Pre-existent source of Divine Power which is BAHÁ'O'LLAH.

As the Power and stability of the tree is due to its firm, organic connection with the root, so is the power and strength of Abdul-Baha the Power and Strength of God, because he is branched from the Pre-existent Divine Root of The Word of God manifested in BAHÁ'O'LLAH. As the well-being of each leaf depends upon its firm and organic connection with the branch, so does the spiritual well-being of every Bahai depend upon his or her spiritual connection with The Branch, Abdul-Baha.

In storm and tempest, when the tree is shaken, those leaves that are alive in the branch remain upon the tree; while in those leaves in which the life of the branch is not—the dead leaves—these fall to the ground, having no life in them. When the unity and steadfastness of the Bahais is tested those who are strong in The Center of The Covenant, those in whose souls lives the Spirit of Abdul-Baha—will remain firm and steadfast throughout all conditions, while those who are not firmly attached to *The Branch* will, with the first troubles, drop away from The Covenant. In this condition their station is a worse one than that of those who have never heard The Lord's Call.

* * * * *

This day is seeing great changes in the religious thought of the world. Everywhere the natural world of man is being prepared for the Kingdom of God.

In the springtime the ground is broken and

prepared to receive the seed, this preparation has to do with the mineral elements in which there is no life. When the seed is sown the elements of vegetation descend into the earth in which inorganic material grows the vegetable, an organic body against which the inorganic forces of the mineral kingdom have no avail. Although every force in the mineral kingdom is against the principle of vegetative life, yet notwithstanding this very opposition the vegetable lives, grows and dominates the mineral.

In like manner is every human condition of the natural man opposed to the life of the spiritual man. Before the Divine Messengers of God have sown the spiritual seeds of the Kingdom, the hearts of men, in which there were no elements of divine life, have through human trials and conditions been broken and prepared to receive God's Word. His Word has taken root and grown in the soil of the hearts of men while every element in the being of the natural or human man has been against the growth of the newly quickened spirit, yet it is because of this conflict that spiritual man has become strong and had dominion over the natural or human in man.

This natural human force against the religion of God has ever been the spirit of the Anti-Christ. Where the light is the brightest, the shadows are the blackest. In the day of each Manifestation, when God's Glory was manifest to illumine the hearts of men, those illumined souls who followed The Word have always been surrounded from without by the most subtle influences working upon them, to sever, if such were possible, their spiritual connection with the Channel of Divine Grace—The Manifestation of God.

The spirit of Anti-Christ is the spirit of denial of the Word Manifest. The opposition of the mineral to the vegetable causes the vegetable to grow firm and strong, and the opposition of the forces of human man, the spirit of the Anti-Christ, cause the divinely quickened souls to grow strong and steadfast in The Kingdom.

In this day humanity as a whole is being prepared for the quickening of God's Kingdom. Creeds, dogmas and philosophies of the past are being broken and shattered and are without spiritual effect. The religious thought of the present world is like shifting sand. This world thought is against the growth of the Cause of God—against the Bahai Cause—for the religion of Baha is not merely a *Cause of God*, it is *THE Cause of God*, outside of

which there is no source of Truth in this world. It is *The Divine Covenant* and *Abdul-Baha is the God-appointed Center of that Covenant*.

The very fact that the Bahai Cause is the essence of the Creation of the New Kingdom, places it, in kind, above all other forces at work in the world. It dominates all.

* * * * *

In general the human philosophy of man is this: That by a natural process of evolution he evolves from a state of human darkness into one of spiritual illumination. That he has inherently within himself the spark of divine life itself, and this simultaneously develops without the instrumentality of a prophet or Divine Revelator, and then through his own virtues man attains to God's Kingdom.

It is curious that in this age people still cling to such imaginations when history shows that each new civilization has had its birth in a new religion, and that each new religion has had its quickening power through a Prophet or a new Manifestation of the one Pre-existent Word of God.

Mankind has ever tried to create a way to Divine Grace through means other than those provided by God. It is recorded that at one time men tried to build a tower out of the materials of the earth in order to escape earthly conditions and arrive at heavenly conditions. Confusion fell upon them, and the affair ended in division and dispersion. We look back upon this story of the Tower of Babel and we see therein a vivid portrait of the spiritual condition of this world of the present day.

Before the mind of the world is the idea of the Millennial Age of Peace with all of its ideal institutions. Upon every hand institutions are being founded and carried on with the object in view of bringing about peace ideals. Instead of using spiritual means to achieve a spiritual end they are using material means! The divine institution of the Kingdom of God cannot be built with any other than spiritual means.

Regarding these mundane conditions which hold the world in a state of war, and trouble from which humanity cries out for freedom, Abdul-Baha has repeatedly said that there is but one power which shall prevail against them and that power is *the power of The Covenant of God*.

God has established His Kingdom. His Kingdom is the Bahai Cause. This is His Covenant. It is the stone which has been

rejected by the people of the world, and now it has become the foundation of "Peace on earth," having *its Center* in The Center of the Covenant.

For many years Abdul-Baha has been exploring and calling the people to "firmness and steadfastness in the Covenant and Testament," which is firmness and steadfastness in *The Center of The Covenant* which is *Abdul-Baha himself*. The reason for this repeated call is now becoming apparent to the Bahais, for upon this connection, Abdul-Baha, depends the wellbeing of the Cause.

Consider: With the physical body its wellbeing depends upon the perfect connection or unity of each of its organs with the heart from which the life forces are forthcoming. Abdul-Baha being the center of spiritual life in the world today, is the heart of the Kingdom of God—the Bahai Cause—so the spiritual well-being of the Cause (as well as of its individual members) depends upon the connection of all the various members with *The Center of The Covenant, Abdul-Baha*.

When an organ of the physical body is not in proper function with the heart, and does not receive nourishment through the blood, it ceases to function and dies. When a Bahai cuts himself off from Abdul-Baha, who is the source of his spiritual life, he dies spiritually and is no longer of the Kingdom. Therefore, it behooves all to keep in the closest of spiritual touch with Abdul-Baha, holding to his Word, obeying him in both the spirit and the letter, and never for one instant looking in any direction other than toward him—the *divinely appointed Center of The Covenant*.

* * * * *

There are those individuals referred to as *the nakazeen* who, after embracing God's Truth and associating themselves with His Cause, have denied The Center of The Covenant and dropped away from the Power of The Cause. They are as dead—as spiritual corpses—and from them goes forth *to the believers* a poisonous infection from which the believers must be protected lest they also become infected and in like manner fall ill and die to the realities of God's Kingdom.

Consider: Whenever an organ of the body becomes diseased the whole body suffers—the vital forces of the body flow to the ill member that it be resuscitated and again function normally. If, however, that organ becomes gangrenous or dies, and putrefaction sets in, it becomes necessary to use the surgeon's knife.

Thus, even a diseased member must be cut off from the body else the whole body will die.

When a Bahai is suffering spiritually, all of the friends should surround that soul with love, showing kindness and attention upon it in order to bring it back again into close communion with Abdul-Baha—for there is but one cause of spiritual disease among the Bahais, and that is a state of instability in The Center of The Covenant.

But when a soul has wholly and completely severed himself from Abdul-Baha—denied The Center of The Covenant, whether either openly by words, or subtly in his heart in secret, that soul is dead spiritually*. It becomes a dead or gangrenous member of the body of The Cause. Its condition is infinitely more deplorable in this state than before it heard The Truth while it was yet in the human or the unquickened condition of the natural man. When a soul falls into such a state of violation of the Covenant, there is but one thing to do and that is for the friends to cut it off from the body of The Cause, *for if the friends do not sever themselves from such an one they will themselves become infected by this deadly condition, and then the whole assemblage of the friends will become diseased.*

In a recent Tablet The Center of The Covenant states:

"Let them (the Bahais) be awake! Let them be mindful! As soon as they see a trace of violation of The Covenant they must hold aloof from the violators."

And again in another Tablet he says:

"Firmness in The Covenant means OBEDIENCE so that no one may say, 'this is my

*Portion of a Tablet recently revealed by Abdul-Baha:

"Convey the wonderful ABHA greeting to the believers. Chicago, in comparison with the cities of America, was in advance and numerically contained more Bahais, but when the stench (vile odor) of the nakazeen was spread in that city, there was a stagnation. The Cause in other cities of America is progressing day unto day, but Chicago is stationary. Therefore, strive that the sweet fragrance of the Testament and the Covenant may become diffused, the nostrils of the spiritual ones become perfumed, the banner of "Ya-Baha-el-ABHA" be unfurled and the tent of the Oneness of the world of humanity be pitched. Then ye shall observe that Chicago has become the Paradise of ABHA. These few nakazeen cannot accomplish anything worth while. The utmost is this, that they will be the means of the drooping of the believers of God in that city. A person deprived of the spirit of the Covenant is sentenced as dead. The dead surely disintegrate. Therefore, breathe the spirit of the Covenant and the Testament as much as ye can in the hearts, so that the souls may progress day unto day and obtain a new exhilaration.

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, July 4, 1913, Port Said, Egypt.

opinion; nay rather he must obey that which proceeds from the Pen and Tongue of The Covenant."

We Bahais are commanded to treat the opposer of The Cause as the friend, and to shower kindness upon those who persecute and cause trouble for the Bahais. However, the condition of the *opposer* of The Covenant, and the condition of the *denier* of The Covenant are wholly different. The opposer is one who has not yet been awakened to the Truth. He is outside of The Cause and can have no avail against it, whereas the denier is within the body of The Cause, and until he is taken out from the body of The Cause his diseased condition is infecting the whole body.

Physically a man has nothing to fear from poisons which are kept outside of his body. His danger lies when poisons enter into his body.

Imagine a family in which a death occurs. Although each of the survivors be in a state of perfect health, yet it is necessary to remove the corpse of the departed from the house, for with the putrefaction of the corpse the disease contagious would prevail and all would die.

We know that our beloved Abdul-Baha does not wish any soul to be deprived of the Bounties of The Kingdom, nevertheless when *The Cause* of God is at stake, the individual who is damaging The Cause must go. Abdul-Baha recently wrote:

"Such souls are nothing but pure harm to The Cause of God, and it is very well that they go out, for the abominable deeds of such souls are like unto an axe at the root of The Cause."

* * * * *

It is one thing to be merely "attracted" to the divine teachings of God's chosen revelation, and another thing to become so centered in His Chosen One as to sacrifice all in His Path. The first case is only to have one's attention called to the bounties of the kingdom; the second is to know and to recognize The Center of Spiritual Guidance through, or from, which the knowledge of the Kingdom proceeds.

In the day of Jesus, the Christ, vast multitudes were attracted to Him and to His Cause, but of these there were but twelve men and a few women who believed to the point of recognizing in Him the Glory of God Manifest—The Christ. This recognition was what quickened the souls of His Disciples and the early Fathers, and it was by this and by this alone, that they were given the power to go forth and

give Christ's Message to the world. The great Christian civilization (the bounties of which the people of the world are now enjoying) had its birth or main spring in the Revelation of Jesus, and its spiritual quickening in those who, like Peter, recognized Jesus to be "The Christ, the Son of The Living God"; whereas those souls who were merely attracted to Jesus and before really believing slipped away from The Cause, played no part in the great organic growth of Christianity.

So it is again in this day of revelation. How many souls are attracted to Abdul-Baha. How many crowd to see him and to hear him, yet *the real blessing is that of realizing in him The Center of God's Covenant.*

From the following quotation from the "Tablet of the Branch," revealed by BAHÁ'O'LLAH, the importance of this matter will be clearly understood:

"O, ye people! draw nigh unto it [The Branch (The Center of The Covenant, Abdul-Baha)] and taste the fruits of its knowledge and wisdom on the part of The Mighty, The Knowing One. Whosoever will not taste thereof shall be deprived of The Bounty, even though he hath partaken of all that is in the earth—were ye of those who know. . . . Say, O people, praise ye God for its manifestation [The Branch] for verily The Branch [Abdul-Baha] is the most great power upon you, and the most perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns unto Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof, and is of those who transgress. Verily, He is the Remembrance of God amongst you, and His Trust within you,

and His Manifestation unto you, and His appearance among the servants who are nigh. Thus have I been commanded to convey to you The Message of God, your Creator; and I have delivered unto you that of which I was commanded."

Following this and other similar commands revealed by BAHÁ'O'LLAH the true and firm Bahais have turned with implicit faith towards Abdul-Baha, *The Branch*, The Center of The Covenant, in whom they find their illumination, their guidance, their strength, their hope, their all.

THEREFORE, RECOGNIZING IN ABDUL-BAHA THE CENTER OF GOD'S COVENANT, IS, IN THIS DAY, THE ONE ALL-IMPORTANT MATTER BEFORE THE WORLD, FOR IN HIM IS THE POWER OF THE COVENANT OF GOD, WHICH ALONE IS TO REGENERATE MANKIND.

* * * * *

The difficulties and problems of an assembly will solve themselves when everyone concentrates their faith in The Center of The Covenant. Study "The Tablet of The Branch" and Abdul-Baha's address upon "The Covenant" given in New York City, June 19, 1912, and also his Tablet upon "The Covenant." These latter were published in Washington, D. C., in pamphlet form. They can be obtained by writing to the Washington assembly.

My love and greetings to all the friends.

Yours in The Center of The Covenant,

CHARLES MASON REMEY.

Honolulu, Hawaii, July 19, 1913.

EXTRACT FROM A TABLET REVEALED BY ABDUL-BAHA
Spread throughout America many years ago.

O servant of GOD!

Know thou, verily, the Fragrances of the Garden of THE COVENANT have perfumed all regions, the Standard of THE TESTAMENT is waving upon the castles of glory, and there is no refuge for those who flee from this strongly fortified Fortress!

Do the people of surmise imagine that there is for them any other retreat than this Blessed Region from which the Lights have shone forth, the mysteries have appeared and the signs are being diffused?

O servant of GOD! Arise to promote the Word of GOD, to promulgate THE COVENANT OF GOD, and chant the Verses of GOD with such power whereby the elements of discord may tremble in those regions!

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

Vol. IV

Chicago (September 8, 1913) Eizzat

No. 10

THE CENTER OF THE COVENANT

Lest some of the friends may think, when reading Mr. Remey's excellent presentation of this vital subject—published in this issue of the STAR OF THE WEST—that Abdul-Baha is now teaching something *new* regarding "The Center of The Covenant," we have reproduced Tablets (see pages 170 and 175) which were spread throughout America many years ago, wherein is plainly stated that which is now becoming clearly understood.

Abdul-Baha has always maintained this position as *The Center*, although for some years this Centership has been veiled from the people because of their spiritual blindness.

* * * * *

In the following Tablet, recently received, Abdul-Baha sends greeting to all who are "firm in The Covenant and Testament":

To Mr. Roy C. Wilhelm, New York City.

Upon him be BAHÁ'O'LLAH-EL-ABHA!

HE IS GOD!

O thou my spiritual son!

Thy letter written on, 1913, was duly received. Thank God that thou art firm and steadfast in the Cause. Today the magnetic power that attracts the divine confirmation is firmness and steadfastness. The tree whose root is firm will yield lucious fruit. The building whose foundation is solid will stand the rush of torrent and hurricane. The steamer which is built strongly will resist the battling waves. Therefore, thank thou God that thou art aided in firmness and steadfast-

ness. Likewise, thy kind father and mother. I beg from the divine Favors that each one of you may be in the utmost state of firmness and steadfastness like unto a mountain and withstand the attack of all the people of the earth. Then ye shall observe how the divine confirmations shall descend uninterruptedly.

Convey on my behalf respectful greeting to all the believers and the maid-servants of the Merciful *who are firm in the Covenant and the Testament*.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab. August 2, 1913. Ramleh, Egypt.

ANTI-CHRIST

In Mr. Remey's article is mentioned the "spirit of anti-Christ." The words of Abdul-Baha regarding this subject, quoted below, may be of interest at this time:

"Some say Abdul-Baha is anti-Christ. They are not informed of the Bahai principles. BAHÁ'O'LLAH established Christ in the East. He has praised Christ, honored Christ, exalted Him, called Him the Word of God, the Spirit of God, raised the Name of Christ to supreme summits of glorification. Throughout the Orient the Bahais have illumined the lamp of Christ and spread his mention.

"Did not His Holiness Jesus Christ ignite the

world with the Light of Moses? Did He not fulfill the Religion of Moses? Did He not spread the Book of Moses to the remotest East and West? Christ was the cause of spreading the Teachings of Moses and promulgating the Old Testament. Notwithstanding this, the Jews consider Christ the enemy of the Religion of Moses,—the destroyer of the founda-

tions of the Law of Moses. The Pharisees blasphemed Him night and morning,—called Him 'Satan' and 'Beelzebub.' This is recorded in the text of the Gospels.

"History will repeat itself. BAHÁ'O'LLAH will be assailed in the same way by those who are not informed of His principles and Teachings."

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENTS.

THE Executive Board of Bahai Temple Unity wishes to inform the friends of the Mashrak-El-Azkar that the note due Sept. 1st, with interest on \$9,000.00, was met, and that they still have a balance of \$327.00.

If the friends will bend every energy, the remaining \$6,000.00 could very soon be liquidated and the energies of the Executive Board could be addressed to the sinking of the great caissons, upon which will rest the dome of the Edifice. This foundation work can readily be prepared before even a plan has been decided upon for the building proper, as we know the dimensions of the main tract.

It will interest the friends to know that we have been told that the rock ledge (bed rock) below that site is about 95 feet. An expert architect tells us, nine caissons, 9 feet in diameter, will support the heaviest dome that could be constructed.

Surely the friends cannot rest day or night until this sum of \$6,000.00 has been cleared away and preparations made to break ground to sink the great caissons, or first foundation.

May the Unity gatherings of the Bahais of the Western Hemisphere, on the 9th of each month, strengthen the friends to achieve this.

CORINNE TRUE, *Financial Secretary*,
5338 Kenmore Ave., Chicago.

PORTION OF A TABLET TO MR. ROY C. WILHELM, OF
NEW YORK CITY.

"Praise be to God that the New York believers became confirmed in the accomplishment of a great service and held in that city the Consultation Convention for the erection of the Mashrak-el-Azkar. They displayed the utmost of effort until that Convention was inaugurated with infinite perfection. They exercised the greatest of love and kindness towards all the delegates who had come from the different states. They invited and entertained the delegates in their homes. With perfect affection they spread before them the banquet

of hospitality. Every one became grateful and happy. This event will adorn an important and blessed page in the Bahai history. Abdul-Baha is pleased with every one and supplicates and entreats toward the Kingdom of BAHÁ'O'LLAH and begs inexhaustible confirmations for the friends.

(Signed) ABDUL-BAHA ABBAS."

Baltimore Hotel, Paris, France, May 22, 1913.

LIST OF LOCAL TREASURERS OF NORTH AMERICAN BAHAI ASSEMBLIES.

- New York City, New York.*
Miss Annie T. Boylan, 459 W. 23rd St.
- Brooklyn, New York.*
Mrs. Annie H. Lincoln, 2823 Clarendon Road
(Flatbush).
- Boston, Mass.*
Mr. Harry F. Daley, care New England Casualty Co.
- Philadelphia, Pa.*
Mr. Albert E. Fesler, 2715 N. Hicks St.
- Pittsburgh, Pa.*
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Honolulu, Hawaiian Islands.
Miss Elizabeth Muthur, P. O. Box 494.

LETTER FROM CONSTANTINOPLE.

Hospital Hamidie' Chichli, Constantinople.
August 3, 1913.

To the STAR OF THE WEST:

Dear Bahai Friends:—It is with great joy that I send to all the Bahais the love and greetings of our Turkish friends in Constantinople. I have been here about a month as infirmire major of the French red-cross, to take care of the sick and wounded soldiers in the hospitals.

It is a great pleasure at the same time to meet and greet the friends here. They are few, but very sincere and devoted to the Cause. I have been received and treated with the greatest respect by all, including the doctors and surgeons. All seem touched when sympathy and brotherhood are bestowed upon them during this terrible war. I am very busy, and I thank God that I have been able to prepare myself to help and nurse so many poor soldiers.

To meet the few friends here, among them Nazim Bey and his wife, and Emin Bey was a surprise, and I cannot find words to express the love they showered upon me. I

have also renewed the acquaintance of some Turkish friends whom I knew in Paris and who had been interested in the Cause.

It will interest the American friends to learn of the efforts which the Turkish women are making to liberate themselves. I have joined a society which they formed during the war, "The Society for the Defense of the Rights of Women." I have written to some of the women's suffrage societies in France, to interest them in this young society, for these Turkish women are struggling bravely to gain a little of the liberty which their occidental sisters enjoy, and we should encourage them and give them a helping hand.

It is very sad indeed to see the suffering and poverty here. This work in Constantinople will be one of my most cherished memories, and I hope to remain here three months more.

The friends here join me in sending to all the assurance of our love and devotion to the Bahai Cause.

Your devoted sister,

G. D'ANGE D'ASTRE.

NEWS NOTES:

Prof. E. C. Getsinger, of Washington, D. C., sailed Sept. 2d, for Port Said, Egypt, in response to a cablegram from Abdul-Baha to come at once. Some weeks ago his wife, Mrs. Lua Getsinger, went to Egypt in response to a similar message.

Dr. M. I. Basheer, after four years' sojourn in America, where he has completed his course of study in medicine, is soon to return to his home in Port Said, Egypt.

OUR PERSIAN SECTION.

This issue contains: (1) Talk by Abdul-Baha on "Heavenly Civilization," given at the

Hotel Ansonia, New York City; (2) talk by Abdul-Baha on "The Influence or Penetration of the Divine Power," given at the home of Mr. and Mrs. A. P. Dodge, New York City; (3) talk by Abdul-Baha, "The Gathering of the Disciples," delivered at a feast given by Mirza Djafar Chirazi, at Port Said, Egypt; (4) Tablet from Abdul-Baha to the editor of the *Christian Commonwealth*, London; (5) talk by Abdul-Baha on "The Supernatural Power in Man," given at the home of Mr. Mountfort Mills, New York City; (6) talk by Abdul-Baha to the children assembled at the home of Mr. and Mrs. A. P. Dodge, New York City.

چگونه یعنی شده اند اسیر طبیعت باشند و عالم الهی
 غافل مانند بلایا است اسیر طبیعتات جمیع کائنات و
 موجودات در تحت حکم طبیعت اند آقا باین عظمت دریا
 باین عظمی اسیر قانون طبیعت اند و ذره مجاوز از آن
 نو اسیر طبیعت نمایند مگر انسان که قانون طبیعت
 ساری بشکند بر رویا تیان در هوا پرواز نماید در قمر
 و یاسین نماید قوه که باینه باین عظمت را در سماجی
 حبس میکند صوت آزاد دل در آتی مجوس دارد جمیع
 این ضایع و علوم که بقانون طبیعت باید ستروا ند و اسیر
 مکنه طبیعتات انشا انجیر غیب بماند شهود آرد و حکم
 بر طبیعت نماید زیرا انشا شعور دارد و طبیعت نذر انشا
 قوه عاقله و متکلمه دارد طبیعت نذر پسر انشا افطالت
 اما اگر بگویم انشا جز طبیعتات باید بگویم انشا که جز
 ات شعور و ادراک و عقل دارد و طبیعت که کلمات و
 اصوات محروم از این کالات و فضائل است چگونه بشود
 در جز کالاتی باشد که در اصل نیت پس معلوم شد که در
 انشا یک قوه ماوراء الطبیعه موجود است که بآن
 قوه قانونات و آن بوجهت الهوات کن در نیویز
 لایحه احسان و عاقله است که از زیر بار طبیعت
 بیرون رفته اند امیدوارم در این مملکت آباد در این
 قطعه جیمه انوار فضائل عالم انشا جلو کند محبت الله
 در قلوب انشا یابد تا صلح عمومی علم برافزارد و از اینجا
 سلامت جمیع عالم نماید

اینست که مادیتون در جمیع جهات مجبور نموده اند انقدر هم
 که اسم دین باقیات محض تعلیمات نه اینست که از روی
 بصیرت و تحقیق باشد آنچه را که از آباء و اجداد شنیده
 معتقد شده اند شما باید فکری بکنید که قوه طبیعتون
 بشکند و انهاییکه های طبیعت اند از میدان در روند
 و این نمیشود مگر بهر میان عظمی در عالم دینت لشکری
 که میخواهد میدان برود باید قوه و سلامی بیست آرد که
 مقاومت تواند چنین چیزی لانم است
 [عرض کردند که شما آن قوه را دارید] فرمودید :-
 ما در شرق این قوه را استعمال کردیم جمیع را شکست دادیم
 و آن قوه معرفت الله است و محبت الله است تعالیم
 حضرت بها الله است شلا اول سلاح مخالفین این
 بود که آنچه مخالف علمات جهلات ما اعلان نمودیم که
 دین مطابق علمات و یکی است و هر سله فی انشا
 و نبیه که مطابق علم نبی باشد و همات این سلاح انشا
 شکستیم زیرا انها میخواهند بگویند دین بر خلاف
 علم و عقل است پس جهلات این باب را بر انها سد
 نمودیم از این قبل بسیار و اعظم از کل قوه محبت الله است
 باین قوه اقبال و قبول فتح شود .

نُظُومِ بَالِكِ تَرَايِ اَلْطِفَالِ *

نظوم باریک حفره عبد الجبار و نزل ستر و سراج در نیویزک در مجلس
 اطفال فی ۱۴ آوریل ۱۹۱۲ بعد از نوازش و بوسیدن اطفال فرمود
 به به چه اطفال با یک ستند خیلی نور نیند در رو چو
 انوار محبت الله با هارت و حششان دعا میکنم بقول حضرت
 سبح اینها اطفال ملکوتند قلوب انشا مثل آینه در برابر اطفال
 ات هرگاه قلوب بزرگان مثل اینها بشود خوب است چه قدر
 نور نیند جمیع اطفال قلوب انشا نورانی بماند است هیچ غلغله نذر آرد
 مانند نهانها تر تان از من در حقیقت دعا میکنم که هر یک شجر مبارک
 شود و ثمرات طیبه بخشند * * * * *

بعد از مجلس عمومی در اطاق علمیه تشریف برده چند نفر
 از قیسه های محرم مشرف شدند [فرمودند :-
 شما ملاحظه میکنید که کلمات احاطه کرده دیانت روز
 بروز در وضعف است و قوای روحانیه در اباض حال و
 قوای مادیه روز بروز غالب اگر چنین بماند اثری از دین باقی
 نماند باید کاری کرد که قوای روحانیه حاصل شود و روحیه
 نفوس محفوظ ماند و آن باین ترتیبات تقدیمه نمی شود

کرمیک مانند کوب زلفی از افق انشا طالع و لایع شوند
 و آفاق را سوزانید در عصر سابق اعلان حضرت شد
 و در جمیع ممالک غرب تا سیرستان حیرت گردید لایع
 آفتاب عدل دخشید و ظلمات ظلمت را لایع شد و در این
 قرن نوزده که عالم انسانی روبرو بلوغ است یقین است
 که علم صلح عمومی بر جمیع آفاق موج خواهد زد و این
 اساس اعظم بهاء الله است و جمیع بهائیان در ترویج
 آن جان فدا نمایند و اموال خویش را مبدول میدارند
 من سه سال است که با وجود ناتوانی در جمیع
 آفاق سفر نمودم شرق و غرب را طی کردم و در هر
 معبدی فریاد زدم و در هر جمعی ناله و فغان نمودم
 مضرات جنگ را شرح دادم و فوائد صلح عمومی را بیان کردم
 شرف و منقبت عالم انشا را ترویج نمودم و در زندگی و
 خوشخواری عالم حیوانی را شرح دادم فساد عالم طبیعت
 را تشبیح نمودم و نورانیت عالم انسانی تفصیل دادم ایست
 ادیان الهی را واضح و آشکارا کردم و تعلیم حضرت بهاء
 را اعلان نمودم و اثبات الوهیت بدلائل قاطعه عقلیه
 کردم و حقیقت جمیع انبیاء را ثابت نمودم و حقیقت
 دین کتب حیات عالم انسانی است و مذمت الهیه
 و نورانیت محض است مدلل و مبرهن کردم از جمیع این
 مبادی مقصود ترویج صلح عمومی بود الحمد لله گوشها
 شنوایانم و چشمهای بنا دیدم و دل‌های آگاه یافتم
 لهذا از این سفر بسیار مجنونم
 ولی خیر خواهان عالم انشا و روحان صلح عمومی باید
 یک حرکتی خارج العاده نمایند و جامع عظیمه تشکیل
 فرمایند و از جمیع بلاد نفوس مهتمه دعوت فرمایند
 تا این قضیه صلح عمومی را از حیز قول بحیر فعل آرند
 زیرا این امر بسیار عظیم است باسانی حضور نباید
 جمیع وسائل تشبث نمود تا نتیجه حاصل گردد پنجاه سال
 پیش هر کس صلح عمومی میکرد سوز استهزاء میشد

و عالم آفرینش آسایر یابد و علم صلح عمومی بلند شود
 و خیمه وحدت عالم انسانی نصب گردد و جمیع بشر
 در سایه آن جمع گردند و کوب سعادت ابدیه
 عالم انسانی از افق صلح عمومی در نهایت اشراق
 بدخشید • عبد البهاء قنبر

قوله ما ورا الطبعه انشا
 نطق مبارک حضرت عبد البهاء در رساله "قوة ما ورا الطبعه"
 در منزل ستره شتر فرد میلز ۱۵ آوریل ۱۹۱۱ در نیویورک

چند روز است من به نیویورک آمدم پیش از این
 بار و پارتی پاریس و لندن را سیاحت نمودم پاریس را
 دیدم مملکتی بسیار بزرگ است ترقیات مادیه بسیار
 است ولی ترقیات روحانیه بکلی عقب مانده در حیرت
 طبیعت متعرقند هوساتی میدارند نتهی "نابور"
 میشود هیچ دکری انخدانیت بسیار فحیح کردم
 دیدم پروفیسرها دانا همه متعرق عالم طبیعت اند
 در جمعی که اکثر مادیون بودند صحبت داشتم گفتم
 جای عجیب است که دانیان پاریس با آنکه در علوم مادی
 ترقی کرده اند در روحانیت عقب مانده اند با چنین دانا

انزلیج ان مجلس بود ای آلا ان آثارش موجود است حال ماهم که در این موقع نشسته ایم با کال روحانیت و الفیتم امیدوارم نتایج عظیمه ان این الفت حاصل شود * * *

لَوْحٌ مِّبْكَاءٍ

این لوح مبارک برای مدیر مجریه کربیش کمان و شانه زار شده

هوائه

ای دوست مهربان بعد از این با احترام در جمیع امریکا و شوه های غیر اروپا مراجعت بشی نمودم و از این فریب های منزه و خوشنوم زیرا با نفوس محترمی ملاقات نمودم که فی الحقیقه مدرسان آقا عالم انسانی هستند فاضل و کامل و مطلع بر حقایق و نایب و خیر خواه عالم انسانی علی الخصوص طالبان صلح عمومی زیرا عالم انسانی در این ایام بموضی مزین مستلا و آن خونریزی و هدم بنیان الهی و تحریک عدالت و قری است قتل نوزیدگان عالم انسانی و تسمی اطفال و بی سر و سامانی نساء و بچه مصیبتی اعظم از این و مضرب خطی بالاتر از این !

ملاحظه کنید که اول حرب دینی بود حال دیگر حرب جنسی و حرب وطنی شده هرا حرت از این نادانی و از این خرف خواری و از این درنگی ! از محافل با آنکه که در غرب بجهت ترویج صلح عمومی دیدم بسیار منزه و خوشنوم و امیدوارم که آن انجمنها روز بروز توسع یابند انرا انکا عالیله بر جمع آفاق بتابد و وحدت عالم انسانی در شرق و غرب اعلان گردد عالم آفرینش آسایش باید این نفوس محترمه که خادم عالم انسانی و ترویج صلح عمومی هستند غنیمت

مگر حضرت صبر نمودند که این امر واقع خواهد گردید و لحا جسم از انظار ستور شد اما حقیقت ساطع و لایع است و مصیبتی بر آن وارد نه بلکه این نوعین بر جسد است نه بروج حقیقی چراضطیید؟ و از این گذشته حضرت مصابیحی داشتند که یک روز آنرا کسی تحمل نتواند سه سال تمام با دوا و حرر بودند گاهی بیگانه گدن میکردند گاهی خاک زمین را بالین خویش میزدند شب هله را می جز ستاره ها آسمان نداشت با وجود این زحمت و مشقت بی پایان شماها را بجهت لرضت تربیت کرد اگر بوی وفای در شمار دارید او را فراموش ننمائید بر لخت نپرد از دید آسایش خویش نخواهید اگر اهل و فاسد بیاد و ذکر او مشغول باشید آیا سزاوار است آن روی تلان را فراموش کنیم؟ آیا سزاوار است آن غایات را از یاد محو نمائیم؟ آیا سزاوار است از آن جانقتانی حضرت چشم پوشیم؟ مثل سائرین در فکر خوردن و خوابیدن باشیم در فکر نعمت و آسایش انیم چگونه این را فراموش کنیم که این عیال کسرم مستور شود و ما به لوی خود مشغول گردیم؟ بیای حضرت را جمع کرد نهایت بالای جلی میخواست بعد از آنکه ان چند نفر ذکر الطاف بی پایان حضرت نمودند گفتند باید دید و فنا چگونه اقتضا میکند چنان کنیم شبهه نیست که بعد از حضرت و فاقول نمیکند ما اجتناب کنیم بذا نذرین مشغول گردیم و بحال خویش بودیم بلکه باید آنچه داریم و ندانیم جمع سازد کنیم اولان هر چه هست بکنیم نفوسیکه فعلق دارند غنیمت بجو اهند نفوسیکه نذارد تعلق نمایند همچو کس بر تکرار مکرری نداشته باشد جمیع افکار را در هر در صورت تمام مشغول نشن نجات او باشیم و در انقطاع کله او بگوئیم هم عهد شدند و قرار واقعی دادند و از جبل پائین آمده هیکل فریادگان بطرفی رفتند و بحدت ملکوت پرداختند آنچه در کس حضرت مسیح واقع همه

شما یعنی است این فیضات شمار احاطه خواهد نمود

بجای بود الفت والایام حاصل شود کمن حضرت سب تو الهیه
کمال بر تهنید متفرق فرمود پس این الفت محبت که حضرت

اجتماع حواریون

نطق مبارک حضرت عبدالباق در رساله "اجتماع حواریون"
حضرت سب " شب ۲۷ جون ۱۹۱۳ در پورت سعید
در میانه جناب آقا میرزا جعفر شیرازی زیر خیمه در حوض سلیمان
در فقیکه بیشتر از صد و پنجاه نفر مسافران از مالک شرف
دور تاب دور میز نشسته و طلعت مبارک تقیاد با لاکرین جالب

بها الله و میان انداخته نمیشود مگر تقوی الهیه عن قرب
ملاحظه خواهید نمود که چگونه شرق و غرب دست در آغوش
شود و علم وحدت عالم انسانی خیمه بر فراز جمع ملل
این قوه در ظل خود جمع نماید اسرار باری و امر کالی نماید
تفویضی باسم انگلیزی و جرمنی انکار نکند و دستاورد و غرب
آساید نشوند جمع ملت واحد گردند چنانکه از هر یک
سؤال نمائی که تواضع ملتی کوید؟ ان نام و در ظرفیت
بجاء الله خادم علم ان نیم شکر صلح اکبرم

سوال

فی الحقیقه خوب مجلسات بهتر از این نمیشود حاضرین
از احبای الهی در کمال توجه لایله با یکدیگر نشسته اند و
قرب در غایت محبت و الفت و صدور شرح و حجاب
آقا میرزا جعفر هم میزبان مهربان ایجا را جمع الهمین میگویند
و در تکرار ذکر مریخ الهمین است یعنی جای که حضرت
موسی و یوشع باشخصی بزرگوار "علاء من لدنا علیما"
ملاقات نمودند موفقی که مایه مرده زنده شده و این
معنی بدیع دارد باغ امید داریم انشاء الله تأییدات
غیبیه پای رسد و اینگونه مجلس گمراهی آید در
عالم وجود این مجالس تأثیرات عظیمه دارد فرس که
آگاهند پی میبرند که چه آثار و نتایج خواهد داشت
در کد حضرت سب حواریون محظدر در بالا کوه
داشتند که اگر خوب تدقیق شود جمع آنچه بعد واقع
شد از نتایج ان اجتماع است پس این که حواریون
بعدا از حضرت سب متفرق شدند و مضطرب بودند
مریم مجدلیه سب شد که حضرت را در بیان جمع نمود
و در امر حضرت سب ثابت و صلح کرد و با آنها گفت که چرا
مضطرب و سرگردانید؟ امری واقع نشده زیرا

جمع یک ملت و یک عالمه و اهل یک وطن گردند و این نزاع و
جدال نماید حضرت بهاء الله در نقطه ای که مرکز تعصب
بود ظاهر شد و با وجودیکه ملل و مذاهب مختلفه در نهایت
بعض و عداوت بودند خون یکدیگر را بر میخیزند چنان اتحاد
و اتفاق میان آنها انداخت که با هم در نهایت ایام و الفت
نهایت اشتیاق و از روشان اینست که روزی با شما ملاقات
نمائید و بروی شوند به پیشتر قوه بهاء الله چه کرده!
امروز عالم انسانی علیل است و علاجرش انما و العالرات حیش
بعض اکبر است و سرورش بوحده عالم انسانی از فضل
و عنایت الهی امیدوارم که شما بروج جدیدی معرفت شریب
بقوه فی قیام نمائید که آثار وحدت عالم انسانی و صلح اکبر محبت
الهی از این شهر بیا بر بلاد تأثیر نماید بلکه از این کجا بقطعات
دیگر سرایت کند زیرا این مملکت خیلی استعداد حاصل
کرده امیدوارم چنانچه در عداویات ترقیات عظیمه نموده
قوه روحانی نیز حاصل نماید فیضات الهیه یابد و ترجمه
نجد را باشد همه خادم عالم انشا گردند و انتشار فضائل
انسانیه دهند تا انوار مدنیت آسمانی از این مجمع جویا
پتابد اور شایم الهی نازل شود و فیض مکتوت احاطه نماید مدیم
پیشات که در این میدان قوت شید بر نماید زیرا بعد از این شاست
تفتات و روح القدس مؤید شاست و ملائکه ملکوتیهای

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ماه کمال سن ۷

مکتب باختر

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قیمت شترک ۱۵
اگست ۶

این مجریه بر حسب تاریخ بهائی هر روز در روز چاپ و توزیع میگردد و در نهایت از ادبی در سال یک گانگی بشر و وحدت ادیان و انتشار علوم و فنون بزرگین و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقا و این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبول و نشر خواهد گردید

مکتب باختر

من نطق کریم و همه سرور بودند چه قدر فرق دارد لذا من بجان و دل شما را دوست دارم و میخواهم سؤ تقاضی که میانه مشرق و غرب است بر طرف شود تا کل محبت تا به یکدیگر بیاوریم و مدینت آسمانی ترویج نمایم امیدوارم چنانچه توفیقی حاصل شود که کل متحد شویم

[مرض که دامال کسی از شرق با چنین قوه و مقصد نظمی بنویسد
لهذا بنی نهایت مامنون و مشکرم]

بیان مالک حضرت عبدالقادر در منزل استوفاد و نیویورک بعد از ظهر ۱۶ آوریل ۱۹۱۲ برای بی شب بروج

« الحمد لله ترقیات مادیه در این بلاد حاصل است و لکن مدینت مادیه تنها کفایت نکند زیرا ترقیات مادیه قوه دنیاست و توب کر و یب ایجاد نماید آلات حرب را زیاد کند خیر و شر را هر دو ترقی میدهد جمیع این خوبزیها و آلات جنگ و حرب از نتایج مدینت مادیست هر گاه این مدینت مادیه بمدینت الهیه نغم شود آنوقت کامل گردد صندوق پرچین سابق مانع از در زها میشود اما حالا صندوقهای آهنی مانع نمیشود پس از این مدینت مادی چنانچه خیر پیش میاید شر هم پیش میاید مگر آنکه مدینت نسبی بامدینت آسمانی تمام شود مدینت مادی بمثابه جسم انسان است اگر نغم بروج شود حیاببد و الا جیفه نیست و متعفن میشود »

نفوس قوی الهیه

نطق مالک حضرت عبدالقادر در رساله نفوذ قوی الهیه در منزل ستروس و ج در نیویورک عصر ۱۶ آوریل ۱۹۱۲

خوب بجلوسات قوی مادیه نمیزانند اینگونه نفوس الفتن بخشد و بیان در وجه بسوی محبت و اتحاد کشاند تا بحال مثل این اجن نمقد نشده که نفوس از شرق بیایند و اهل غرب اینگونه بانهایت محبت و یگانگی با آنها معامله و ملاقات نمایند این فقط به یک قوه الهیه حاصل شده است! و قتیکه حضرت مسیح ظاهر شد در میان شر و برقی خفته الفت داد در میان یونان و روم و میان و اجبیا التام داد زیرا اختلاف و عدوت بین ان اقولم بد وجهی بود که

[حضرت بی شب نظر از این تعالیم قدرت نمود] فرمودند « من هم از این جهت بسیار ممنونم که الحمد لله کلیسای شما آزادات مانند سایر کلیساها تعصب نرزد که من در اروپا میدیدم تعصب بعض بود ولی در کلیسای شما

مجله

۱۳۲۹

از شبکاء و افریکا

شماره دهم - ماه رمضان

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- ۶ نظریه بابك حضرت عبدالبهاء برای اطفال در نیویورک

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

Vol. IV Chicago, September 27, 1913 No. 11

The logo for 'Star of the West' features the words 'STAR OF THE WEST' in a bold, serif font. The word 'OF' is smaller and positioned between 'STAR' and 'THE'. A central sunburst or star symbol is integrated into the design, with rays emanating from behind the letters. The entire title is set against a background of fine, radiating lines.

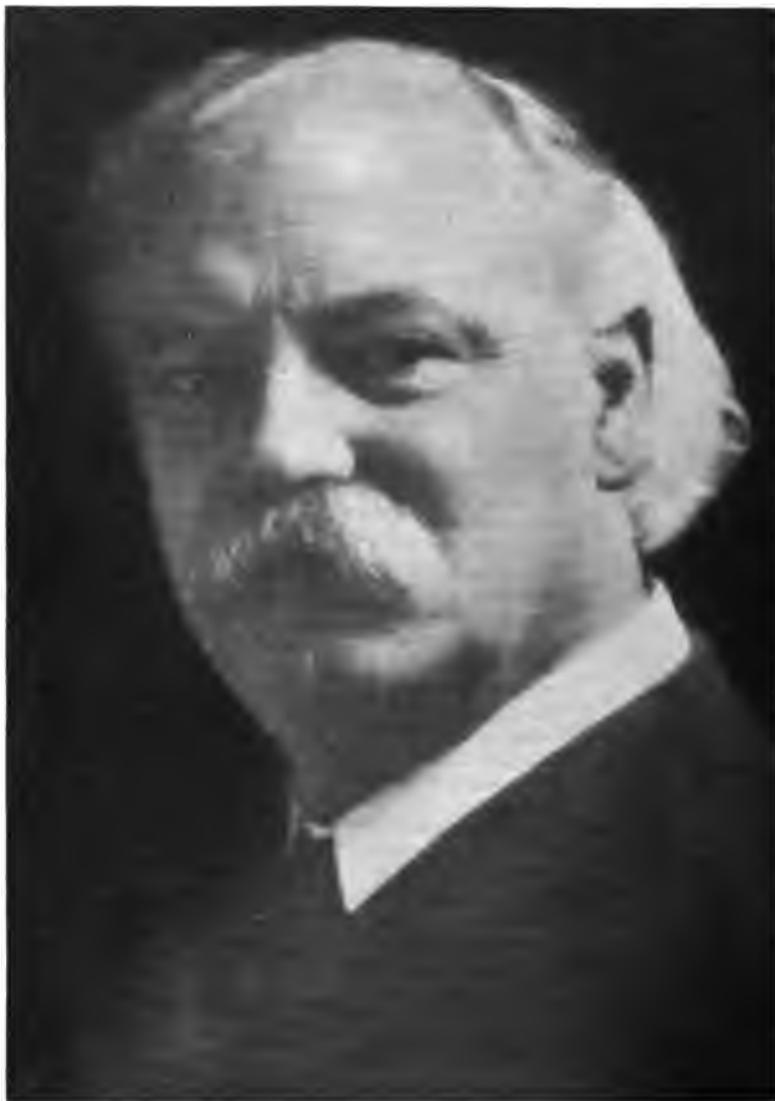
STAR OF THE WEST

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"This revered personage was the first Bahai in America. He has served the Cause faithfully and his services will ever be remembered throughout future ages and cycles."

—ABDUL-BAHA.



Horatio Pharr تابت

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

STAR OF THE WEST

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

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Chicago (September 27, 1913) Masheyat

No. 11

This Ode "To the Center of the Covenant" was composed by Mr. Thornton Chase a few weeks before his death. It was read in the holy presence of Abdul-Baha, and he wishes it to appear in the *Star of the West*. —*The Editors.*

TO THE CENTER OF THE COVENANT: *ABDUL-BAHA ABBAS.*

May the Souls of all Manḡind be a Sacrifice to Him!

O THOU David of the Promised Kingdom of GOD!
Thou Princely Leader of all Humanity!
Thou Warrior against the Tribes of Infidelity!
Thou Conqueror of Darkness and Radiator of Light!
Thou Bearer of the Banner of Divine Peace and Prosperity to the Nations!

Thou First Born in the Kingdom of Baha! Beloved of GOD and Men!
Thou First Citizen of the Royal and Holy City!
Thou *Branch* of the LORD, Beautiful and Glorious!
Thou *Greatest Branch* from the *Ancient Root!*
Thou Fruit-bearing *Branch* of the Divine Tree!

Thou Host of the Divine Table!
Thou Cup-Bearer of the Divine Knowledge!
Thou Diffuser of the Holy Fragrances!
Thou Interpreter of the Revealed Word!
Thou Liver of the Bahai Law!

Thou Establisher of the New Jerusalem descended from the Heaven of the Will
of God!
Thou Builder of the Temple of the LORD!
Thou Light of the City of GOD!
Thou Brilliant Moon reflecting the Sun's full Disc of Splendor!
Thou Enlightener of the Spirits of Men!

Thou Heart of the World, sending the Blood of Truth through the arteries of
Humanity!
Thou Physician of Souls, raising the dead to Life by the Elixir of the Word!
Thou Possessor of the Philosopher's Stone!
Thou Master of Transmutation!
Thou Kindler of Love and Life in the Heart of Humanity!

Thou Ambassador of Heaven and the Manifestation of Righteousness!
Thou King of Servitude and Defender of the Faith!
Thou Temple of the Divine Testimony!
Thou Witness and Aim of THE COVENANT!
Thou Prince of Peace and Ensign of United Humanity!

Thou Guide of mortals to Immortality!
 Thou Pathfinder of the Right Way, and Conductor of man from Earth to Heaven!
 Thou Lover of GOD and Man; Exemplar of the New Humanity!
 Thou Shepherd of the Sheep, and Shelter of the Birds of the Air!
 Thou Keeper of the Vineyard, and Trainer of the Children of GOD!

Thou Servant of the Highest, declared by Isaiah!
 Thou Right Arm of the Mighty, proclaimed by Israel!
 Thou Holy One in the Hand of GOD!
 Thou Lord of the Sabbath of Ages!
 Thou Unique One of the Millennial Age!

Thou Lion of the Tribe of Judah!
 Thou Lamb of the Sacrificial Love!
 Thou Baptizer of Evanescence!
 Thou Sum of Spiritual and Human Perfections!
 Thou *MYSTERY OF GOD!*

Reveal Thyself to those who can bear the Knowledge!

This grain of human dust, stirred by the Breath of the Spirit, longs for Thy Presence, for the Life-giving touch of Thy Glorious Love. These captives of Love yearn for Thy Nearness! These ignorant ones seek Thy instruction. These isolated ones hope for the Unity of Thy Meeting. These helpless ones trust in Thine Attraction to awaken the hearts of their friends and relatives.

O my Beloved! What can we say but to praise Thee; to thank GOD for Thee, His Greatest Gift to man; to implore Thee to pray for His Mercy upon these impotent ones, His Strength for these powerless ones, His Guidance for those erring ones, His Guard to protect us from ourselves!

Teach us to serve. Guide us in the paths of Knowledge and Wisdom.

Unite us in mutual purpose and aim, and grant us the favor of Thy personal Presence and Voice.

(SIGNED) THORNTON CHASE.

August 9, 1912,
 San Francisco, California.

THE ANNIVERSARY OF ABDUL-BAHA'S VISIT TO THE GRAVE
 OF THORNTON CHASE: OCTOBER NINETEENTH.

May be observed among the Bahais throughout America as "The day of Thornton Chase."

ABDUL-BAHA'S eulogy of Thornton Chase, published below, wherein is expressed the wish that the Bahais annually visit the grave of Mr. Chase, has created a sentiment among the friends that this event should be celebrated on the anniversary of the day Abdul-Baha visited the grave—October 19th, 1912.

It is not at all unlikely that the friends throughout America, will, in some befitting manner, observe "The day of Thornton Chase"—as we have termed it.

To this end, the STAR OF THE WEST has com-

piled this issue as a reminder to the friends of the near approach of the first anniversary of this event.

The Editors.

* * * * *

ABDUL-BAHA'S VISIT TO THE GRAVE OF THORNTON CHASE, OCTOBER 19, 1912.

[Extracts from article in No. 13 issue, Vol. III, STAR OF THE WEST.]

Upon the arrival of Abdul-Baha in San Francisco, October 4, 1912, when one of the Bahais gave the news of the departure of Thornton Chase—who had died a few days



At the grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California.
Mrs. Flora M. Clark, Miss Auforth, Mr. and Mrs. Frank Beckett.

before in Los Angeles—he said: *“This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout ages and cycles.”*

He told the friends to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause.

Abdul-Baha journeyed to Los Angeles especially to visit the grave of Mr. Chase, and it is hoped the friends in that vicinity will annually visit the grave on the day he visited it.

This memorable event occurred Saturday, October 19th, 1912. It was about 1 p. m., when Abdul-Baha together with about twenty-five Bahais of Los Angeles arrived at Inglewood cemetery. He walked silently ahead of the friends, who followed reverently. Many carried bouquets of flowers. After arriving at the grave, Abdul-Baha scattered his flowers, and then one after another of the friends gave him their bouquets, and he divided them, scattering the flowers over the grave.

Then standing at the head of the grave and raising his hands toward heaven, he uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee

and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy name among the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou art the Merciful, the Precious, the Omnipotent!

Then after the prayer Abdul-Baha spoke as follows:

"Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance. He summoned the people to

the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestation of BAHÁ'O'LLAH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

ABDUL-BAHA'S "WELCOME" TO CALIFORNIA.

Address delivered at the home of Mrs. Helen S. Goodall, Oakland, California, October 3, 1912.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun.

I AM going to say, "Welcome," to you, instead of your welcoming me. I am most happy to be here with you. I am exceedingly joyous, and I offered thanks to His Holiness BAHÁ'O'LLAH that the potency of His Word was instrumental in bringing about such a meeting.

In the world many people go from one country to another. Perchance they may go from here to the Orient; perchance some may come from the Orient here; but such journeys are for travel, or commercial purposes, or for some political reason, or the motive may be some scientific achievement, or they go on journeys in order to meet friends. All such meetings are accidental; they are concerned with the exigences of the world of nature.

But I have come from the Orient to the Occident—this vast distance have I crossed with no commercial purpose in view, nor travel as an object, nor politics as a reason. It has been simply to meet you. Whereas the meeting of others is generally accidental, our meeting is real, essential—for the hearts are connected and the souls are attracted and the spirits are exhilarated, and such a meeting is *real* in character, and great are the results therefrom. The results are everlasting.

Consider the by-gone times. There occurred a meeting like this one—that is to say, that

meeting emanated from the attractions of the conscience. It was due to the spiritual bond. It was due to the fraternity of heaven. Regard the results which have later become concomitant! What lights have shone therefrom! What a new spirit has been breathed thereby!

Therefore, I beg of God that this meeting of ours may likewise be a spiritual meeting, may be a heavenly meeting, may be a cordial bond, may be of divine susceptibilities, may be a result of the breaths of the Holy Spirit. Thus, may its traces be everlasting, may its results be eternal, may it be an indissoluble bond and an association inseparable. May it be a love which shall be never ending. This is my hope, and you who have turned to the Kingdom of God, and you who are set aglow with the fire of the Love of God, must so earnestly endeavor that this meeting shall give forth eternal results.

And what will bring this about?

This will be brought about by your acting in accordance with the teachings of BAHÁ'O'LLAH. This is dependent upon your becoming resuscitated by the Divine Spirit. The Revelation of BAHÁ'O'LLAH is, in relation to the body of the world, as the spirit of man is to his body. In relation to the body of the world (humanity), Divinity is as the light within a lantern. In relation to the soil of the hearts, it

is the quickening shower. In relation to the spiritual growth of the trees, it is the vernal breeze; and in relation to the recovery of the diseased body politic, it is a quick acting remedy, because it is the cause of the oneness of the world of humanity. It is love among all mankind. It is a bond which unites all the religions. It is the unity which welds together all the races. It is the connection between all the countries. It is universal peace among the nations. It is universal peace among all the peoples. It is the universal peace which will bring together all nativities. And undoubtedly it is the spirit of the world. It is the light of the world. Likewise, it is an impetus to the promulgation of knowledge, and it is the cause of agreement of religion with science and reason.

All the nations of the world today are subject to certain superstitions which animate them along the line of prejudice, hatred and rancor. These superstitions are the cause of warfare and battle. For blind imitations of religion are ever various and unreal; but the teachings of BAHĀ'O'LLĀH are reality itself, and reality is the fundamental basis of all the divine religions. Hence these teachings are the very cause of uniting all humanity. They are the cause of love among the hearts of men, for they are reality.

The teachings of BAHĀ'O'LLĀH are likewise concerned with good conduct, and good conduct is the greatest effulgence of the All-Glorious.

Unless ethics be improved, the world of humanity will be incapable of true advancement. Real advancement is dependent upon the world of humanity becoming a center of divine morals, becoming a place of the effulgences of the Merciful, becoming a mirror reflecting the bestowals of God. Thereby the world of humanity will become the image and likeness of God. Until these virtues reveal themselves in the world of humanity, real progress and advancement will not be possible.

His Holiness BAHĀ'O'LLĀH, addressing all mankind, says: "*Ye are all the leaves of one tree and the fruits of one branch.*" This signifies that the world of humanity is representative of one tree, and all mankind representative of its leaves, its blossoms and its fruits. Therefore, all the inhabitants of the earth have grown through their attachment to this tree and all are reared and nurtured through the shower of divine mercy. It is self-evident that

this teaching is the very spirit of this age. It is life-giving, because through love it animates the people, and it casts alienation utterly aside. It brings all into friendship and unity.

Among the teachings of BAHĀ'O'LLĀH is one requiring man, under all conditions and circumstances, to be forgiving, to love his enemy and to consider an ill-wisher as a well-wisher. *Not that he should consider one as being an enemy and then put up with him, or to simply endure him, or to consider one as inimical and be forbearing toward him. This is declared to be hypocrisy. This love is not real.* Nay, rather, you must see your enemies as friends, ill-wishers as well-wishers and treat them accordingly. That is to say, your love and kindness must be real. Your well-wishing must be reality, not merely forbearance, for forbearance, if not of the heart, is hypocrisy. The people of Reality* will not accept it.

Among the teachings of BAHĀ'O'LLĀH is one on sacrifice. Man must arrive at the point of sacrifice; and the station of sacrifice is that of complete severance—that is, his possessions, his comforts, even his *life* must be sacrificed for humanity. Until man arrives at such a station, he is deprived of the effulgences of God and from the bestowals of the Merciful, and from the breaths of the Holy Spirit, which, in this radiant century, have become apparent and resplendent.

And among the teachings of BAHĀ'O'LLĀH is one relative to the fact that God has created man to yield some fruit from his being, or existence, an eternal fruit, an everlasting result. If the world of humanity be confined to the short space of material life here, if man should devote his energies to temporary results—for the life of this world is short, the blessings of this world are temporary, the virtues of the world of nature are temporary, the happiness of the world of nature is temporary—*this* cannot be called fruitage, because it is temporary and hence useless. Nay, rather, man must be a blessed tree bearing eternal fruits. Thus everlasting spirituality may be his.

The real fruit of the human tree is everlasting, and that is the *love for God*, that is the *knowledge of God*, that is *service to the world of humanity*, that is *kindness to all mankind*, and that is endeavoring and striving for the *material and spiritual—or ideal—development of the world of man*. This is the

*Meaning, the people of God.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. IV

Chicago (September 27, 1913) Masheyat

No. 11

TABLET FROM ABDUL-BAHA CONCERNING "BACKBITING."

In this issue of the STAR OF THE WEST is given Abdul-Baha's definition of "hypocrisy"—see page 191.

Below we print a Tablet, recently revealed by him concerning "backbiting."

* * * * *

Tablet to Doctor M. G. Skinner, Washington, D. C.

HE IS GOD!

O thou my doctor!

Thy letter was received. Thou hast written regarding thy aims. How blessed are these aims, especially the prevention of backbiting! I hope that you may become confirmed therein, because the worst human quality and the most great sin is backbiting; more especially when it emanates from the tongues of the believers of God. If some means were devised so that the doors of backbiting could be shut eternally and each one of the believers of God unsealed his tongue in the praise of the other, then the teachings of His Holiness BAHÁ'ÓLLAH would be spread, the hearts illuminated, the spirits glorified and the human world would attain to everlasting felicity.

I hope that the believers of God will shun completely backbiting, each one praising the other cordially and believe that *backbiting is the cause of Divine wrath*, to such an extent that if a person backbites to the extent of one word, he may become dishonored among all

the people, because the most hateful characteristic of man is fault-finding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook their shortcomings and faults and speak only of their virtues and not their defects.

It is related that His Holiness Christ—May my life be a sacrifice to Him!—one day, accompanied by His apostles, passed by the corpse of a dead animal. One of them said: "How putrid has this animal become!" The other exclaimed: "How it is deformed!" A third cried out: "What a stench! How cadaverous looking!" But His Holiness Christ said: "Look at its teeth! How white they are!" Consider, that He did not look at all at the defects of that animal; nay, rather, He searched well until He found the beautiful white teeth. He observed only the whiteness of the teeth and overlooked entirely the deformity of the body, the dissolution of its organs and the bad odor.

This is the attribute of the children of the Kingdom. This is the conduct and the manner of the real Bahais. I hope that all the believers will attain to this lofty station.

Upon thee and upon them be Baha El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 12, 1913, Ramleh, Egypt.

THE MASHRAK-EL-AZKAR IN AMERICA: SUGGESTIONS.

IN the glorious ode "To The Center of the Covenant," published in this issue of the STAR OF THE WEST, is declared that one of the mighty deeds of Abdul-Baha is that of "Builder of the Temple of the LORD."

He has already accomplished its erection in the East—we refer to the Mashrak-el-Azkar in Ishkabad, Russia—and it is evident "to those who can bear the knowledge" that he will accomplish its erection in the West—upon the spot shown in the illustration, situated at Chicago, U. S. A.

Abdul-Baha has expressed the wish that the

Abdul-Baha declares: "These Great Days are swiftly passing; and once gone they can never be recalled." THE EDITORS.

* * * * *

LETTER FROM MONTREAL.

36 St. Mark Street, Montreal, Canada.

Sept. 13th, 1913.

To the STAR OF THE WEST.

Dear friends in El-Baha:—Our delegate to the Convention held at New York has given his report to the Montreal friends. After discussing that part of it relating to raising money for building the Mashrak-el-Azkar, the Assem-



Photograph of tent erected on the site of the Mashrak-el-Azkar at Chicago, May 2, 1909, in which was celebrated the Feast of Rizwan. This celebration was held in response to the wish of Abdul-Baha. An * denotes Mr. Thornton Chase, who conducted the services. It was the climax of his years of service to the Cause in Chicago. In his address he referred to the tent as the first step in the evolution of the Temple of Worship in the plan of God for His chosen people—the Tabernacle of the Israelites in the wilderness.

building shall not be undertaken until the land is paid for. If the suggestions in the following letter from Montreal, Canada, should be carried out the remaining indebtedness—\$6,000.00—would be cleared in five weeks.

It is privilege and a unique opportunity to contribute toward the purchase of the land on which is to stand the first Mashrak-el-Azkar in the western hemisphere, and we trust that every reader of the STAR OF THE WEST who has not contributed will do so while there is yet opportunity.

The minimum of that opportunity can be as great as the "widow's mite"; and the maximum—only \$6,000.00.

bly agreed to hold itself responsible for a minimum contribution of one dollar (\$1.00) per month from each of its members, at the same time leaving every member free to give such an amount as he or she may be able to afford.

It is expressly understood that any member unable to contribute \$1.00 a month shall give any sum however small, and that the larger contributions of other members will cover (or exceed) the monthly average of the assembly as a whole.

The Treasurer of the assembly receives the contributions confidentially and forwards the total amount collected to Mrs. Corinne True on the nineteenth of every month.

Should this meet with the approval of other assemblies, and should they wish to co-operate

in carrying out such a plan, the result would be that not less than sixty thousand (\$60,000) a year would flow into the Treasury of the Mashrak-el-Azkar.

A copy of this letter is being sent to all of the Assemblies, and to the STAR OF THE WEST.

We shall be happy to hear from you in this

connection, and to what you decide. All the Montreal friends unite in sending Bahai love and greetings, and I am

Faithfully your brother in the Cause,

G. THOMPSON,

Montreal Treasurer and Secretary for the Mashrak-el-Azkar.

THE GREATEST NAME.

BY THORNTON CHASE.

"EL-ABHA" is the Greatest Name of God revealed to us in this age. God, the Infinite, who is above ascent or descent, beyond perception, knowledge or comprehension, is nameless as far as man is concerned. A name of anything expresses the qualities or manifestations of that thing. The essence of nothing whatever is known. The essence of everything is nameless. Therefore, the Greatest Name of God is the Name of His highest manifested attributes. The highest appearance of Himself which can be perceived by any creature anywhere in existence—that Name is "EL-ABHA." Its meaning is Splendor or The Most Shining Glory. It is The Most Holy Outpouring, The Radiant Energy from the Unseen, Unknown Infinite Entity. Anything to appear must have some one to see it. No creature of existence can ever see the Infinite and, therefore, it is impossible for the Infinite to have a name; but the Highest Quality or Manifestation of that Infinite, which can be perceived by any creature in existence, *can* have a name and that name is "ABHA." It is Light.

"BAHA" is the same name on a different

plane. "BAHA" is the name of the Manifestation in humanity to human kind. "ABHA" is the name of that Manifestation in His Heavens or Spiritual Spheres.

"EL-ABHA" is the highest, superlative Manifestation that can be perceived only by the highest possible existences.

God, the Infinite, is the Pre-Existent, which does not mean as to time, but as the Cause of causes. He is not a part of existence. He, Himself, is outside of all existences, but manifests Himself through all existence as the light from a flame manifests itself throughout a crystalline room.

He, unknown in Himself, manifests His Glory through His chosen and prepared Representative in existence. That Representative among mankind is *BAHA'O'LLAH*, the Glory of God, the WORD Incarnate, the visible humanized Word. Above it is the Glory of God, the Word Invisible, Light Itself.

"*Allaho Abha*" is the Greeting of the Greatest Name. It is the Greeting of the Supreme Kingdom. "*Ya Baha el-Abha*" is an exclamation. It means: O Thou, the Glory of the Most Glorious!

ABDUL-BAHA'S "WELCOME" TO CALIFORNIA.

[Continued from page 191]

everlasting fruit. This is the divine effulgence. This is the divine bestowal. This is the everlasting life.

The teachings are lengthy, but I state them briefly, and from these brief statements, which are fundamental, you must learn the full teachings.

Praise be to God! We have assembled here,

and the cause of our gathering here is the love of God. Praise be to God! The hearts are kind toward each other and the heavenly radiance is resplendent.

I am hopeful that the hearts may be moved, the souls may be attracted, and that all will act in accordance with the teachings of *BAHA'O'LLAH*.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on "Capacity and Attainment," delivered before the New Thought conference held in New York, 1912; (2) Tablet pertaining to "Universal Peace" sent to Fifth International Congress in Scotland; (3) a word from Abdul-Baha regard-

ing "Untrustworthiness and Unfaithfulness"; (4) Talk by Abdul-Baha on "Oneness of the Contingent Beings," given at the home of Mrs. A. Parsons, Dublin, N. H.; (5) Tablet on the sin of "Backbiting" to Dr. Skinner, of Washington, D. C.; (6) poem by Badi-ol-Memalik, of Lohizan, Persia; (7) news from Ramleh.

مخبر باختر

5

تغنی است دیگری گفت چه گونه صورتی بیخ بافته است
 دیگری گفت چه قدر که است حضرت سید فرمودند
 ملاحظه بدن آنها را و نمایند چه قدر سفید است !
 ملاحظه کنید که هیچ عیبی آن حیران را حضرت سید
 ندید بلکه تفتیش فرمود تامل ملاحظه کرد که دندان
 سفید است همان سفیدی دندان را دید دیگران
 پوشیده گی و تعفت و قبح منظر او چشم پوشید این است
 صفت آن ملکوت این است روش و سلوک بهائیان حقیق
 امیدوارم که احباب آن مرفوع گردند **ولیک ولیهم بما و الله الاکبر**
 ع ع

لیک آن نور حقیقت مبدع فیض مدام
 هست با ما هم جلیس و یار در هر صبح و شام
 گشت اسرار الهی جلوه کرد ز کوه طبر
 شد جهان پر نور از این قرن طمان طهور
 ای معنی نغمه جان نور را آغاز کن
 چنگ و ناقوس محبت را از فرود ساز کن
 زنده گرد روح از نو شد ز دست آن نگار
 خمر تو صید بقا زان ساغر مینا عذار
 از فروغ طلعتش مغرب زمین
 گشت همچون خلد فر دوس برین
 صلح اکبر با بیان فرمود با انقاس نام
 بزر وحدت را فاشند انده قلوب با خرقه
 ستر و حید الهی سیر روحانیت این
 صلح اکبر وحدت آفاق انشا است این
 ای خجستان بھی ای اهل امریک و فونک
 خوش باین سازید با دوز سرود و سازون
 از طلوع حضرتش از سر مقدس شکر
 در ظهور جلوه اش بهوت شد کل سلسل
 ای بهائی سر حق را کن تو گوش
 در فروتند از تنطق تو خوش

قصیدای آقا

از نظم حضرت فاضل آقای برع المملک در لایحان ۱۹ شوال
 ساقا برین و دیده زان می ماء بقاء
 تا نیش می بعشق حضرت عبد البهاء
 آقا طلعتش آفاق را پر نور کرد
 تیر شکان عیونش ناقصین را کور کرد
 غصن اعظم طلعتش آفاق را کوی
 مرکز عهد الهی حضرت مولی الوری
 لندن و پاپین امریک و فرنگ
 شدن زمین مقدسش شویخ و قشنگ
 چون قلوب را بعل غمی پاک از ناپاک شد
 پرتو شمس جالش مشرق از افلاک شد
 از همه آبر کرمت سیرا کشید حواری
 پس بفرمود ای خجستان ای گروه خوشناس
 این قلابها و الله و امر کرد کار
 کوی باشی قابل این فیض و رحمت میا
 گر بظاهر مرکز حضرت عبد البهاء
 هجرت از امریک کرد و رفت در امر قلا

انجبار از ازل قبله

بهترین خبر همان سلامتی و تحت کلمه وجود طلعتش آفاق است
 فی الحقیقه تحت باریک تا مجال با این خوبی دیده نشده بود
 در عید ماه رمضان یار و غیار از عرب و غیر تفریح حضرت
 پیدا نمودند و بیانات مفصله از لسان مقدس بجهت سقاییه
 قلوب با این نیشنا نازل . قریب دوازده هزار نملاده کلیه
 بیروت وارد پس از چند روز زیر و بند و سته دیگری آیند
 مخبر باختر - بر رفقا تحسنت بنیامه و التماس دعا داد

(دکتر ضیاء بغدادی)

مختصر

کائنات اگر الانست یک روزی حاصل خواهد بود پس
 و جمع کائنات اسرار جمع کائنات هست به بیند چه و حد موجود
 است دیگر و حد قلم ازین نه و این از راه الهی است که بیانه
 کائنات چنین است تا و چنین اتحاد و چنین هویتی برقرار نموده
 هیچ شیئی را محرم نگردد است هر چند از انچه و هویتی نصیب داده
 است این است که از برای این کائنات ابدان عدلی نیست نهایتش
 انتقال است انتقال از تبه بر تبه مثلاً این انسان فوت
 میشود اجزاء او معدوم نمیکرد ان اجزاء و فرقیه انتقال تبه
 دیگر میکند پس از برای وجود ان عدلی نیست وجود حقی
 است هر شیئی حقی و زنده است موجودات نهایتش این
 است انتقال از تمامی بمقام دیگر دارد و تا آنکه کائنات
 در جمع مراتب سیر نکند کمال حاصل نمی شود کمال از سیر در
 جمع مراتب حاصل می شود و حال آنکه این مسئله و لغز و شری
 است محبت است که بعضی نفوس گمان می کنند که روح انسان
 معدوم می شود با وجود اینکه جسد انسان که اجزاء ترکیبی
 است باقی است چگونه می شود که روح مجرد انسان
 معدوم گردد ؟ مقصد از این بیان توضیح و اعلام وحدت عالم
 وجود است که جمیع کائنات عبارت از جمیع کائنات است هر ذره
 کالات جمیع ذرات را دارد و در هر یک جسم این قسم است عرض
 مواضرات یعنی یک روز ترکیب می شود یک روز تحلیل
 می گردد با وجود این برقرارات دیگر روح انسان که مقدس
 از ترکیب و تحلیل است چگونه است بر حال واحدات و تغییر و
 تبدیلی در آن نیست و روح مجردات ترکیب ندارد و چون
 ترکیب ندارد تحلیل ندارد ملاحظه نماید که مواهب
 الهیه بجهت و جهت ما بشکرانه این مواهب الهی باید
 اقدار عالم انسانی نهایت الفت و محبت را با هم داشته
 باشیم و با یکدیگر ارتباط داشته باشیم و هم چنین بدانیم
 که قطرات یک دریاییم و اشعه یک آفتاب با آن یک
 ایم و یلایم یک گلستان امانتیک شمیم و نبدگان یک
 خدا باید بجهت این مواهب شکر کنید و در این مسئله خیلی

نکته غایب و هر قدر بیشتر بدانیم تحقق غایب فکر قان وسیع تر
 می شود و مطلع بر اسرار کائنات میگردد لهذا در حق شما
 دعا میکنم که خدا ابراب غایتش را بر وجه شما باز کند
 و این ابرهای او هام زائل گردد شمس حقیقت نباید
 اسرار ملکوت الهی ظاهر شود و پرتو فیضات الهی طلوع
 نماید و این تاریکی عالم طبیعت محو گردد و آنچه را که آبیانه
 بیست دادند در این قرن ظاهر و آشکار شود

غیبت

لوح مبارک در مسئله " غیبت "
 و اشکنن ذکر آسینز علیه بجا و الله الاهی
 هو الله

ای دگرین نامه تر رسیدن زای خویشتن را مرقوم نموده بودی
 چه قدر این نوابی است علی الخصوص عدم غیبت ایسم
 چنان است که بان مرفق شری زیرا بدترین خلق انسانی
 و کلاه عظیم غیبت نفوس است علی الخصوص صدور از امتیاز
 الهی اگر نوعی میشود که ابراب غیبت سدرود میشد
 و هر یکی از اجزای الهی ستایش دیگران را می نمود از وقت
 تعالیم حضرت بهاء الله نشریف یافت قلب برین غیبت
 روحها بتانی می شد عالم انسانی سعادت ابدی می یافت
 ایسم چنان است که اجزای الهی یکی از غیبت بنزار شوند
 و هر یک ستایش یکدیگر نمایند و غیبت را سبب نعمت الهی
 بدانند تا بدوجه رسد که هر نفسی اگر کله ای غیبت نماید
 همین جمیع آچار و اشود زیرا بضرورتین اخلاق
 عیب جری است باید تخریق مدافع نفوس نمود نه تنبیس
 عیب بناس بقدر امکان باید از عیب چشم پوشید و از کمال
 نفوس بحث کنید نه از نواقص آنها
 گویند حضرت سبح روح اله الفداء روزی با حور
 بر حیران مرد گذشتند یکی گفت این حیران چه فدا

وَحْدَتِ الْعَالَمِ الْإِنْسَانِيَّ

خطاب مبارک حضرت علی (ع) در موضوع "وحدت عالم امکان" در شهر مورخه ۲ شهر افراس ۱۹۱۱ در منزل امتداد النجف بر مسرتی است
عصا صحابه الله الاهی که در جری جمعی از بزرگان و دو شصت مردان امریک که
در آن نقطه وگت برای تابستان آمده اند

تعلیم نمود و الا همه یک است حال امن از وحدت عالم وجود
ذکر کنیم

این معلوم است که جمیع کائنات مرکب از اجزای فرذیه است
و این اجزای فرذیه چون جمع شود یک کائنی وجود یابد مثلاً
اجزای فرذیه جمع شده و از آن انشا خلق گردیده اما این اجزای
فرذیه بحالت واحد نمی ماند این اجزای انسان متلاشی می شود بعد
اجزای کائنات دیگری شود مثلاً اجزای این گل متلاشی می شود بلکه
بعد یک جز حیوانی می شود بلکه جز یک انسانی می شود بلکه
جز یک درختی می شود بلکه جز یک چیزی می شود لهذا متصل این
اجزای فرذیه از کائنی بکائنی دیگری یابد این جز فرذی یک روزی
جماد است یک روز انتقال بعالم نبات میکند و کالات نباتی پیدا
می نماید یک روز این جز فرذی انتقال بعالم حیوان میکند یک
روز انتقال بعالم انسان می نماید یک روز انتقال بکائنات دیگر
میکند لهذا هر جزئی از اجزای فرذیه کائنات در صور ناسناهی
انتقال میکند یک روز در دریا است یک روز در هوا است
یک روز در هوا است یک روز باران است یک روز از باران
یک روز در گل است یک روز انسان است یک روز حیوان است
یعنی در جمیع کائنات انتقال و سیر دارد و در کائنی کالی دارد
مثلاً در عالم انسانی کالی انسانی دارد و در عالم حیوانی کالی
حیوانی دارد و در عالم نباتی کالی نباتی مقصد آنکه هر جزئی
از اجزای در صور ناسناهی انتقال و سیر دارد و در صورت
کالی دارد بر جمیع کائنات یک است وحدت صرف است
یعنی کل شیئی فی نفسه معنی کل شیئی نهایتش هر جزئی از اجزای کائنات
در جمیع این مراتب سیر و حرکت دارد این است که حکمای الهی
گفته اند در هر چیزی کالی هر چیزی هست جمیع شیئی محروم نیست
مثلاً آن در چیزی از اجزای این جماد فی الحقیقه کالی انشا موجود
است زیرا این جز البتة بعالم انسانی انتقال نماید مثلاً
بعالم نبات انتقال میکند آن نبات را انسان می خورد انتقال بعالم
انسانی میکند کالات انسان را می یابد و لابد مرتب این
انتقال تحقق یابد و متیازم گفت که این دره جماد جامع جمیع

خوش آمدید خیلی خوش آمدید از این احساس است
که در عالم انشا پیدا شده است باید خدا را شکر کرد زیرا در تفریق
اولی طلال احمد دیگر فراری بودند و نباتات و اطان از نباتات و اطان دیگر
شمرت و بیزار زیرا تعصبات جاهلیه زیاد بود الحمد لله در این
تفریق اولی این پرده ها دیده شد و این ابرها از افق حقیقت
زایل گشت طلال تفرقه با یکدیگر الفت می کنند اهل شرق و غرب
با هم دیگر می آنگاه می بینید و در نهایت محبت صحبت می نمایند مثل
این جمعیت که مجمع شرق و غرب است و با جمعی همچو چیز وقوع
نیافته در قریب ملاحظه کنید آیا اهل شرق و غرب
آمدند و با این محبت با هم دیگر معاشرت کردند این از معجزات
این قرن است زیرا در این قرن وحدت عالم انشا اعلان شده
و چون از جمله اساسی که اله حضرت بهاء الله وحدت عالم انسانی
است میفرماید که برای شما از وحدت عالم امکان صحبت تمام که جمیع
کائنات یک است و با این واسطه دائره وحدت را توسع دهیم
وحدت عالم انسانی و لغوات و باندک ندقی می بینیم که جمیع بشر
یک است این اختلافات انسانی این اختلافات جنسی این اختلافات
و طنی این اختلافات سیاسی این اختلافات مذهبی اینها همه
ارحام است در ایجاد الهی ابد اختلافی نیست جمیع بشر یک است
این است که حضرت بهاء الله خطاب به عالم انشا فرموده میفرماید
همه بزرگ و شکوفه و ثمر یک درختند از درخت دیگر نیستید
لذا باید با یکدیگر در نهایت الفت و اتحاد باشید ولی اگر
چنانچه نادمی باشد با یکدیگر ناکامل شود و اگر چنانچه
رضوی باشد باید معالجه کرد و اگر چنانچه نادانی باشد باید

۲ ظاهر شد در میان جمیع مذاهب لغت انداخت و کلماتی را که در لغت
 اصطلاحی نیستند نزع و جلا کرد تا آنکه لغت و محبت حاصل گردید عالم
 ظلمانی نماند به جا دیدی ظاهر گشت مزاج طوبی سبزی
 و خرم گردید کلماتی که در لغت نماندند و محبت انجمن بر
 شکوفه شد و انما طیبیه بیار اورد حال من امیدوارم که همین
 اخلاق و رفتار حسن زنت شما بلکه در میان شرق و غرب لغت
 و اخلاقی حاصل شود و اتحاد نامه میان آید فیضات الهی حاصل
 کند زیرا عالم انبیاش بمنزله یک شجر است و هر نفسی جمله برگ و
 شکوفه فی الطاف الهی بی پایان است فیضات انشا علی کل الطیفا
 نموده ما باید ملاحظه آن فیضات کنیم چنانچه فیضات او
 شامل حال جمیع است ما نیز باید بیکدیگر نهایت تعلق داشته
 باشیم تا هر جزئی عبارت از کل باشد ملاحظه نماید که از
 یک دانه شجر می ظاهر میشود و از هر شجر می ثمری هستند دانه
 جز شجر است اما عبارت از تمام شجر است امیدوارم ماها نیز
 هر یک عبارت از کل شویم و متحد با جمیع گردیم اینست وحدت عالم
 انسانی اینست محبت نزدانی اینست موهبت الهی اینست محبت
 ابدی .

و نام و دعای تمام که آن کنگره ختم موفق بخدمت اعظم دین عصر
 گردد هر فردی مسئله عظیمی هر چند مسائل این شماره کن مسئله از
 مسائل اهمیت کبری یابد در قرقره فیضی هم مسائل مسئله حضرت سید
 بود ما در مقصد انشا یافت و کن در قرقره نورانی اعظم موهبت
 عالم انشا صلح عمری است باید قدر چای پیمان عالم انبیاش بر آید
 و شرق و غرب قطعات همه عالم دست در آغوش گردند و جمیع
 در سایه خیمه وحدت عالم انشا یابند تا صلح عمری بر آید
 موج نذر و تا این مسئله شمع انجمن عالم نگردد سعادت ابدیه حصول
 نپذیرد و بیجا گنگی به بیجا گنگی تبدیل نگردد این مسئله باید مانند
 روح در عروق و اعصاب همجمله سرایان و جویان یابد امیدوارم
 که آن انجمن طلائع این لشکر آسمانی گردد و آفاق را استخراج نماید
 بنص هر قطعه بهاء الله و اولمر بریده و در جمیع سال این الملی
 که سعادت انبیاست وحدت عالم انشا است علی الخصوص صلح عمری
 جانقتانند و در خدمت حضرت بهایا ما عاال المته بیت هزار
 نفر در ترویج این تعالیم بهاء الله بمیدان فدا شدند و بهایا
 و مال فدا کردند هر کس که جانقتان پیش برود نه بمبادله
 انکار عمری امیدوارم که کل تمام قوت خدمت جان من عظیم
 تمام و سبب آسایش عالم انسانی گردیم ملاحظه نماید که امروز
 اعظم قرای عالم صرف نهیات حربه میگردد با وجود این
 فلاح و نجاح چگونه رخ بنماید باید بجان کوشید که این قوت
 عظیمه در سعادت و سعادت عمری عالم انسانی صرف شود
 و سبب حیات گردد نه بنیان انسان بر اندازد لغت
 به قلوب مجتهد نه به سبب اوها را بعضی وعداوت
 ایجاد کند این است آرزوی خیر خواهان عالم انسانی
 امیدوارم که بان موفق و مؤید گردیم و احترامات فائده مرا
 با اعضای آن انجمن محترم برسانید علی البهائم و عبیک

صلح عمومی

بواسطه مستردناب منشی اسکاتند اعضا کنگره تجرین الملی
 مدرسه که مقصودشان اتحاد ایران و فلسفه و علم و صنایع است دور دو
 هفته آخر ماه جولائی در محل سلاخی پل بلژ طبرستان کن منعقد میشود
 و نماینده کان از جمیع ممالک اروپا و کانادا و امریکا و استرالیا حاضرند

هو الله

دوست عزیز و ابا الاحتراما نامه شما رسید و دلیل بر آن
 بود که مجلس بین المللی انجمن را که کاند ترید و راه گشت و مرا
 دعوت بحضور نموده بودید بسیار خوشنود گردیدم و انانوس که
 خانم شرم و حضور نترنم و لاکر هیکل پنجمین در آن مجلس نورانی
 حاضر نشود لهذا جان و دل را با غافل نگردد همیشه در خاطر

عده امانت و دیانت

در یکی از الواح اخیر حضرت عبد البهاء و سفر نامه :-
 علم دیانت و امانت تیر پر زهر نیست که بجز نگاه دل و جان
 عبد البهاء بخورد

صفحه اول ۱
جلد چهارم ۴
شماره یازدهم ۱۱
قیمت اشک و الی
سپتمبر ۲۷ -

مَجْلَدُ الْبَحْرِ

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سالی دوازده و نوزده
ماه شینت ۲۷

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگونی بشر و وحدت ادیان و ابتساع علوم و فنون ابن قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق اصول و ادوات قبول و شرف هرگز در

استعداد و قابلیت

نظریه باریک حضرت عبدالجبار در مسئله "استعداد و قابلیت" در کارنگی هال در جلوی کنفرانس افکار جدید جمعیت بیشتر از ۱۵۰۰ نفر در شهر نیویورک آمریکا عم ۱ آوریل ۱۹۱۳

کند البته باید قلوب را صیقل داد تا استعداد جلوه حاصل نماید باید بگوئیم که استعداد حاصل شود تا فیض الهی در نهایت جلوه ظهور نماید و این استعداد و تقوی حاصل شود که در نهایت صفا و نفوس در کمال تقوا و یکایک مشاهده شود انوقت تجلی شمس حقیقت نهایت جلوه و تأثیر نماید و آثار و الوارثش در کل دیده شود لهذا نباید نفسی را محروم دید نفسی را نباید حقیر شمرد نهایت این است که باید تربیت شوند و صفا یابند تا نور الهی در نهایت تقویت ظاهر شود و وحدت عالم انشا ظهور نماید پس هر چه می بیشتر شمس حقیقت جلوه اش زیادتر زیر انظوم فیض الهی محبت است این است که نا محبت حاصل نشود و جمع فیضی حاصل نیاید جمع اینیای الهی که شینند که بین نوع انسان محبت ظاهر شود حضرت سیم جمع بلا تا تحمل فرمود و حضرت بهاء الله کند و نجیب و پناه سال لحنی و زندان قبول فرمود تا قبول بعد از محبت الله گردد پس ما باید ایمان و دل بگوئیم تا محبت در بین کل ظاهر شود جمع قلوب شرق و غرب مرتبط گردد جمع نفس محبت یکدیگر کشند زیرا جمع از محبت پروردگار بهره و نرسد شمس حقیقت یک است و آن مرکز انوار است هر چه توجه بیشتر شود فیض انوار زیادتر گردد.

من از مالک بعیده آمدم تا این جامع را به بینم از مشاهده این جامع بسیار سرور به جهت آنکه در هر محلی جمعی می بینم که با هم در نهایت محبت و الفتند استعجال این جمع محترم است که الحمد لله نفوس در نهایت مهربانی و وداد در فکر ترقیند هم چنانکه این جمع در کمال الفت و وفاتند امیدوارم جمع عالم با هم الفت یابند افکار اتحاد و اتفاق دلیل بر فیض الهی است زیرا انوار وحدت یقین در جمیع اشیاء ظاهر است و بر کل می نماید و فیوضات محیط بر کل است عالم خلق بمثابة اضراس و فیوضات است الهیه مانند شمس بر کل تجلی نموده نهایت این است که جمالی و مرایا مختلف است استعدادات متفاوت است اما نور فیض خود واحد است و تجلی علی را بعد جمیع کائنات است فیض از شمس واحد است کانی ان کائنات نیست که مستفیض باشد شمس یک است اما استعداد کائنات مختلف است کانی مثل سنگ سیاه است پر زوی نمکد کانی مثل آینه است و کتاب در نهایت ظهور در اطراف

شصت سال پیش در آنجا که در شرق اختلاف بسیار بود و ملل احزاب با هم الیام داشتند مذاهبت خلفه دشمن یکدیگر بودند و همیشه با یکدیگر در جنگ و جدال بودند حضرت بهاء الله

نجم بختار

۱۳۲۹

از شیخ کاظم رازی
امریکا

شماره یازدهم - ماه شوال

فهرست مندرجات

- ۱ نطق مبارک حضرت عبدالعزیز در مسئله استعداد و نبوت بر آنکه آنرا از کلام بید
- ۲ لوح مبارک برای انصاف و کفر بخوبی بین المللی بواسطه ستردهای منشی در رساله
- ۳ بیان مبارک حدیثی از اولیای ائمه در خصوص "عدم امانت و دیانت"
- ۴ خطابه مبارک در موضوع "وحشت عالم امکان در شهر جلدین در خطبه سراسر پانز
- ۵ لوح مبارک در مسئله "قیامت" برای دکتر اسکندر در شهر واشنگتن
- ۶ قصیده غزلیه از نظر حضرت بدیع الممالک ابن ارفعیه مختصر و صافی لاجریان
- ۷ مختصر از اخبار ساحت اقدس از رساله مصر و اعتدال صحت مبارک

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

Vol. IV Chicago, October 16, 1913 No. 12

STAR OF THE WEST

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ABDUL-BAHA, "THE CENTER OF THE COVENANT," IN CALIFORNIA.

ABDUL-BAHA talking to four students from India attending the University of California at Berkeley—Mirza Mahmood interpreting. From right to left — Dr. Ameen U. Farsed; Mirza Ali Akbar; Mirza Mahmood; Mirza Ahmad Sohrab; ABDUL-BAHA; students. Photograph taken at Oakland, California, October 12, 1912.

STAR OF THE WEST

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

Vol. IV

Chicago (October 16, 1913) Elm

No. 12

ABDUL-BAHA AT THE NINETEEN-DAY FEAST*

Held October 16, 1912, at the home of Mrs. Helen S. Goodall, Oakland, California.

Dr. Ameen U. Fareed, interpreter; stenographic notes by Miss Bijou Straun.

PRAISE be to God! you are the guests of Mrs. Goodall. With the utmost love has she prepared this feast, and every kind of food is before you. The effulgence of the mercy of BAHÁ'O'LLAH is resplendent. The hearts are attracted to the love of God. The eyes are turning toward the Kingdom of ABHA.

This is a heavenly feast, an excellent meeting. Surely this is praiseworthy. The Supreme Concourse now is beholding this assemblage, proclaiming aloud: "*Blessed are ye! Blessed are ye! Blessed are ye who are the servants of BAHÁ'O'LLAH! Blessed are ye who are the manifestors of faith! Blessed are ye who have such radiant countenances! Blessed are ye whose hearts are like unto rose gardens!*"

Consider what a great bounty has been bestowed upon you, what a favor has been revealed unto you, that Abdul-Baha is now walking about amongst you commemorating BAHÁ'O'LLAH! In the utmost of love am I walking about and greeting each and all of you.

Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues. The physical, or material susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love. But spiritual susceptibilities, namely, real love and heavenly fraternity, emanate through di-

vine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality.

Praise be to God! you are imbued with spiritual susceptibilities, for verily you have been gathered together in this meeting through the love of God. It is the bounty of the Kingdom which has summoned you here. It is the Most Great Guidance which has called you here. It is the power of attraction which has drawn you together here, and it is the bestowal of the Kingdom of ABHA which has invited you to this feast. These are spiritual susceptibilities, and these are emanations of the conscience. Because of these susceptibilities, this radiant youth is seated here, and in the utmost of love I am patting him on the shoulder.

I am happy to see you gathered here in love. Please continue eating while I talk.

His Holiness Christ, on a certain eve, invited His disciples to His table, and while seated at that table He gave certain admonitions and precepts unto them. As a result of the benediction and admonitions, the supper was called the "Lord's Supper." Inasmuch as there was present the material bread, and likewise the heavenly manna which was descending upon them, it was verily the Lord's Supper.

Now this evening you have gathered in this assemblage and are seated at this bounteous table. Praise be to God! the material food is prepared for you. The heavenly manna also is present for you, and that consists of the love of God and the knowledge of God. You are turned toward the Kingdom of God, and you are overshadowed beneath His providence. The eternal bounty encompasses you all; and the light everlasting is all-surrounding.

This table, likewise, is heavenly in character.

*At this feast there were present about one hundred and twenty-five friends from the Bay cities, Portland, Seattle and Spokane. When all were seated at the tables, Abdul-Baha, radiant with joy, passed through the spacious rooms fragrant with flowers, speaking as he walked about.

This food is manna from heaven. I hope earnestly that the results of the Lord's Supper—that supper which was in the utmost of love and fellowship and severance from all else save God—may be realized at this supper also. Thus may you associate one with the other in perfect fellowship and friendship, and may all of you rejoice in many such feasts. Thus may the hearts be exhilarated and the faces be turned to the Kingdom of ABHA. Then will you be instrumental in reconciling

In a word, His Holiness BAHĀ'ŪLLĀH shone forth, from the Horizon of the Orient, even as the sun, casting a radiance over the world. During His lifetime He did not rest a moment, nor did He repose comfortably one night. He suffered many trials. He was a prisoner. He was enchained. He was exiled. All these ordeals did He endure in order that perfect fellowship and love should blend the hearts together.

Praise be to God! the labors of BAHĀ'ŪLLĀH



Abdul-Baha walking in front of the home of Mrs. Goodall, October 12, 1912

all the religions and all the races, and in creating a bond that will unite all the nations of the world. Thus, in the center of the world, shall be pitched the tent of the oneness of humanity, and the standard of universal peace shall be unfurled and wave throughout the world. Then in the future there will be no doubt as to this supper being the Lord's supper, for it is productive of love and fellowship, and will become the cause of the illumination of the world. Every supper that is productive of love and unity, the cause of radiance throughout the world, of international peace and of the solidarity of man, is undoubtedly the Lord's supper.

have not been in vain, for among your hearts love has been created. All of you are together in the utmost of love. I hope that you will be the cause of transforming the whole world of man into a feast like unto this, wherein the hearts of all shall be welded together, the lives of all shall be glad-tidings. The world of humanity then will become as a tree, and all men as its branches, twigs, blossoms and fruits. This is my wish and desire.

In the utmost of joy partake of this feast.

Benediction

[After the feast, Abdul-Baha stood on the

[Continued on page 209]

THE VISIT OF ABDUL-BAHA TO MR. CHARLES TINSLEY

San Francisco, California, October 10, 1912.

[Mr. Tinsley (colored) was recovering from an accident]

ABDUL-BAHA:—How are you? I am very glad to see you.

Mr. Tinsley:—I am well excepting this broken leg which has kept me in bed a long time. I am impatient to be up and out to work for the Cause.

ABDUL-BAHA:—You must not be sad. This affliction will make you spiritually stronger. Do not be sad. Cheer up! Praise be to God, you are dear to me. I will tell you a story:—

A certain ruler wished to appoint one of his subjects to a high office; so, in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this, for he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man, for he thought the ruler loved him. After this he was hanged on the gallows until

he was nearly dead. After he recovered he asked the ruler, "If you love me, why did you do these things?" The ruler replied: "I wish to make you prime minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so I wish you to become perfect."

[To Mr. Tinsley] Even so with you. After this ordeal you will reach maturity. God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

You will soon recover and be spiritually stronger than ever before. You will work for God and carry the Message to many of your people.

"THIS IS ONE OF THE MEANINGS OF SACRIFICE"

Talk by Abdul-Baha to one of the friends, October 22, 1912.

GOD will assist you. One of the great prophets of the Orient, one of the worthies of the East, called Ali, says, that whosoever seeks after anything and is serious about it, will find it. Seek and ye shall find. Whosoever knocks at any door and is persistent about it, there is no doubt that the door will be opened unto him.

Now, as long as you are interested in the Movement, and interested seriously, and you are investigating reality, you are the lover of reality, there is no doubt that you will attain.

When man dedicates his life to a cause, he must dedicate entirely, then he is really dedicated. It is not through word, but through deed. One must dedicate his life completely, fully, in reality, just as the dead branch sacrifices its life to the fire, and just as the oil sacrifices its life to give light. This is the great station—the station of sacrifice. There is no greater station than this.

In Oriental language, there is the expression, "May my life be a sacrifice to you," and a man writing a hundred letters a day might use these words a hundred times and yet he would not sacrifice anything for his friend. But this is a custom—a usage. Everybody who writes a letter to his friend says "May

my life be a sacrifice to you," and perhaps he does not realize the meaning at all.

The station of sacrifice is the great foundation. When you read the Old and New Testament, you will find that constantly the word "sacrifice" is mentioned. It is recorded that the Israelites sacrificed sheep so that their sins might be forgiven. In the time of Adam, Cain made sacrifice of sheaves of wheat and Abel made sacrifice of sheep. Now this is a symbol, and this word extended after the time of Christ.

What is the symbol? Just as the sheep sacrificed its life, likewise this natural state of man, which is the animalistic state, must be sacrificed. How should it be sacrificed? The vices of the animalistic state of man must be entirely annihilated, and he must be characterized with divine virtues. It was a symbol and before His Holiness Christ appeared, all the Israelitish prophets made sacrifice of animals. This was a mystery of that higher sacrifice and when Christ came he said, I will sacrifice myself for the sake of the salvation of all. What did He mean? He meant to change their characters, and in this way make them heavenly, in this way make them God-like, spiritual and divine.

This is one of the meanings of sacrifice.

INTERVIEW BETWEEN ABDUL-BAHA AND A SAN FRANCISCO NEWSPAPER REPORTER.

To a correspondent of *The Examiner*, October 3, 1912. This interview was published next day in a form almost unrecognizable.

From the Diary of Mirza Ahmad Sohrab.

CORRESPONDENT: Are you pleased with the United States?

ABDUL-BAHA: The continent of America is most progressive. The means of instructions are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. The wealth is on an upward tendency. Its government is democratic. Its advancement is unceasing. Its nation is hospitable. Its people are loyal, energetic and noble. Its inhabitants are free and the lovers of liberty. Its men are civilized and its women are cultured, refined and idealistic. On the other hand, all these advantages are on the material plane, and I observe the majority of the people are submerged in the sea of materialism and agnosticism. The natural civilization is well-nigh perfect; but it is in need of the civilization of heaven—Divine civilization.

Correspondent: What do you mean by "Divine civilization"?

ABDUL-BAHA: Divine civilization is the light. Material civilization is the lamp. Material civilization is the body; in itself it is not sufficient, and humanity from every standpoint stands in sore need of divine civilization. Natural civilization insures material welfare and prosperity; Divine civilization vouchsafes to man ideal virtues. Material civilization serves the physical world; divine civilization serves the world of morality. Divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discovery of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences. Divine civilization is Eternal Life. Divine civilization is the immortality of the soul. Divine civilization is the Breath of the Holy Spirit. Divine civilization is heavenly wisdom. Divine civilization is the reality of all the Teachings of the ancient prophets. Divine civilization is Universal Peace and the oneness of the world of humanity. The Holy manifestations of God have been the founders of Divine civilization, the first Teachers of mankind, and the spreaders of the fragrances of holiness and sanctity amongst the children of men.

Correspondent: Are you satisfied with the American people?

ABDUL-BAHA: The American people are a stranger-loving people. All nations are welcomed in their midst. They give to everyone the right of living and the pursuit of happiness. Here no one feels a foreigner, I am satisfied with all of them.

Correspondent: I have heard that you advocate the complete equality of men and women. This radical teaching coming from an Oriental thinker is of great interest and supreme significance. Just at this juncture the California women are clamoring for the right to vote for all the national and state officials, and your opinion on this important question will be greatly appreciated by the people.

ABDUL-BAHA: The question of equality between men and women has made greater advancement in America than elsewhere, and day by day it is assuming greater importance and becoming nearer to realization. However, as long as complete equality does not exist between male and female, the world of humanity will not make extraordinary progress. The woman is an important column, and there is another equally important. If we aim to have a durable building, the foundations of both columns must be laid very deep. The women are the first teachers and instructors of the small children. They teach them and inculcate morality in their minds and hearts. Later they go to universities for higher education and specialization. Now if the teacher or instructor is deficient, how can the scholar be properly trained? Therefore, it is proven that the culture and refinement of the men are intensified and will bloom and attain to perfect fruition when the women are equally educated and given the same educational facilities. Consequently the women must enjoy all the learning they are able to assimilate, in order that they may reach to the same level as men. The same privileges and opportunities must be conferred upon women;—so that just as they share together life and its responsibilities, they may also share with him the same virtues of the world of humanity. Undoubtedly partnership in education and culture presupposes equality in rights. The world of humanity has two wings, one wing male, the other wing female.

Both wings must become strong, so that mankind may soar to the empyrean realms of its destined perfection. But if one wing is left weak and the other strong, its upward flight will be slow. God hath created both human. They share together and in common all the faculties. No one is endowed with special privileges. How can *we* make a distinction which is unknown in the sight of God? We must follow the policy of God.

Moreover, there is male and female in the vegetable kingdom. They are on an equal footing. Inherently they enjoy suffrage and there is no distinction between them. Likewise in the animal kingdom the right of suffrage and equality is enjoyed without any feeling of superiority of privilege. Therefore, it is well known that there is no distinction of gender in the vegetable and animal kingdoms, although they are deprived of the faculty of reasoning, and they have not the power of distinguishing. How can we, who are confirmed with the bestowal of reason, and enjoy all the facilities with which man is distinguished from the animal, act in this manner and build these false barriers? Many women have appeared who have won for themselves fame and name, for the versatility of their intellects and the brilliancy of their thoughts. Amongst the Bahai women many have shown remarkable capability in literature, sciences and arts, and have rendered distinguished service in every department of life.

In history many capable women appear who have displayed special genius in government and political administration, such as Semiramis; Zenobia, Queen of Palmyra, and Queen Victoria, of England. In the religious world,—the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman achieved the signal victory. During the Christian dispensation the apostles became agitated after the Crucifixion of Jesus; even Peter denied Him thrice, but Mary Magdalene became the cause of their becoming firm and steadfast. In the Religion of BAHÁ' O'LLAH, Kurat-el-Ayn and many other Persian women demonstrated their knowledge and wisdom to such an extent that even the men were astonished, and listened to their advices and lectures.

Correspondent: What is your object in coming to America?

ABDUL-BAHA: I have come to America to promote the ideal of Universal Peace and the solidarity of the human race. I have not come for pleasure or as a tourist.

Correspondent: What do you think about women's fashions?

ABDUL-BAHA: We do not look upon the dresses of women, whether or not they are of the latest mode. We are not the judge of fashions. We rather judge the wearer of dresses. If she be chaste, if she be cultured, if she be characterized with heavenly morality, and if she be favored at the Threshold of God, she is honored and respected by us, no matter what manner of dress she wears. We have nothing to do with the ever-changing world of modes.

Correspondent: What is the greatest thing you have seen in America?

ABDUL-BAHA: The greatest thing I have seen in America is its freedom. In reality this is a free nation and a democratic government.

Correspondent: What is your opinion about Turkey and the Balkan War?

ABDUL-BAHA: We have nothing to do with war. We are advocates of peace. Speak to us about the condition of peace. Go to diplomatists and militarists and ask their opinion about this war. But as regards peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of the prosperity of the nations; the reason of eternal friendship between the people; the cause of solidarity between the East and the West; the promoter of real freedom, and the Most Eminent Favor of His Highness the Almighty. We must all strive to upraise the flag of international peace, the oneness of the world of humanity and the spiritual brotherhood of mankind.

[The correspondent tried to ask a few more questions, but Abdul-Baha interrupted him by this final statement while putting his hand on his shoulder and kissing his face:]

Consider how much I love thee, and to what extent I respect Mr. Hearst, that notwithstanding the fatigue coming over me as the result of a very busy day, I have answered all thy questions.

OUR PERSIAN SECTION this issue contains: (1) Address by Abdul-Baha on the "Oneness of Divinity," delivered at the First Unitarian Church, Philadelphia, Pa.; (2) Tablet regarding "Divine Guidance"; (3) Tablet regarding a

gathering of Jewish and Mohammedan women; (4) Tablet pertaining to "Calamities in the Path of God;" (5) Tablet to the Parsee friends; (6) Tablet regarding teaching; (7) glad-tidings from Iamieh, Egypt.

STAR OF THE WEST

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Vol. IV

Chicago (October 16, 1913) Elm

No. 12

THE MASHRAK-EL-AZKAR IN AMERICA: ANNOUNCEMENT.

THE financial secretary is glad to announce that there is on hand \$1,665.99, with a promise of \$1,000 from a friend, making \$2,665.99 toward the final payment of \$6,000.

A cement sidewalk is now under construction in Linden Avenue, in compliance with instructions received from the Village of Wilmette. The cost will be about \$300.

The following is an extract from a Tablet to Mrs. Maxwell, of Montreal, translated June 18, 1913:

O thou daughter of the Kingdom!

As to the matter of the building of the Mashrek-el-Azkar, that is, the matter of be-

ginning the building thereof: An important (or considerable) sum of money must decidedly be prepared in order that work may be begun; that is, at least two or three hundred thousand dollars must be ready. And, *most assuredly*, if it be built in the Days of the Covenant, it will be more joyful and more heart-rejoicing; but this is difficult.

Now be ye engaged in collecting contributions.

(Signed) ABDUL-BAHA ABBAS.

[The above is an extract from a Tablet written in Abdul-Baha's own hand and translated and received by Ali Kuli Khan on June 18, 1913.]

CORINNE TRUE, *Financial Secretary*,

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

Words of Abdul-Baha to Lua Getsinger, Ramleh, Egypt, August 19, 1913.

From the Diary of Mirza Ahmad Sohrab.

THOU must be firm and unshakable in thy purpose, and never, never let any outward circumstances worry thee. I am sending thee to India to accomplish certain definite results. Thou must enter that country with a never-failing spirituality, a radiant faith, an eternal enthusiasm, an inextinguishable fire, a solid conviction, in order that thou mayest achieve those services for which I am sending thee. Let not thy heart be troubled. If thou goest away with this unchanging condition of invariability of inner state, thou shalt see the doors of confirmation open before thy face, thy life will be a crown of heavenly roses, and thou shalt find thyself in the highest station of triumph.

Strive day and night to attain to this exalted state. Look at me! Thou dost not know a thousandth part of the difficulties and seemingly unsurmountable passes that rise daily before my eyes. I do not heed them; I am

walking in my chosen highway; I know the destination. Hundreds of storms and tempests may rage furiously around my head; hundreds of *Titanics* may sink to the bottom of the sea, the mad waves may rise to the roof of heaven; all these will not change my purpose, will not disturb me in the least; I will not look either to the right or to the left; I am looking ahead, far, far. Piercing through the impenetrable darkness of the night, the howling winds, the raging storms, I see the glorious Light beckoning me forward, forward. The balmy weather is coming, and the voyager shall land safely.

Kurat-et-Ayn had attained to this supreme state. When they brought her the terrible news of the martyrdom of the Bahais, she did not waver; it did not make any difference to her; she also had chosen her path, she knew her goal, and when they imparted to her the news of her impending death, no one could

[Continued on page 210]

ABDUL-BAHA AT THE NINETEEN-DAY FEAST

[Continued from page 204]

balcony of the stairway and, raising his hands in blessing, pronounced a benediction.]

O kind Lord, verily this assemblage is long-
ing for Thee and loving Thy beauty. Verily,
these friends are set aglow with the fire of
Thy love and are joyful because of Thy pres-
ence. They have turned to Thy kingdom,
seeking naught but Thy good pleasure, desiring
naught but to pursue Thy pathway, and seek-

splendor, waft over them the breeze of Thy
providence, and pour upon them the rain of
bestowals from the clouds of Thy generosity.
Thus these souls, like the flowers of the rose
garden, shall grow in verdure and freshness,
and among all mankind shall they be redolent
of delightful fragrance.

O Lord, confirm them all in Thy service,
and aid them in guiding others to Thee.



Abdul-Baha with the children on the steps of the home of Mrs. Goodall,
October 12, 1912.

ing naught save Thy good will. Not a day
passes but they are occupied with Thy com-
memoration and are ever ready to serve Thee.

O God, illumine these hearts. O God, make
joyous these lives. O Lord, suffer these souls
to attain to the superlative degree of spiri-
tuality in the world of humanity. O Lord,
suffer these souls to become truly distin-
guished, and make them the manifestors of
Thy favor and the recipients of Thy good
gifts. Shine upon them with Thy radiant

Brighten the eyes through witnessing Thy
great signs; fill the ears with harmonies
through Thy melodies; and refresh the nos-
trils through the fragrances of Thy King-
dom. Confer upon these souls the life ever-
lasting, gathering them all together beneath
the tabernacle of the oneness of the world of
humanity.

Verily, Thou art the Almighty! Verily,
Thou art the Powerful! Verily, Thou art the
Giver of good gifts!

A SILVER VASE in commemoration of the
visit of Abdul-Baha to America, is to be placed
in the Holy Tomb of BAHÁ'U'LLAH. By the ear-
nest sollicitation of Mr. Edward Kinney and about
thirty of the New York Bahá'is, the gracious per-
mission of the Centre of the Covenant, Abdul-
Baha, was given this project after he had declined
personal gifts. All who desire may contribute any

sum to this sacred purpose. It is preferred that
the contributions be sent through the Treasurer
of the various Bahá'í centres of America. When
this is not possible, it can be sent direct to Mrs.
Edward Kinney, 276 West 86th street, or to Mr.
James F. Brittingham, 894 Prospect avenue, New
York City, who is acting as the Treasurer of the fund.

"THE LOFTY SUMMIT OF UNCHANGING PURPOSE."

[Continued from page 208]

see any trace of sorrow in her face; she was rather happier.

Although she never cared for dress, that day she wore her best white silk dress and jewelry and perfumed herself with the most fragrant attar of roses. She hailed the cham-

ber of death as a happy bride entering the nuptial bowyer of the bridegroom.

To this lofty summit of unchanging purpose thou must attain; like Kurat-el-Ayn, nothing must shake thy firm faith.

"I AM SUMMONING YOU TO THE WORLD OF THE KINGDOM."

Words of Abdul-Baha to Howard MacNutt, after the *Titanic* disaster.

A GREAT steamship has been lost at sea. Today newspaper accounts of the *Titanic** are reflecting the sorrow and mourning of the whole world, all the power of man, all his pride and the skill of human invention were helpless against the power of the sea. Men of great wealth, men of prominence and celebrity, likewise men who were unimportant and unknown in the eye of the world,—all have found the same tomb under the waves. If this fate marked the end of human accomplishment, if this death was oblivion to human hopes and possibilities, the whole world might mourn. Unless the soul of man is quickened by the breaths of the Holy Spirit and he becomes vivified by the life of the Supreme Kingdom, all his powers, efforts and accomplishments are in vain. Look about you as we ride in this automobile. Shall any of these things you are now looking upon remain or endure? If you possessed all you could wish for,—these great buildings, wealth, luxury, the pleasures of life in this world, would any of these things increase your eternal happiness or insure you everlasting existence? I am summoning you to the world of the Kingdom. I am calling you away from this world. Nothing you can ever think of here will remain. You, yourself, will pass away as the roses wither at the touch of winter's breath. I wish for you heavenly happiness. I am praying that the confirmations of God may descend upon you, that you may become His servant, that you may go forth to save mankind from the bondage of this mortal

world. I wish you to escape from this hell of materialism. Be not occupied with material things. Have no anxiety about your affairs. You are under the protection of BAHÁ'Ó'LLAH, —in His service. Live in the spiritual world as I do. Think of nothing else.

Look out upon this great city through which we are passing. Then think of the wealthy men entombed in the ocean's depths. The powers of man in material civilization are wonderful, but all his accomplishments are as nothing.—he, himself, is as non-existent unless he upbuilds in himself the civilization spiritual. Abdul-Baha has no other thought than this. This is his heart, his soul, his station, his service,—to quicken mankind with Divine breaths and walk in the pathway of the Heavenly Kingdom.

When I was a young man I was devoted to music. So charmed and delighted was I with it that even an Arab clapping two sticks together in rude rhythm gave me great pleasure. Now my love for these things has gone completely. On the steamship crossing the sea a great modern orchestra played each night. The passengers listened to it with the deepest interest and enjoyment. But although the music was the very finest, the orchestra modern and most excellent, I found it occupied and disturbed my thoughts to such an extent that I retired to quiet reflection upon spiritual things.

I wish you to live in the world of the Spirit—to see the Divine Reality in everything,—to behold the illumination of the world of the Kingdom beyond and within the gloomy mask of this mortal existence. For the world of the Kingdom is a world of Lights, a world of happiness, a world of accomplishment, the real and eternal world. [After a long pause,—looking reflectively out the window] I was asked to sail upon the *Titanic*, but my heart did not prompt me to do so.

* The *Titanic* was the largest steamship ever built. She was 882 feet long, 96 feet wide, displacing 45,000 tons. Her luxurious appointments included a theatre seating 1,200, a church somewhat smaller, a ballroom accommodating 500 couples, beautiful salons, palm courts, gymnasium, bowling alley, tennis court and a swimming pool. She could accommodate nearly 4,000 passengers and carried a crew of 860. She set forth on her first and fatal voyage from Southampton, England, April 10, 1912, the pride of her builders and an admiring world. At 11:40 p. m., Sunday, April 14, she grazed a mammoth iceberg, tore open her hull, and in two and one-half hours sank in 2,000 fathoms, taking over 1,500 souls to a watery grave.—*The Editors*.

رحمن در آن شهر چنان جلوه می نمایند که جمیع نفوس
 بجان بستایش بکشند و نیز امیدم چنان است که
 آن ورقه مجذبه وقتی بزمایت عتبه مقدسه فاخر گردد
 اما حال خدمت و تبلیغ پردهان ... و علیکم البهائم
 ع

و حکامان زندگانی می کردند تا آنکه آفتاب جهان
 افزود حقیقت از افق ایران طبع نمود پرتو عنایت
 بر پارسیان انداخت آن گروه پزمرده زنده و تر
 و تازه شدند و آن قوم حقیر عزت امیر یافتند و روز
 بروز دد ترقی بردند و ابواب فلاح و بفتح از جمیع جهات
 باز ولی حال بعضی کفران نعمت نمودند و از الطاف
 جمال مبالغه غافل گشتند این ترقی و عزت را از حسن
 تدبیر خویش شمرند لهذا این ایام تنزل عظیمی بر
 ارکان پارسیان در طهران افتاد سار برعکس گشت
 امیدوارم باز بیدار شوند تا دوباره پرتو عنایت
 بدخشند و الطاف بی پایان شامل گردد و الا
 کار پست است ... عبد البهائم عباس

بِالْإِنشَاءِ مِنْ سَبِيلِ الْهَيِّ

لوح مبارک در مسئله "بلايا در سبيل الهي"
 هو الله

ای دو جامه همدم و همراز الحمد لله در گشتن
 الهی پرور ز نمودید و بمکوت رازی برودید و مطهر
 الطاف حضرت بی نیاز گشتید اما شامات

و ملامت بدخواهان شنیدید و اذیت زیاده
 کشیدید و ستم مانده ستمکار چشیدید ولی چون
 در سبیل رب جلیل بود این زهر شهید بود
 و این درد درمان نظر بی پایان حال نمائید این
 بلا یا را نتیجه عطایای الهی است و این ملامت
 و شامت را ستایش و نیایش و پرستش در پی
 عاقبت واضح و آشکار گردد ... و علیکم البهائم الابرئ
 ع

تَبْلِيغِ اِبْرَاهِيمَ

لوح مقدس در مسئله "تبلیغ امر الله"
 هو الله

ای ثابت بر پیمان در رفیات مجدد سر به باش و بگو
 نغز پروردان که الحمد لله نطقی منور و ناطق بستایش حضرت
 و بفرمود تبلیغ ممدوح و مشکور و بدان که امروز تبلیغ و تکلیف
 بهی بنام اهل تبلیغ صادر امید چنان است که مفتی شری و سب
 هدایت جم غفیر بگری این است جهت الهی این است عزت ابری
 این است خیر سوری طوبی که ثم طوبی ... و علیکم البهائم الابرئ
 ع

يَا اِرَائِنَ فَا رِسِيَا

لوح مقدس برای یاران فارسیان
 هو الله

ای یاران مهربان عبد البهائم هنر رسید
 سال بود که اختر هستی فارسیان در مغرب
 نیستی متواری گشته بود از انظار بکلی افتاده بودند
 پریشان و بی سر و سامان و اسیر دست قظا و ل

بِسَائِرَةِ عِظَمِ اَزْمَلَمِ

از آیدت مکوت ابهی سرور و صحت هیکل مبارک حضرت
 عبد البهائم هر روزی بهتر و برتر است و از این بشانت اهل
 بهاد و فرج و بهجت عظمی و جمیع اهل مقامات سرور الالعی

پیرا بایاد از اوصاف نگینیم حقیقت کنیم آنچه را که
 دیدیم مطابق حقیقت است قبول نمایم و آنچه را که علم تصدیق
 نمی کند عقل قبول نمی کند حقیقت نیست تفالیدات این
 تفالید را باید دور بینداییم و متک به حقیقت نمایم و بدینی
 را که مطابق عقل و علم است قبول کنیم و چون چنین شود بکلی
 اختلاف نماند و جمیع عالمه واحد ملت واحد جنس واحد
 وطن واحد سیاست واحد احساسات واحد و تربیت
 واحد گردیم

مناجات

پروردگارا آمرزگارا این بندگان را پناه تویی
 واقف اسرار و نگاه تویی جمیع ما عاجزیم و تو مقتدر و توانا
 جمیع ما گناه کاریم و تویی غافر الذنب و رحیم و رحمن پروردگار
 نظر بقصر ما ننما بفضل و موهبت غوریش معامله کن
 خطا ما بسیار است ولی بجز رحمت تویی پایان عجز ما
 بسیار است و لکن تائید و توفیق تو آشکارا پست تائید ده
 توفیق بخش ما را بر آنچه سزور درگاه تو است موفیق نما
 دل ما را روشن کن و چشم ما را بینا نما و گوش ما را شنوا کن
 مردگان را زنده فرما و مریدان را شفا بخش فقیران را غنی
 نما و خائفان را امنیت بخش ما را در ملکوت خویش قبول
 نما و بنور هدایت روشن کن تویی مقتدر تویی توانا
 تویی کریم تویی رحمن و تویی مهربان

ع ع

اجتماع اماء کلیمی و وفای

روح مبارک یکی از مبلغه های ایرانی در سید اجتماع اماء کلیمی
 هوالله
 ای دختر ملکوتی نامه شمار رسید فی الحقیقه صد
 ثانی معافی بود نهایت تبتل و تقصیر از مضامین فرخ
 بسیار سپاس بر سر گردید که الحمد لله ان سرگشته
 سودای وان مفتون و شیدائی در نهایت انجذاب
 مشغول به تبلیغ و نشر نجات است علی الخصوص فقره که
 دلالت بر اجتماع اماء کلیمی و اما فرقائی در محل احوال
 و ترتیل آیات توحید و تسبیح و تهلیل رب مجید داشت
 عبد البهائم به روزمانی تحسین آن انجمن نورانی می نماید
 که در اوقات موفقات در محفل اجتماع و با یکدیگر در نهایت
 محبت الفت می نمایند امیدم چنان است که اماء

هدایت الهی

روح مقدس در مسئله "هدایت الهی"

هوالله

ای نفوس مبارکه در عالم وجود هیچ موهبتی باقی
 و برقرار نه هیچ نفعی پایدار نیست مگر هدایت الهی است
 موهبت ابدی الحمد لله بان فائز شدید اگر هزاران سال
 زندگانی ننمایند و هزاران زبان بکشاید و بشکرانه این

و همچنین وحدت نوع را اعلام نمود که نساء و جمال کل در
 حقوق مساوی بیچ وجه امتیازی حیوان نیست زیرا هیچ
 انسانند فقط احتیاج به تربیت دارند اگر نساء مانند جمال
 تربیت شوند هیچ شبهه نیست که امتیازی نخواهد ماند
 زیرا عالم انسانی مانند طبیعت محتاج بدو جنس است یکی
 اناث و یکی ذکور مرغ بایک بال پرواز ننماید نقره یک بال
 سبب وبال بال دیگر است عالم بشر عبارت از دو دست
 است چون دستی ناقص ماند دست کامل هم از وظیفه
 خویش باز ماند خدا جمیع بشر را خلق کرده جمیع را عقل
 و دانش عنایت فرموده جمیع را دو چشم و دو گوش داده
 دو دست و دو پا عطا کرده در میان امتیازی نگذاشته است
 لهذا چرا باید نساء از جمال پست باشد عدالت الهی قبول
 نمی کند عدالت الهی کل را سائل خلق فرموده در نزد خدا کور
 و انانی نیست هر کس تلبس پاك تر عملش بهتر در نزد خدا
 مقبول تر خواهد مرد باشد خواه زن چه بسیار زنان پیدا
 شده اند که نخر جمال بوده اند مثل حضرت مریم که نخر جمال
 بود و مریم بجدلیه غبطه جمال بود مریم ام بعتوب قدوة
 جمال بود آسیه دختر فرعون نخر جمال بود سائر زنانیم
 نخر جمال بود و همچنین اشال آنها بسیار است حضرت فاطمه
 شمع این نساء بود حضرت قرع العین که کبر و شکر کرد
 و در این عصر البیوم در ایران زنانی هستند که نخر جمال اند
 عالماند شاعرین و اققند و در نهایت شجاعت هستند و
 تربیت نساء اعظم و اهم از تربیت جمال است زیرا این دختر
 روزی مادران شوند و اطفال را مادر تربیت می کند اولی کم
 اطفال مادرانند لهذا باید در نهایت کمال و علم و فضل باشند
 تا بتوانند پسران را تربیت کنند و اگر مادران ناقص باشند لطافت
 تلوان و جاهل گردند
 همین طره حضرت بهاء الله وحدت تربیت را اعلان
 نموده که بجهت اتحاد عالم انسانی لازم است که جمیع بشر
 یک تربیت شوند جمال و نساء و دختر و پسر تربیت واحدند

و چون تربیت در جمیع مدارس یک نوع گردد امتیالات نام برایش
 حاصل شود و چون نوع بشر یک نوع تعلیم باید وحدت
 و نساء اعلان گردد و میان جنگ و جدال برافروزد و بدون
 تحقق این مسائل ممکن نیست زیرا اختلاف تربیت مرث
 جنگ و نزاع مساوت حقوق بین ذکور و اناث مانع حرب
 و قتال است زیرا انسان را عقلی جنگ و جدال نشوند
 این جوانان در نزد مادران خیلی عزیزند هرگز از نظر
 که آنها در میدان قتال رفته و خون خود را بریزند جوانان
 که بیست سال مادر در نهایت محبت و مشقت تربیت نموده
 آیا را می خواهد شد که در میدان حرب پاره پاره گردد هیچ
 مادری را می نمی شود و لو هر او را مالی بغضان محبت و وطن
 و وحدت سیاسی و وحدت جنس و وحدت نژاد و وحدت
 مملکت اظهار دارند و بگویند که این جوانان باید بروند و برای
 این او هانات کشته شوند لهذا وقتی که اعلان مساوت
 بین زن و مرد شد یقین است که حرب از میان بشر برداشته
 خواهد شد و هیچ اطفال انشا ندای او هام نخواهد کرد
 و از جمله قضایایی که حضرت بهاء الله اعلان کرد این بود
 که باید دین مطابق علم و عقل باشد علم نقدین دین
 نماید و دین نقدین علم و هر دو بیکدیگر ارتباط تامه
 یابند این اصل حقیقت است و اما اگر مسئله اشخاص
 دینی مخالف عقل باشد مخالف علم باشد ان هم محضات
 چه قدر از این دنیا های او هام و ذوقون ماضی صبیح
 نزد او هانات ملت رومان را ملاحظه کنید که اساس
 دین آنها بود او هانات ملت ینان را ملاحظه کنید که
 اساس دین آنها بود او هانات مصرین را ملاحظه کنید
 که اساس دین آنها بود و با جمیع مخالف عقل مخالف علم
 لهذا حال واضح و آشکار گردید که او هام بود ولی در نهایت
 در نهایت متمسک بودند مثلا مصریان قدیم چون دینزد
 آنها ذکر رضی از اسام آنها می شد در پیش چشمشان
 بجز بجمت و حال آنکه یک پاچه سنگ بود

۲ الوهیت نماید چگونه مترازد انسان محدود ریغیر می
 در ادراک کند شریه نیست که تواند تبصر انسان نبلد
 زیرا آنچه تبصر انسان آید آن محدود است و حقیقت
 الهیه نامحدود و لی ان حقیقت الوهیت افاضه و جود
 بر جمع کائنات فرموده مواهب او در عالم انسانی ظاهر
 انوار او در عالم جود مانند انوار آفتاب منتشر چون آفتاب
 را ملاحظه می کنید انوار و حرارتش بر جمع اشیاء تالیف همین
 طور انوار شمس حقیقت بر کل تابع نورش یک است حرارتش
 یک است فیشر یک است و بر جمع کائنات تالیف و لکن مراتب
 کائنات متعدد است استعدادشان متفاوت است هر یک
 بقدر استعداد خویش از آفتاب استفاده دارد سنگ سیاه
 پرتوی آفتاب دارد اجسام پرتوی آفتاب دارد حیوانات
 پرتوی آفتاب دارد و حرارت آفتاب تربیت شده آفتاب یک است
 فیض یکی است ولی تنوع کامله بشریه مثل آینه که شمس تمام
 قوت در او اشراق نموده و کالات آفتاب در آن ظاهر و اشکاف
 می شود حرارت و ضیا آفتاب در آن هویدا است جمله حکایات
 از آفتاب می کند این مریاها مظاهر مقدسه هستند که از
 حقیقت الوهیت حکایت می کنند مانند آفتاب که در مراتب
 ظاهرات و صورت و مثال آفتاب آسمانی در مریاها ظاهرین
 طرز صورت و مثال شمس حقیقت در مراتب حقیقی مظاهر مقدسه
 ظاهر و آشکار این است که حضرت سبوح میگوید **الای فی الای**
 مراد این است که آن آفتاب حقیقت در مراتب ظاهر و آشکار
 است اما مقصد این نیست که آفتاب از آسمان تزلزل کرده رانند
 در این آینه جا گرفته زیرا حقیقت الوهیت را صمد و تزلزل
 نیست دخول و خروجی نیست مقدس و نتر از زمان و مکان
 است همیشه در مرکز تقدیر است زیرا تغییر و تبدل از بیرون
 حقیقت الوهیت نیست تغییر و تبدل و انتقال از صالی بحالی آن
 خصائص حقیقت حادثه است
 در وقتی که در بلاد شرقی اختلاف شد و برید و نزاع
 و جدال عظیم مذاهب و ملل بایکدیگر جنگ و جدال داشتند

۱ اجناس مختلفه بایکدیگر در جنگ و نزاع بودند در حقیقت
 وفق حضرت بهاء الله از لافق شرق ظاهر گشت و اعلان
 وحدت فیوضات الهیه و وحدت انسانیه فرمود که
 جمع بشر بنیکان یک خداوندند و جمع انرفی از ایجاد الهی
 وجود یافته خداوند بر جمع مهربان است و جمع را می پرورد
 بهر جنسی بهر نوری بهر لطفی مهربان است جمع را لرزق
 میدهد جمع را می پروردند جمع را حفظ می کند و با جمع
 با الطاف معامله می نماید مادام که خدا با کل مهربان است
 با مهربانان مهربان باشیم مادام خدا با کل با وفا است ما چرا
 بی وفا باشیم مادام خدا با کل بر حمت معامله می کند ما چرا
 بقهر و غضب معامله کنیم این است سیات الهیه البته
 اعظم از سیات بشریه است زیرا بشر هوس و عاقل باشد
 ممکن نیست که سیات او اعظم از سیات الهی باشد
 پس باید تا بهت سیات الهیه کنیم جمع ملل و خلق را دوست
 داشته باشیم جمع مهربان باشیم و جمع را بربک و تکریم
 یک دخت داریم زیرا جمع از سر لاله یک خاندان و جمع از اولاد
 یک آدم امواج یک دریا جمع سبزه یک چمن جمع دریاچه
 یک خدا نهایت این است که یکی عیال است باید معالجه نمود
 جاهل است باید تعلیم کرد و خوب است باید بیدار کرد
 بی هوش است باید هوشیار نمود و وحدت عالم انسان را
 اعلام کرد و همچنین وحدت ادیان را زیرا جمع ادیان
 الهیه اساس حقیقت است و حقیقت تعدد قبل
 کند حقیقت یک است اساس جمع انبیای الهی حقیقت است
 اگر حقیقت باشد باطل است و چون اساس حقیقت است
 لهذا بنیان ادیان الهی یکی است نهایت این است که تقلید
 بیان آمده آداب و رسوم و زوایدی پیدا شده این تقلید
 از انبیاء نیست این حادث است بدعت است و چون بن
 تقلید مختلف است سبب اختلاف ادیان شده اما اگر ما
 این تقلید را دور بیندازیم و حقیقت اساس ادیان الهی
 تحقیق کنیم یقین است که متحد می شویم

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مخبرناختر

۱۳۲۹

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سالی ۱۲ قرات
ملا علی ۷۰

این مجله بر حسب تاریخ بهائی هر روز یک روز چاپ و توزیع میگردد و در نهایت آنرا در مسائل بجا نگی
بیش وحدت ایمان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان
و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادراک است قبول و نشر خواهد کرد

وَجَدَ الْوَجْهَ الْوَهْبِيَّ

خطاب مبارک حضرت عبد البهاء در اوکل کلیسا متحدین در
شهر فیلادلفیا امریکا صبح کیشبه ۹ جون ۱۹۱۲ ساعت ۱۱
جلوی پشت صدف نفوس مرد و زن که کل منجز گشتند

بغير حدود نماید ما فقر محضیم و حقیقت الوهیت بنفاه
صرف تقریحت چگونه احاطه بنفاه و مطلق کند ما بجز
ضمیم و حقیقت الوهیت قدرت محض بجز صرف چگونه
فرزند بدمت محض بی برد . کائناتی که مرکب از علمند
و همیشه در انقلاب و انتقال از حالی بحالی چگونه میتوانند که
تصور حقیقت را بکنند که حق قیوم و قدیم است یعنی است

من از ممالک بعین شرق می آیم مملکت که همیشه
فوز آسمان در آن طلوع نموده مملکت که مظاهر حق
از آن ظاهر شده که محل ظهور قدرت الهیه بوده و بر
و مقصود این است که بلکه انشاء الله ارباب الهی ما بین
شرق و غرب حاصل شود محبت الهیه جهتم بر احاطه
کند و زانیت الهیه هر دو اظہار روشن نماید نجات
روح القدس جمیع را زنده کند لهذا تضرع بدیگاه الهی
می کنم که این شرق و غرب را یک اقلیم فرماید و این
ادیان را یک دین نماید این نفوس را یک نفر کند
جمع بمنزل انوار یک شمس و امواج یک دریا گردند جمیع
در جهان یک برستان شوند و کل ادراک را از حاکم یک
گلستان کردند

که عاجزند زیرا چون در کائنات نظر می کنیم می بینیم که تفاوت
مراتب مانع از ادراک است هر تبه مادون ادراک تبه ما
فوق نتواند شد ایجاد هر تبه صمد کند ادراک عالم
بنات نکند و بنات هر چند ترقی کند حقیقت حیوان را در
کنند و از عالم سمع و بصر خبر بگیرد حقیقت حیران هر قدر
ترقی کند از حقیقت انسان خبر بگیرد نوع عقلیه انسان را
درک نتواند پس معلوم شد که تفاوت مراتب مانع از ادراک
است و هر تبه مادون ادراک تبه مافوق را نتواند
درک نماید که این کل هر چند لطیف است لطیف است
معلم است در عالم نبات بدیهه کالات اما ادراک
حقیقت انسان را نمی کند سمع و بصر عالم انسان را محدود
نمیزند عقل و ادراک انسان را تحقق نماید از عالم انسانی

حقیقت الوهیت وحدت محض است و مقتدا
و تفرقه از ادراک کائنات زیرا ادراک کائنات محدود
و حقیقت الوهیت نامحدود چگونه حدود میتواند احاطه

خبر ندارد و حال آنکه هر دو حادث و لی تفاوت مراتب
سبب عدم ادراک است زیرا تبه انسان بلند و تبه نبات
پست است پس چگونه میتواند حقیقت بشریه را در حقیقت

Vol. IV Chicago, November 4, 1913 No. 13

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STAR OF THE WEST

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

Vol. IV

Chicago (November 4, 1913) Kudrat

No. 13

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

September 24, 1912, 8 p. m., at the home of Mrs. Roberts.

Abdul-Baha and party arrived in Denver at 1:10 p. m., taking apartments at the Shirley hotel.

HOW are all; are you all happy? I have come to visit you from far away lands. Consider how much I have longed to see you, for I have crossed the great Atlantic ocean and traversed long distances to come hither. In a condition of frail body incapable of enduring even one day's journey, this long distance was endured for this visit. Praise be to God! at last we have reached Denver, and here we visit you all.

What a good gathering this is, worthy of thanksgiving; for a meeting of this kind is peerless. Every gathering is brought about through some material interest; it is either based upon political motives or commercial interests, or the dissemination of education, or the execution of some order or system; but this gathering of ours is for no other purpose save the Kingdom of God—hence it is matchless and peerless. The hearts have turned to God; the spirits are exalted through the glad-tidings of God; the attentions are directed to God. What better meeting could be imagined than this?

Such a gathering is fundamentally most important. But we must arise to discharge our duties for this purpose, for this is an assemblage the attention of which is directed toward the Kingdom of God. Therefore, all the individual members thereof must be in the utmost of love and fellowship, the utmost of humility and submissiveness, and the utmost state of attentiveness toward the Kingdom of God—thus may our meeting be an example of the meetings in the Supreme Kingdom.

In brief, here is my statement to you: *Praise be to God! We are living in a century of light. Praise be to God! We are contemporaneous with the Day of the Divine Effulgence. Praise be to God! We are alive in this day of the Manifestation of Love (Baha). Praise be to God, that we are alive*

in the day of the out-pouring of Divine Bounty. Praise be to God! We are living in a day of innate joy and motion. Praise be to God! We are living in a day wherein the lights have upraised progress throughout the East and West. How many holy souls there were in past times who longed to be present in this century, passing through nights and days of lamentation, yearning to be here, longing to the utmost; but ours is the good gift from the Lord. Out of His good mercy and absolute virtue has He given it to us; even as His Holiness, Christ, has declared: "Verily, many are they who are called, but few are they who are chosen."

Verily, many are they who are called, but few are they who are chosen! God has chosen you for His love; God has chosen you for His knowledge; God has chosen you for the worthy service of unifying mankind; God has chosen you for the purpose of investigating the reality; God has chosen you for the purpose of promulgating international peace; God has chosen you for the progress and development of mankind; God has chosen you for the dissemination and praise of true education; God has chosen you for the expression of love towards all mankind; God has chosen you for the removal of prejudice; God has chosen you to bind together all hearts; God has chosen you to be the cause of giving light to the world of humanity. In a word, the doors of His grace are open to us, wide, wide open, but we must try; we must be attentive towards God; we must be occupied with the service of the world of humanity; we must be more alert and mindful; we must appreciate the bestowals of God, and we must conform to this ever.

You observe how darkness is overspread in the world today. In every corner of the earth there is warfare of some kind, and in some parts there is actual rapine present, mankind

being submerged in the sea of materialism, and all occupied with the world. They entertain no thought save that of the possession of this earth, having no desire save this fleeting mortal world. Man's utmost desire seems to be to obtain for himself a livelihood, comfort of mortal type and to be content with simply the physical enjoyments which constitute the happiness of the world of the animals, and not the happiness of the human world.

The honor of man is dependent upon another type; the happiness of man is of another kind; the benediction of man is of another type; the joy of man is through the glad-tidings of God. The honor of man is through the attainment of the knowledge of God, the happiness of man is through the Love of God, and man's greatness is dependent upon his servitude to God. The utmost development of man is in being ushered into the Kingdom; and the result of human existence is the quintessence of eternal existence. If man becomes bereft of these Divine bestowals, and if his joy and happiness be confined to the material kind, then what distinction or difference is there between the animal and man, for the animal happiness is greater in magnitude, as its means of livelihood are more feasible! Man must strive in order to acquire natural livelihood, and in order that he may be comfortable; but man's need is in the acquisition of the Bounties of God. If, from the bounties of God, spiritual susceptibilities, and spiritual glad-tidings, man becomes bereft, his life in this world has not yielded any worthy fruitage; but, together with the physical life, he should be possessed of the spiritual life; together with the physical comforts he should enjoy spiritual comfort; with the bodily pleasures he should enjoy Divine pleasures; then man may be worthy of the title man, then will man be the kind of man of whom it was said, "*He is after our own image and likeness*"—because the image of the Merciful consists of the attributes of the Kingdom. If in his soul there be no fruits of the Kingdom, then man is not after the image and likeness of God; but if there are, he should be the recipient of the ideal bestowals, and should acquire the fire of the Love of God. If his morals be spiritual in character and if his efforts be heavenly in type, and if his conduct be that of the Kingdom, then is man after the image and likeness of God; otherwise he is the image and likeness of satan. Therefore,

His Holiness, Christ, said: "*Ye shall know them by their fruits.*"

What are the fruits of the human world? They are the fruits of man. If man be bereft of those fruits, he is precisely like a tree, fruitless, and the man whose effort is lofty, who has self-reliance, will not be content with suffering his life to be entirely animal in type. He will seek to be one of the Kingdom, he will long to be in heaven, though he might be walking on earth; though his outward visage be earthly in form, he will endeavor to have his real, innate visage that of heaven. Until this station be attained by man, his life will be utterly devoid of results. The span of life will pass away, in eating, drinking and sleeping, and then this life will be left with no results, no fruits, no traces, no illumination, no potency, no spirituality, no life everlasting, and no arrival at the plane of the utmost attainments of the human world! Hence you must thank God that your efforts are great, that your endeavors are worthy, that your attention is towards the Kingdom of God, and that your utmost intention, or desire, is the acquisition of the efforts of the human world.

Therefore, you must act in accordance with these requisites. Man may be a Bahai, but he may be Bahai in name only; but if he is in reality a Bahai, he will arise to achieve deeds which are proofs decisive concerning the validity of his being a Bahai. And what are they? They are as follows:

Love to all mankind; sincerity towards all humanity; the spreading of the principles concerning the oneness of the world of humanity; philanthropic life for all mankind; and that consists in being set aglow with the fire of the Love of God, which consists in the attainment to the Knowledge of God, and that which is towards the general welfare.

This evening we were speaking of the Persian friends and their utmost fellowship towards each other. They manifest such love that they can be called lovers. For example, if one of the friends of God were to arrive in this city, all his friends would be joyous about it, and they would assemble together in a meeting with him. If he were ill, they would care for him; if he were sad, they would comfort him. From every standpoint they would care for him to such a degree as to give one to understand that there is a relationship amongst them. All other nations are astounded at this relationship. They inquire as to the character

[Continued on page 226]

PERSIAN-AMERICAN
EDUCATIONAL
SOCIETY.

DR. S. I. MOODY, the representative of the Society in Teheran, has recently sent in the yearly averages of the scholars in the Tarbiat schools, which are appended. She reports that a very earnest effort is being made to establish higher grades. Two societies have offered to assist materially. Mahfil Morateb offer one hundred tomans per month (about \$100.00) for four months, and Hahfil Fashdigh offer seven tomans per month for one year. Dr. Moody has subscribed fifty tomans and also pays one toman per month on rent of the girls' school. During the last year she has also paid forty tomans rent for Dabestan Dooshezigan Vatan School. Thus the wide-awake condition and earnestness at that end of the line is proven.

The young men of Persia who need advanced work should also be cared for in our own school. It is earnestly hoped that a highly qualified man be sent out soon.

It appears that the information given in the report published recently about the examinations at the University, was based upon a misapprehension. The correct figures were 27 boys of Tarbiat School received diplomas; 59 boys from all other schools.



Ali Mohamad
[Mrs. Parsons]

Aga Nasratollah
[Mr. Stauss]

SCHOLARSHIP LIST, P. A. E. S.

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR
89	1	1	William Remy	Ezatollah
91	2	2	Miss Nellie Hope Lloyd	Aga Ezatollah
..	3	3	Mrs. M. Lesley O'Keeffe	Nasrollah Khan, (ill, passed by teachers without exam.)
75	4	28	Mrs. J. C. deLagnel	Rahmatollah
84	5	4	Cincinnati Assembly	Ayn ed Din Khan
85	6	29	Mrs. May Maxwell	Mirza Enayatollah
86	7	5	Miss Flora Raymond	Nosratollah
88	8	6	Miss Charlotte Segler	Aga Enayatullah
89	9	7	Mrs. Jacox	Habibollah
90	10	8	{ Mrs. C. S. Coles Mr. L. G. Gregory }	{ Abol Gasem }
86	11	11	Mme. Dreyfus-Barney	Aga Habib
82	12	9	Mr. Joseph Stauss	Aga Nasrollah
83	13	12	Mr. and Mrs. H. L. Goodale	Mirza Azizollah
87	14	13	"Zorah"	Godratollah
87	15	14	Abdul Aziz	Abdul Peiman
90	16	15	Mrs. Mary Pomeroy	Nourillah
87	17	16	Mrs. J. F. Roberts	Aga Aziz
86	18	17	Cincinnati Assembly	Hossein Aga
..	19	18	Mr. and Mrs. A. B. Killius	
76	20	19	Mr. Daniel Jenkyn	Zabieollah

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR
88	21	20	{ Miss Lillian James Mr. O'Connell Mr. Coyne	} Aga Jalal
90	22	21	Denver Assembly	Aga Mahmoud
87	23	22	{ Miss G. Buikema Miss P. Casselberry Mrs. E. W. Russell	} Masha'allah
84	24	23	{ Mrs. E. Olsen Mrs. C. Harrison	} Aga Azizollah
82	25	24	Mr. Louis Keller	Abdullah Kan
82	26	25	Baltimore Assembly	Mirza Ruhollah
86	27	27	Miss B. R. Smith	Mirza Vajieollah
80	28	30	Mrs. Jennie Bonds	Javad Aga
89	29	33	{ Miss Josephine Nelson Mrs. Ida Brush Mrs. Mary Grayson	} Mehdi Khan
92	30	45	Mr. J. W. Latimer	Hossein Khan
86	31	31	Portland Assembly	Masha'allah
89	32	32	Philadelphia Assembly	Mahmoud Khan
88	33	10	Mrs. Agnes S. Parsons	Mirza Foad
87	34	34	Seattle Assembly	Mirza Abdul Hossein
94	35	70	Mrs. Helen S. Goodall	Shams ol Molluk
89	36	36	Seattle Assembly	Aga Sadra
84	37	37	Mrs. Wolfstill	Hak Verdi
93	38	26	Portland Assembly	Mirza Nureddin
new	39	39	Mrs. E. R. Boyle	Hadji Ismail (3 months in school—no examination)
84	40	40	Miss M. Billet	Aziz Aga
84	41	41	Mrs. Gannett	Farajullah Khan
85	42	42	Mr. J. D. Bosch	Abbas Aga
93	43	43	Mr. George Latimer	Rahman Khan
84	44	44	Mr. Arthur James	Abdul Mesak
92	45	56	Miss Dorothy Hoar	Sabetha Khanoum
79	46	46	Mr. C. B. Nourse	Ezatollah
94	47	67	Miss K. E. Nourse	Malakootieh Khanom
83	48	48	Mr. P. H. Nourse	Mehdi Gholi Khan
94	49	49	Mrs. Agnes S. Parsons	Shokat Khanom
70	50	50	Mrs. Leo P. Perron [Arna True]	Bedhjat Khanom
70	51	58	Mrs. W. H. Hoar	Moneera Khanom
88	52	52	Mr. W. H. Hoar	Nosratullah
81	53	53	Madame Cheron	Aga Kamal
94	54	54	Honolulu Assembly	Ahmed Aga
new	55	55	Mrs. E. R. Boyle	Fatimeh Khanom (3 months)
87	56	59	Kenosha Woman's Assembly	Javad Khan
90	57	57	Pasadena Assembly	Roghia Khanom
92	58	61	{ Hashmatullah N. R. Wakil	} Levon Thadeossian
91	59	51	Mr. Mountfort Mills	Mirza Abdul Raheem
85	60	60	Los Angeles Assembly	Ali Akbar Khan
89	61	38	Mr. and Mrs. Killius	Ali Reza Khan
82	62	47	Mr. Frank D. Clark	Ibrahim
87	63	62	Mrs. Frank D. Clark	Ali Mohammed

YEARLY AVER.	AMER. NO.	PERSIAN NO.	SCHOLARSHIP	NAME OF SCHOLAR
93	64	64	Spokane Assembly	Monireh Khanom
90	65	65	Miss Helen Hoar	Jabaroutieh Khanom
92	66	66	Woman's Bahai Unity, N. Y.	Khanom Khanoma
94	67	63	Tropico Assembly	Mirza Raheem Khan
84	68	68	Mr. J. H. Behrens	Mirza Hassan
70	69	69	Mrs. Rice-Wray	Maliheh Khanom*
89	70	71	Cincinnati Assembly	Nasriyeh Khanom
85	71	72	Mr. and Mrs. J. H. Hannen	Toobah Khanom
86	72	35	Miss E. Stewart	Mirza Hadietullah
88	73	73	Mrs. E. B. Rabb	} Shahzadeh Baghum
			Mrs. A. G. Stewart	
			Mrs. A. L. Libby	
60	74	74	Mr. E. B. Rabb	Mohtaram Khanom
new	75	75	Mr. Lars Johnson	Fatollah**
new	76	76	Mme. Vheron	Hadjieh***
new	77	77	Mrs. Evangeline E. Dunlop	Farochlagha
new	78	78	Montreal Assembly	Baghieh****

* Rouhangese Khanom, married; Malieh substituted by request.
 ** Fatollah was ill and had no books for some weeks.
 *** Hadjieh—3 months, 90.
 **** Baghieh—selected June, 1913,—3 months. Average, 91.

The Society is approved by Abdul-Baha, who has repeatedly urged its importance—particularly in the matter of keeping up the scholarships. The eyes of the Orient are upon us, he says, to the end that America may keep its promises in this respect.

Every cent of the \$18.00 annual scholarship payments goes to Persia.

Most faithfully yours,

JOSEPH H. HANNEN,
 Executive Secretary.

"IT IS HOPED A RADIANT PALACE MAY BE PREPARED FOR THEE!"

Recent Tablet from Abdul-Baha to a Christian Minister at Washington, D. C.

HE IS GOD!

O respected personage, thou seeker of Reality!

Thy letter was received. It was not a letter but a mirror in which was reflected the images of Reality. Therefore, through its reading and perusal the happiness of the heart was obtained. If the earthly house is destroyed, be thou not sad—may the palace of the Kingdom be up-raised!

O thou bird of Reality! If thy terrestrial nest is ruined, be thou not unhappy—the heavenly nest is destined for thee. His Holiness, the Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world but in the universe of God, a glorious palace. It is hoped that through the Divine Bestowal, in a lofty station, in the universe of God, a radiant palace may become prepared for thee.

Consider that the palaces of former kings, from the day of Adam to the present time, are destroyed and ravaged by the relentless hand of time, but the towering palace of the believers of God are eternally built and never subject to

destruction. Reflect carefully and thou shalt observe that all the foundations are uprooted but the foundation of the apostles of Jesus, which is becoming firmer and loftier day by day.

It is my hope that thou shalt likewise lay the basis of such a lofty palace. The foundation of this palace is to summon the people to the Call of the Kingdom of God; its galleries are the Principles of BAHÁ'O'LLAH and its decorations the writings of the world of humanity; its radiant lamps are the lights of the Divine Kingdom.

Therefore, strive as much as thou canst to quicken the dead souls, to guide the erring ones, to cause to drink those who are thirsty and invite those who are hungry to sit around the heavenly table and partake of the Divine Food.

Upon thee be BAHÁ-EL-ABHÁ!

(Signed) ABDUL BAHÁ ABBAS.

Translated by Mirza Ahmad Sohrab, Sept. 13, 1913, Ramleh, Egypt.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Chicago (November 4, 1913) Kudrat

No. 13

THE MASHRAK-EL-AZKAR IN AMERICA: BAHAIS OF GERMANY OBSERVE THE NINTH OF THE MONTH.

THE following communication has been received by Mrs. Corinne True, Chicago, from the Bahais in the vicinity of Stuttgart, Germany:

"To our beloved Bahai sister and all the

friends in Chicago: Bahai love and greetings from this meeting at Zuffenhausen, which is held on the ninth of every month, that we may be united with all the believers in supplication for the Mashrak-el-Azkar."

C. Wiedemann

M. Wiedemann

Max Bender

Marie Schmid

Maria Schweizer

Chlorshiel Nur

Julie Staebler

Anna Koestlin

Christiane Wannke

F. Schweizer

Gustav Eger

A. Mueller

Mrs. A. Mueller

Amalie Fingerle

P. Scheuermann

AUTHORSHIP OF WRITINGS OF BAHA'O'LLAH ATTRIBUTED TO SOMEONE ELSE.

IN A LETTER just received from Mirza Ahmad Sohrab, Ramlah, Egypt, he writes as follows:

"Enclosed you will find Mr. August J. Stenstrand's pamphlet, *Call to Bchaists, No. 3*,* which, as you know, is full of mistakes and unqualified falsehood, the author in such a shameless manner attributing the "Ighan," "Tajalleyat," "Seven Valleys," "Hidden Words," etc., to Ezal. This booklet was brought to the attention of Abdul-Baha and he

told me to write to America that an emphatic answer be given to this man and published in the STAR OF THE WEST. I believe this is the third time that this man has published this booklet and has scattered it among the friends. It is now high time to stop it. All those who are familiar with the writings of Ezal know that his composition was most childish, and today there are many volumes of such of his writings in the National Museum of London, which are being transcribed by the friends. These writings are a jumbled, confused, meaningless composition. When a man comes out so shamelessly and pretends that the indisputable Tablets and Books of BAHA'O'LLAH be-

*NOTE—Pamphlet entitled, "Key to the Heaven of the Began or a Third Call of Attention to the Behaists or Bablists of America."

long to someone else it is time for the believers to refute such falsehoods."

While an emphatic answer is being written to this pamphlet, we refer anyone who may be confused, to "The Brilliant Proof," written by Mirza Abul Fazl, and published by Abdul-

Baha during his sojourn in America, which is an answer to the criticisms of an ill-wisher of BAHÁ'Ó'LLAH and Abdul-Baha. It is distributed by the Bahai Publishing Society, 5205 Jefferson Avenue, Chicago. Price, 15 cents.

The Editors.

FIRST ANNIVERSARY OF THE PASSING OF THORNTON CHASE.

Los Angeles Bahais hold services in their Assembly Hall and at the grave.

IN loving compliance with the request of Abdul-Baha, the friends in Los Angeles and vicinity celebrated the first anniversary of the passing of our brother, Thornton Chase. A party of ten went to the grave on the afternoon of September 30th, decorated the grave with flowers and spent an hour in prayer and communion.

The following Sunday a memorial service was held at the hall in Los Angeles, reading the Tablets and Utterances revealed by Abdul-Baha for our brother, and recounting his services in the Cause.

On Sunday, October 19th, being the anniversary of the visit of Abdul-Baha to the grave of Mr. Chase, a service was held at the hall, the talks of Abdul-Baha delivered in Los Angeles a year ago being read. Then we went to Inglewood Cemetery and laid our loving tributes upon the grave of the departed, also a wreath of immortelles from the Chicago Assembly, after which a half hour was spent in prayer and reading of the Hidden Words he loved so well.

As we entered the cemetery the sun, a ball of fire just above the horizon, shed a radiance over the landscape impossible to describe. So quiet and peaceful, so beautiful is that spot, it seems more like heaven than earth. As we came out, the sun had set, but the golden glow of the western sky flooded the distant hills and the lawn-like stretches of low lands at our feet. As we turned to gaze behind us at the beautiful cemetery we had left, that wonderful glow was over all. Indeed, we felt, as we boarded the car, that we were going back into the busy world of activity from the portals of heaven. All felt the benediction of that Presence in those two visits, that we had been baptized anew with the Spirit, and went forth resolving to emulate the virtues of our brother who had so gloriously attained and served the Cause so well.

We give you below extracts from two hitherto unpublished talks of Abdul-Baha, while in

Los Angeles, in regard to our brother. The first is from his talk given on Saturday night, October 19, 1912, the evening of the day of the visit of Abdul-Baha to this sacred spot, and the second is the closing words of his final talk on Sunday, October 20, 1912. H. C. W.

WORDS OF ABDUL-BAHA.

I came from San Francisco to see you and to visit Mr. Chase's grave. Truly, Mr. Chase was a glorious personage, having no desire save the good pleasure of God. His attention was directed to the Kingdom of God. He served during his lifetime. He was not at all wanting in service. He compiled certain books proving the validity of the Movement. As much as he could, he endeavored to guide the people. You will never forget him, may you ever pray for him, be ever respectful to his family, and be a source of comfort to them. As many times as possible—at least once a year—you should make it a point to visit his tomb, for his spirit will be exhilarated through the loyalty of the friends, and in the world of God will it be happy. The friends of God must be kind to one another, whether it be in life or after death.

* * *

The deceased, his honor Mr. Chase, was a blessed soul; he was a holy reality. His station in this life was not known. Yesterday I took a special trip and visited his tomb. At the time of visiting his tomb I found wonderful spirituality. *You must celebrate yearly, annually, the day of his departure from this life, and all of you, on my behalf, may go and visit his blessed tomb; and if possible spread a feast for the poor and give charity to those who are deprived on that occasion.** Mention the services he has rendered, read passages from his words, and

*NOTE.—It would seem from this statement that Abdul-Baha desires either or both of the days to be remembered: (1) The day of the departure of Thornton Chase, September 30, 1912; (2) the day of the visit of Abdul-Baha to the grave, October 19, 1912.—*The Editors.*

explain the history of his life. This is my wish. I have arranged that there may be placed a tombstone on his resting place, and have written a sentence that may be engraved on that stone. For I loved Mr. Chase very much indeed. His heart was pure. He had no other aim except service to the Cause; he had no other thought except the thought of the Kingdom. Therefore he was very near to me, and

at the threshold of BAHÁ'Ó'LLAH he was accepted. The Blessed Perfection has invited him to His Kingdom. At this very moment he is submerged in the Sea of His Bounty.

Now, I say good-bye to all of you. At five o'clock I leave the hotel. But I will never forget you. You will ever be in my memory. I will ever pray for you and beg assistance and confirmation for you.

ADDRESS BY ABDUL-BAHA DELIVERED AT DENVER.

[Continued from page 220]

of this love. What love exists among the Bahais! What unity obtains among these Bahais! What agreement there is among these Bahais! And what a well-wishing spirit is there among them! All envy it, and all long that such love may be witnessed elsewhere, and that such a bond may be established everywhere. Therefore, to you my first admonition will be this: Associate most kindly with all. Be as one family. All of you should pursue this same pathway. Let your intentions be one, that your love may affect and permeate other nations, so that other nations may all love one another, and all shall attain to this oneness.

The world of humanity is quite dark—you are the ones to be radiant candles. The world of humanity is very poor—you must be the treasury of the Kingdom. The world of humanity is exceedingly debased—you must be the cause of its exoneration. The world of humanity is quite bereft—you must endeavor to give it an impetus and progress in advancement, and according to the teachings of Baha, each individual member of humanity must ye love and be kind to, as well as yourselves.

The first sign of faith is Love. The purpose of the Holy Divine manifestations of the prophets is Love; the creation of phe-

nomena is based upon love; the life of phenomena is due to love; the radiance of the world is due to love; the well-being of humanity is based upon love; the happiness of mankind is based upon love. Therefore, I admonish you, strive within the human world that the Light of Love may be diffused. All the people of the world are thinking of warfare, you must be peace makers; all the nations of the world are engaged with themselves, are egoists, you should be thoughtful of others. All the nations of the world are neglectful, you must be mindful; all people are asleep, you should be awake and alert. Thus may each one of you, like unto a star, sparkle from the Eternal Horizon of Glory. This is my wish for you. This is my happiness, and therein lies my utmost comfort and well being; and for the attainment of these purposes I have come long distances; and praise be to God! I have attended this meeting.

* * *

[Dr. Fareed interprets.—"He is very much pleased with this meeting, and says it is very good, very good, for this meeting was meant to be for the commemoration of God, and the desire of all is good. Praise be to God! Praise be to God!"]

EXTRACT FROM A LETTER FROM RANGOON, INDIA.

The expected visit of Abdul-Baha to our soil has stirred the believers and all anxiously await any communication that might be received direct from him concerning it at any time. A recent Tablet announces the advent to India and Burma of two American Bahai ladies and an American Bahai doctor whom we welcome most sincerely; indeed an Oriental mind, so sentimental in its nature, feels in-

clined to regard these American friends as forerunners of Abdul-Baha. We congratulate our American brothers and sisters for the recognition their meritorious services to the Cause of El-Baha have been receiving at the Supreme Threshold.

(Signed) SYED JANAB RI,

Sec'y Bahai Assembly of Rangoon.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on "The Glad-Tidings of the Blessed Perfection" given at Mrs. Phillips' Studio, New York city; (2) Talk by Abdul-Baha delivered before the Congress of Unitarians, con-

vened at Boston; (3) Tablet in answer to congratulations for Abdul-Baha's return to the Orient; (4) Announcement of printing and distribution of the "Seven Valleys" in India, by Jiwa; (5) Tablet revealed for Jiwa; (6) Poem by Bassar.

و بسبب منزل معصود رسیدی و در پیوسته مشهور
حضرت شاهی . و در نزد جناب آقا محمد تقی خداداد
و شرکا . و سایر بلاد هم بجهت و توسط کیهانی
شرکت برادران پارسى در هر محل موجود است
همچو برادران و همشیرگان معزى و روحانی حیا
اینکه این کتاب مبارک مذکور را مطالبه نمایند
ولى بشرط اینکه جلوه نیت از ما سرى الله
نگینم و تقوی که سردار اعظم است پیشه کنیم
و این جام جم بنوشیم و بنوشانیم قسم بذات حق که اگر
بحق یقین آنچه شایسته و بایسته این روز فیروز
بجهد داریم تا الله روح القدس غلبه نماید و این عالم
ظلمانی نورانی گردد و این خاکدان فانی جنت ابدی
شود و این خلق خوی وحشی و درندگی بهشت
حجانی تبدیل و سپرند خواهد شد **لَنْ أَنْتَ حُجِبَ**
الدُّعَوَاتُ

بهمچنین شیراز سرای روحی جناب آقا ستم پرور جعفر
حضرت شاهی . و در نزد جناب آقا محمد تقی خداداد
و شرکا . و سایر بلاد هم بجهت و توسط کیهانی
شرکت برادران پارسى در هر محل موجود است
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حجانی تبدیل و سپرند خواهد شد **لَنْ أَنْتَ حُجِبَ**
الدُّعَوَاتُ

مِنْ كَلَامِ رَسُولِنَا

حضرت علی الهیاء تا از اروپا بکشید
خط امیرک شتر ناریک تا شتر شرون
کشور پارس روز خورد و بزرگ
چون زلان مرکز میان جلد شتر را
سافر پرونا و برانند فرنگ آمد شکر
شند بخرآن بحر اعظم وارد پورت سعید
دیگر امیرکجه انا لانا خانى از فرات
زین پس چون مشروطه محافل
غصه اعظم هر تریغ تعالیم بهاء
غیر سرانده در عالم که امین مظهر
گاه مشرق که مغرب که جزیره و شمال
جدد رانستنی اقباله در جزایر که کرد
آری آن معنی که گویند حضرت عبد الجبار
خاک بایه ما بر زمین مذودت که کجاست
وقت آن شد که از جمل بیانش برده
موسمان شد که از غیب میروش آید که روشن
که شود ذرات عشق آباد باند از شرف
ای همگانی تکرم در کشور ما زندان
خادم بصائر عشر حال شمس محمد
خاک آن کشور بخا آه و دوا و اید کشید
آه هر دل شعله برین کند میساک کشید
بر خاک افغانان زین تود فخر کشید
ناهای الفراق از سطق گویا کشید
تاصلای هر خود بانقر احلی کشید
از شغف آن سرزمین آوار بر کشید
شایمان خست کار اول امیرک کشید
کز خلقت ای ارباب نصیر باها کشید
بجز زد دامن خود آستین بالا کشید
یک جهان را کرد پراخته در کجا کشید
حاملین را کران را بکه و تها کشید
صدا کبر آگوش جاوه و دانا کشید
جانب اپون و ننگ خود چیرنگ کشید
پشتمه لانتظر بر جانب کجا کشید
مجموعه تان در محو نشتر بالا کشید
شه اقامت را ز خاک شوشه خط کشید
عاشقان گویند در ره بسوی ما کشید
مرکز عهده علم رقبه بیضا کشید
بلبل آساز داشتی قوی دل را واک کشید

فانی بنمای دوستان دوست بمان بهرام جیون
ختم شاهی تاریخ ۲۳ شهر شوال المکرم ۱۳۳۱
از هندوستان بسمت خاک پاک ایران براه تو
و شیراز به نزد عانم تا ما بر کرا خواهد میش که بکشد
(نجف باختر) این کتاب مستطاب را زیارت
کردیم فی الحقیقه در ترتیب طبعش خیلی محبت
نمودند امید داریم که حضرت جیون باز موفق
شوند تا کتابهای دیگر به طبع برسانند
ما هم اکثر کتب امریه بزبان انگلیسی داریم
این هم لوح مبارک که با افتخار جناب بمان بهرام
جیون ختم شاهی نازل شده درج می نمایم

هُوَ اللهُ

ای طالب نورهد جهانیان در ظلمت و پایدان
و در هر غفلت تنگ آتا نور را مجاهده پیروی

در آن کشور درخشید و بنام عنایت وزید و قلم بر زبان
 دلا هتر نداشت این سبب سرواست زیر اعدای
 نه نفایت آنز و چنین بود که آن دیار مشکبگردد و
 آن اقدم شکوه سراج محبت الله شود زیرا موطن
 حضرت بجاء الله است

رَبِّ وَرَبِّي إِنِّي أَتَيْتُكَ بِمَنْ مَنَعْتَنِي
 الْمَعَالِي وَأَدْعُوكَ بِلسَانِ حَالِي أَنْ تُنْزِلَ عَلَيَّ بَرَكَاتِكَ
 عَلَى مَوْطِنٍ مَظْهَرِ نَفْسِكَ حَتَّى تَنْتَشِرَ أَرْضُهُ
 بِأَنْوَارِ حَبْلَتِكَ وَتَقَطُرَ أَرْضَانَهُ بِنِقْمَاتِ طَبَقَتِكَ
 مِنْ حَبِيبَةٍ رَحْمَتِكَ وَتَرْفَعَ الصَّخْرَ بِالْجَلِيلِ وَالْكَبِيرِ
 إِلَى مَلَكُوتِكَ الْأَعْلَى سُبْحَانَ رَبِّي الْأَعْلَى رَبِّ تَوْزِيلِ
 أَنْصَابِهِمْ مِثْلَ حَبِيبَةِ الْأَنْبِيَاءِ وَطَبَّتْ نَفْسُهُ بِسُوءِ
 مَلَكُوتِ الْأَنْبِيَاءِ وَاشْرَحَ صَدْرُهُمْ فِي الْمَسْجِدِ وَالْمَجْلِسِ
 إِنَّكَ أَنْتَ الرَّبُّ الْجَلِيلُ وَإِنَّكَ أَنْتَ الرَّحْمَنُ الرَّحِيمُ ع

تعالیم الهی است آنرا انتشار دهیم و بر جبهان عمل نمایم
 تا بین بشر لغوت روحانی عمومی نشر گردد و این جز
 بقوت روح القدس نشود سعادت ناسوق
 در این است عزت کاهوتی درین است و در هیچ
 مراتب استفاضه از فیض ابدی در این است

اعلان صلح عمومی در این است وحدت عالم انسانی
 در این است باین قوت روح القدس قرن نور را کرد
 و نجاح و فلاح حاصل شود و عموم بشر متحد گردند
 جمیع اوطان یک وطن گردد جمیع ملل ملت واحد
 شوند و از برای عالم انسانی منقبتی بالاتر از این
 نیست

المحدثه در این قرن علوم ترقی نموده فنون
 ترقی نموده حریت ترقی نموده عدالت ترقی نمود
 لهذا سزاوار این عنایات ربانی گردیده و قرن
 تأسیس صلح عمومی و وحدت عالم انسانی شده

کتاب مقدس
هفت وادی

مژده باد اعلان نیک اختری
 از دست ربان که براید که از عهده شکرش بدر آید
 بعد از حمد و ستایش حضرت بزدان مهربان
 و نعمت و نیایش مرکز میثاق و محبوب آفاق و عجا
 بقاء و کل نوع انسان خدمت جمیع احتیاج الهی و بر
 معنوی و همشیرگان روحانی معروض اینکه در این
 ایام بجهت توانان کتاب مبارک [هفت وادی]
 در بمبائی نجات خوشحط و بچاپ اعلی و جلدش
 پرورشده بامهی و بر شد بماه بن نیزه و قید بارگاه
 بملص نیت و بحقیقت نام پاکش بلاد خاک پاک و قدس
 ایران فرستاده شد خصوصاً طهران و قزوین اداره
 شرکت برادران یارسی

لَوْحٌ مَبْرُوكٌ

لوح مبارك در جواب تهنیت ورود بشرق
 هو الله
 ای نفوس مبارکه : تهنیت ورود رسید و نجات
 سرور از احساسات وجدانیه یاران الهی حاصل گردید
 ولی تهنیت و تبریک عبد البهاء وقتی است که بصورت
 آستان مقدس موفق گردد و بشرط خدمت بجا
 آید تا مجال از این موهبت کبری بهره و نصیب
 نیافت بلکه بمعای یاران در استقبال حرکت
 مذدوحی تمام انوقت جای تهنیت و تبریک است
 ولی از موطن حضرت مقصود اقله و از یاران
 خبرهای خوش میرسد که الحمد لله انوار شمعیت

۳۰ انبیا فرق طاق بشر صدمات کشیدند عدا
 ها دیدند بعضی از آنها شهید شدند بعضی
 کشتند تا آن اساس الهی را تأسیس نمودند ولی
 مدتی گذشت که آن اساس حقیقت از میان رفت
 تقالید بمیان آمد و چون آن تقالید مختلف بود
 لهذا سبب اختلاف و نزاع بین بشر شد جدال
 و قتال بمیان آمد اما انبیا بکلی از این تقالیدی
 خبر بلکه بیزار زیرا انبیا الهی مریسترس حقیقت
 بودند حال اگر مطلقاً ترک تقالید کنند و تخریق
 حقیقت نمایند متفق و متحد شوند و حقیقت
 یکی است و حقیقت تعدد قبول کند و حقیقت نورانی
 توحید است و اساس وحدت عالم انسانی اما تقالید
 سبب تفریق بشر و موثر مجاریه و جدال است
 جمیع ادیان که ملاحظه می نماید الیوم منبعث از تقالید آباء
 و اجداد است شخصی که پدرش یهودی بود او هم
 یهودی است اگر پدرش مسیحی بود او نیز مسیحی
 است اگر پدرش بودائی بود او نیز بودائی و اگر پدرش
 زردشتی بود او نیز زردشتی این پسران جمیعاً تقلید
 آباء میکنند اما تخریق حقیقت نمی نمایند و چون تخریق
 حقیقت نمی کنند در تحت تقالید مانده اند این تقالید
 سبب شده که بکلی عالم انسانی مختل گردیده و این تقالید
 زائل نشود اتحاد و اتفاق حاصل نکند و با این تقالید
 محو نشود اساس و راحت عالم انسانی جلو نماید پس
 حقیقت ادیان الهی باید تجدید کرد زیرا هر دین
 بمنزله دانه بود انبات شد اغصان و اوراد پیدا
 کرد شکوفه و ثمر بار آورد حال آن درخت کهنه
 گردیده برگها ریخته آن شجر از ثمر باز مانده بلکه
 پوسیده شده دیگر تشبث بان فایده ندارد پس
 باید دانه را دوباره بکاریم زیرا اساس ادیان الهی
 یکی است اگر بشر دست از تقالید بردارد جمیع ملل

و ادیان متحد شوند و جمیع با یکدیگر مهربان گردند
 و ابد آن نزاع و جدال نماند زیرا جمیع پنده یک
 خداوندند خدا مهربان بکلی است خدا سزاوار
 کل است خدا محیی کل است خدا مصلی کل است
 چنانچه حضرت مسیح میفرماید که آفتاب الهی
 بر گنه کار و نیکوکار هر دو می تابد یعنی رحمت
 پروردگار عام است جمیع بشر در ظل عنایت حق
 بوده و جمیع خلق غرق در سای نعمت پروردگار
 فیض و موهبت الهی شامل کل است پس دلورز
 از برای کل را ترقی مهیا و ترقی پرود قسم است
 ۱ ترقی جسمانی
 ۲ ترقی روحانی
 ترقی جسمانی سبب راحت معیشت است
 اما ترقی روحانی سبب عزت عالم انسانی زیرا
 خدمت بعالم اخلاقی نماید مدنیت جسمانی
 سبب سعادت دنیوی است اما مدنیت الهیه
 سبب عزت ابدیه بشر انبیا الهی تأسیس
 مدنیت روحانیه نمودند خدمت بعالم اخلاق کردند
 تأسیس عزت روحانی نمودند و اخوت برچینند
 قسم است :-
 اخوت عالمه است . اخوت وطن است . اخوت
 جنس است . اخوت آداب است . اخوت
 لسان است . و ککن این اخوتها علی وقع نزاع
 و قتال بین بشر نمی نماید و ککن از اخوت روحانی
 که منبعث از روح القدس است ارتباط تام بین بشر
 حاصل شود بکلی اساس جنگ قطع و جمع گردد ام
 مختلفه را یک ملت نماید اوطان متعدده را یک وطن
 کند زیرا تأسیس وحدت عالم انسانی نماید خدمت
 بصح عمری کند لهذا باید ما بر اساس ادیان
 الهی پی بریم و این تقالید را فراموش کنیم لجه حقیقت

گردد و انما باقیه بار آید زیرا این عصر حال است
 بهای الهی است مهم گل و ریحان است و هنگام سبزه
 و خرمی قدر از یاد ناید شب و روز سعی نمائید تا این
 قلوب کمال محبت حاصل شود و در نهایت انقاد باشید
 چه که هر قدر انقاد زیاد گردد تا بید بیشتر شود ملاحظه
 نمائید من با این سخن و این ضعف محیط اعظم را
 حلی کردم تا در رجوع شماها انوار محبت الله مشاهده
 نمایم و روح محبت الله در قلوبتان نافذ بینم و شماها
 را در نهایت انقاد یابم زیرا شما گلهای یک گلستانید
 اوراق یک شجرید و اوراق یک آفتاب لهذا نهایت تسبیح
 می نمایم و از برای شما عزت ابدی می خواهم و موهبت
 سرمدی می جویم و در حق شما دعای کنم امروز روزیست
 که هیچ فریبش نمی شود امروز روزیست که ذکرش
 بقلم الماس نوشته خواهد شد

اگر غیر تحرك ماند افسرده گردد و پژمرده شود
 زیرا فیوضات الهیه مستمر است مادام فیضان الهیه
 مستمر است دین باید در نشوونما باشد وقت کنید
 که جمیع امر عتد یافته است زیرا این قرن نورانی
 قرن تجدید جمیع اشیا است علم و فنون تجدید یافته
 است صنایع بدایع عتد یافته است قوانین و نظامات
 عتد یافته است آداب و رسوم عتد یافته است
 افکار عتد یافته است حتی علم قرون ماضیه ابد
 امروز نمی ندارد قوانین قرون ماضیه نمی ندارد
 عادات قدیمه نمی ندارد زیرا این قرن قرن معجزات
 قرن ظهور حقیقت است و آفتاب درخشنده قرن
 ماضیه است قدری در علوم نظر کنید آیا قرن
 قرون ماضیه امروز نمی دارد و با قوانین طبیعه
 قدیمه امروز نمی دارد و با نظامات استبداد و ارباب
 عتقه امروز نمی دارد واضح است که هیچ یک نمی
 ندارد با وجود این چگونه تقالید ادیان ماضیه
 امروز نمی دارد تقالیدی که منبث از اولم بوده
 نه اساس انبیای الهی آیا ممکن است امروز فاندی
 بجشد علی الخصوص در نزد اهل عقل و علم زیرا
 نظری کنند که این تقالید مطابق حقیقت و علم
 نیست بلکه وهم است لهذا مادیرین را بهانه عظیم
 بدست آمده و مقاومت ادیان مینمایند ولی انبیاء
 الهی تاسیس دین حقیقی کردند و از این تقالید
 بکلی بزیار بلکه معرفت الهی انتشار دادند و
 دلائل عقلیه اظهار کردند بنیان اخلاق انسانیه
 نمودند و فضائل عالم انسانی را فروغ کردند انبیاء
 انبیاء سبب حیات بشر بود سبب نورانی عالم انسانی بود
 ولی نهایت اسف در این است که بکلی تفسیر و تبدیل
 یافت آن حقایقی که انبیاء بصدقات و ولایات عظیمه
 نشر نمودند بواسطه تقالید انبیان فرست هر یک

خِطَابَةُ مَبَارَكِ

خطابه مبارک حضرت عبدالجبار و حضور کنگره موعودین
 در بوستن امیرکا شب چهارشنبه ساعت ششم نیم ۱۲ قمری ۱۳۱۲

امشب من از راه تان رسیم خسته هم
 با وجود این مختصری صحبت میکنم زیرا جمعی محترمی می بینم
 در این محضر حاضر و برخوردار فضیلت میدانم که صحبت بدایه
 ملاحظه نمائید که جمیع کائنات تحرك است زیرا
 حرکت دلیل بر وجود است و سکون دلیل بر موت هر
 کائناتی که تحرك می بینید آن زنده است و هر کائناتی که
 غیر تحرك یابید مرده است جمیع کائنات در نشوونما
 ابدی سکون ندارد از جمله کائنات معنوله دین است
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سالی دوازده قرن
ماه قدرت ۷۰

جَنَابِ خَيْر

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جلد چهارم ۴
شماره سیزدهم ۱۳
قیمت اشتراك ۱ دلار
نوفمبر ۴

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا در مسائل و مسائل بیکانگی بشر و وحدت ادیان و انشاء علوم و فنون از طرف و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات تغید که موافق سبک اداره است قبول و نشر خواهد کرد چنانچه

این قرین قرینه جمال مبارک است این عصر عصر نور است این دور دور ریست که جمیع انبیا خبر دادند ایام تم انشا است ایام غیر است فیضات الهی در پی است هر کس نمی بیند شقایق حقایق بر رویان محبت انکس معرفت الله است فیضات آسمانی است عدل عمری است صلح اکبر است و وحدت عالم انسانی

نشانی قرین جمال مبارک

نطق مبارک حضرت عبدالمجید در تصویرخانه سر فیلیپ در نیویورک امریکا در حضور جمعیت زیاد از اجبا و متبدها ۱۲ آوریل سنه ۱۹۱۲

است اگر چنین تخی را فنی در این عالم بیفشانند در جمیع عوالم الهی برکت باید ایام جمیع اهل عالم منهدم در شهوات مشغول اغراض فسانیه اند ستلاک نفس و عداوتند در فکر محرومانی لال بکد بگردن خود بکلی بکد بگردن خود نمایند کن شما جمعی هستید که جز محبت بعموم مقصدی ندارید و غیر آن خدمت بنوع بشر آرزوی نخواهید پس باید بجمع قوی بگردید و بجهت تعالیم بهاء الله عمل کنید با جمیع بشر به محبت و یگانگی معامله کنید تا این تخم پاک برود برکت آسمانی باید انوار ملکوت تابید و فیضات الهی کامل گردد قدر این فیض را بدانید بجان و دل بکشید تا انوار و آثار بهاء الله از اعمال و رفتار و گفتار نشان ظاهر شود نفسی که کل شهادت دهند که شما بهائی حقیقی هستید اگر چنین نمائید سعادت ابدیه برای شماست و فیض الهیه متواتر نازل بر شما تا هر یک شجر مبارکی

امروز روز خوبی بود در این عالمناست سر برای من نمائید جز ملاقات اجبا و دیگر در این عالم هیچ چیز مرا سرور نمی نماید چه از جهت جسمانی چه روحانی سرور من بملاقات اجبا و نشر نجات الله است لهذا امروز بسیار بسر گذشت چرا تا بیدار بگویم بی پای میرسد و ملاقات اجبا پی در پی میشود اما کمال سرور من در اینست که به سیم شماها بمرحمت تعالیم بهاء الله قیام دارید و عمل بنمائید و با قلبی بجز به محبت الله و روحی بهتر بنجات الله و جانی زنده بروج القدس و صیای جمال مبارک را عالمید .

اول تعالیم حضرت بهاء الله محبت است که باید بین بشر نهایت محبت حاصل شود زیرا محبت بندگان الهی محبت الله است و خدمت به عالم انسانی است لهذا تفسیح ملکوت الهی کردم که شما مانند ستاره از افق محبت الله بدرخشید قدر این ایام را بدانید

نجم باختر

۱۳۲۹



از شیخانو امریکا

شمال سیزدهم مالاخالتعدا

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- ۲ خطابه مبارک حضرت عبدالهء در حضور کنگره معدین در شهر بوستن امریکا
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- ۵ لوح مبارک که با نقاش جناب جیره نازل شده بود
- ۶ قصیده غزآ من کلام حضرت ایصار شاعر دستای حضرت عبدالهء

Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

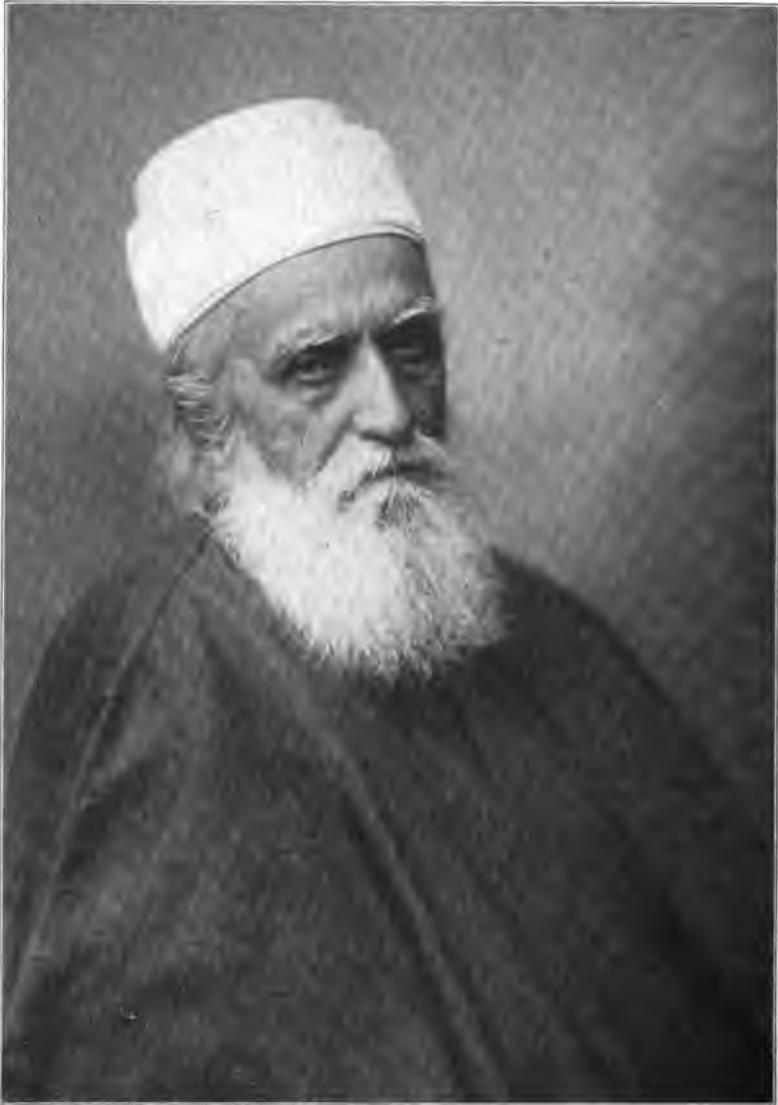
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Special "Center of The Covenant" issue

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THE CENTER OF THE COVENANT
THE GREATEST BRANCH
ABDUL-BAHA ABBAS

منطقه الامم و قلوب البشر لا يهبط
تاريخه الطويل الا انزلنا. كما قالوا في الاعصار
وهم كانوا ينادون بالملك الوهاب الذي انزلنا
من مكانه القديم من فوقنا من اجل اننا
به كذبت القلوب التي لم تكن من عندنا وانا انزلنا

"When the ocean of My Presence
hath disappeared and the Book of Origin
is achieved to the end, turn your faces
toward Him Whom God Hath Purposed,
who hath branched from this Pre-Existent
Root." — Words of BAHÁ'O'LLÁH.

لبه
عبد

He Is The Most Great, The El-ABHA!

THIS is *THE BRANCH* that hath extended from the Bower of Thy Oneness and from the *TREE* of Thy Unity. Thou beholdest Him, O My GOD, gazing unto Thee and holding fast to the Rope of Thy Providence. Preserve Him in the neighborhood of Thy Mercy!

Thou knowest, O My GOD that, verily, I have chosen Him only because Thou hast chosen Him; I have elected Him only because Thou hast elected Him. Therefore, assist Him by the Hosts of Thy Heaven and earth. Help Thou, O My GOD, whosoever may help Him; choose whosoever may choose Him; strengthen whosoever may advance toward Him; and reject whosoever may deny Him and desire Him not!

O My LORD! Thou beholdest My Pen moving and My Limbs trembling in this moment of Revelation. I beg of Thee by My craving in Thy Love, and My yearning for the declaration of Thy Command, to ordain for Him and His lovers that which Thou hast ordained for Thy messengers and the trusted ones of Thy Revelation.

Verily, Thou art the Powerful, the Mighty!

REVEALED BY *BAHA'O'LLAH* TO *ABDUL-BAHA*

FROM THE TABLET OF *THE BRANCH*.

REVEALED BY *BAHA'O'LLAH*.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed, therefore, is he who abides upon its shores (*THE BRANCH*), and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the *BRANCH OF HOLINESS*—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath it* and is of those who rest therein!

Say: Verily the *BRANCH OF COMMAND* hath sprung forth from this *ROOT* which *GOD* hath firmly planted in the ground of the Will, the *LIMB* of which hath been elevated to a station which encompasses all existence. Therefore, exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw nigh unto it and taste the fruits of its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and *GOD* hath adorned it with the Mantle of Himself and made it Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through it, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through it, they shall glorify their Creator and sanctify the Self of *GOD* which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye *GOD* for its Manifestation (*THE BRANCH*), for verily it (*THE BRANCH*) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through him every mouldering bone is quickened. Whosoever turns to him hath surely turned unto *GOD* and whosoever turneth away from him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, he is the Remembrance of *GOD* amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of *GOD*, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth *GOD*, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from his roses and be not of those who are deprived. Appreciate the Bounty of *GOD* upon you and be not veiled therefrom—and verily We have sent him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of *THE BRANCH* are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of *GOD*, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

*The Branch referred to in this Tablet as "it."

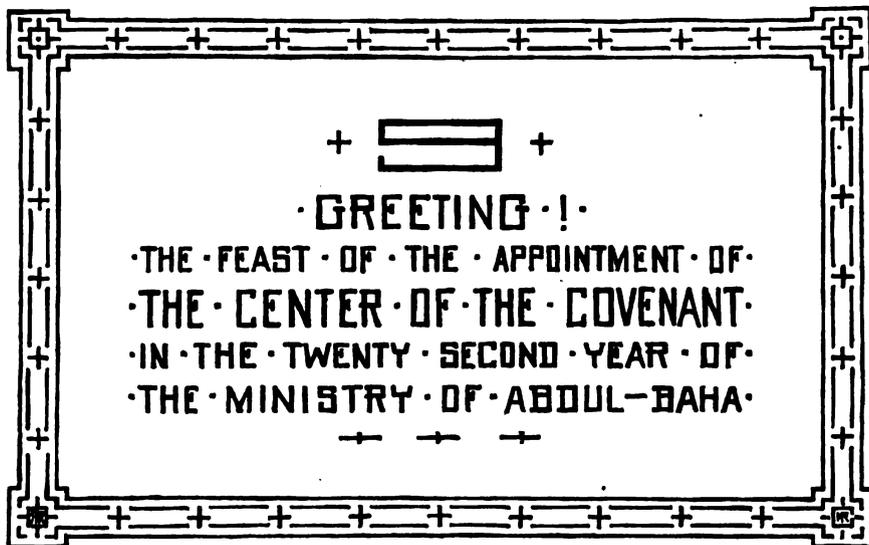
STAR OF THE WEST

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

Vol. IV

Kowl 1, 69 (November 23, 1913)

No. 14



“THE COVENANT” AND “THE CENTER OF THE COVENANT”

AS the twenty-sixth of November is known among the Bahais as the “Feast of the Appointment of the Center of the Covenant,” the STAR OF THE WEST—following its procedure of last year—devotes this issue to a presentation of the important subject of THE COVENANT and THE CENTER OF THE COVENANT.

During Abdul-Baha’s sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of turning to the appointed Center and remaining firm therein, saying:—

“Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

“In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter’s faith. When he mentioned his faith, His Holiness said, ‘thou art Peter’—which means rock—‘and upon this rock will I build my church.’ This was a sanction of Peter’s faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter’s faith.

“But in this Dispensation of the Blessed Beauty (BAHA’O’LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament

with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous tablets He (BAHA'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever THE BRANCH says is right, or correct; and every person must obey THE BRANCH with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything [i. e., "the words must be according to what has proceeded from the Mouth of the Will of God and is recorded in Tablets"] Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted in regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted in regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted in regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted in regard to The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted in regard to the Blessed Beauty, BAHA'O'LLAH, that BAHA'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHA'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHA'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHA'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHA'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.*

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHA'O'LLAH in these countries, and that the teachings of BAHA'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!"

The Editors.

FROM THE *KITAB-EL-AH'D*—"BOOK OF THE COVENANT"

The Will and Testament of BAHA'O'LLAH.

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise and glitter:—

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards it and gaze in the direction of its union and not at its seeming differences. *This is the TESTAMENT OF GOD, that the Branches (Aghsan), Twigs (Afnan), and Relations (Muntessabeen), must each and every one look to the Greatest Branch (Ghusn Azam).* Reflect upon that which is revealed in My Book, The *Akdas*:—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

REVEALED BY *BAHA'O'LLAH* FOR *ABDUL-BAHA*

AT ACCA, SYRIA.

O Thou MY GREATEST BRANCH!

Thy letter was surely presented before this Oppressed One, and I heard that which Thou hast communed with GOD, the Lord of the worlds.

Verily, We have ordained Thee the Guardian of all the creatures, and a Protection to all those in the heavens and earths, and a Fortress to those who believe in GOD, the One, the Omniscient!

I beg of God to protect them by Thee; to enrich them by Thee; to nourish them by Thee; and to reveal to Thee that which is the Dawning-point of riches to the people of Creation, and the Ocean of Generosity to those in the world, and the Rising-point of Favor to all nations. Verily, He is the Powerful, the All-Knowing, and the Wise!

I beg of Him to water the earth and all that is in it by Thee, that there may spring up from it the Flowers of Wisdom and Revelation and the Hyacinths of science and knowledge.

Verily, He is the Friend to those who love Him, and an Assistant to those who commune with Him!

There is no GOD but He, the Mighty and the Magnified!

REVEALED BY *BAHA'O'LLAH* TO *ABDUL-BAHA*WHEN *ABDUL-BAHA* WAS IN BEYROUT, SYRIA.

Praise be unto Him! who honored the land of Beyrout with the feet of Him around whom all the Names revolve. Therefore, all the (created) atoms have announced good tidings unto all the contingent beings, that the Sun of the Beauty of the *Greatest* and *Majestic* BRANCH of GOD, the Most Weighty and Well Made Mystery of GOD, hath arisen, dawned, appeared, gleamed and shone forth from the Door of the Prison (Acca) and its Horizon, and advanced to the former place (Beyrout). Therefore, the prison land is darkened, while the former is rejoiced.

Exalted! Exalted! is our Lord GOD, the Creator of all things and the Maker of Heaven, by whose Power the Gate of the Prison is opened,—the opening of which fulfilled that which was formerly revealed in the Tablets.

Verily, He is Powerful to do that which He pleases; the Kingdom of Emanation is within His Grasp! He is the Powerful, the Knowing, the Wise!

Blessed is the land which is honored with His footsteps!

Blessed is the eye which is illuminated by His Beauty; the ear which is favored with hearing His Voice; the heart which has tasted the sweetness of His Love; the breast which is dilated by commemorating Him; the pen which moves in praising Him; and the Tablet which bears His Signs!

I beg of GOD, the Exalted, the Most High, to cause us to attain His visit ere long.

Verily, He is the Hearer, the Powerful, the Answerer!

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

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No. 14

"BRING THEM TOGETHER AGAIN, O LORD, BY THE POWER OF THY COVENANT!"

Bring them together again, O Lord, by the power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another. O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the Clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the Spiritual! O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou art the Generous, the Merciful, and the Benevolent.

—ABDUL-BAHA.

TABLET REVEALED BY ABDUL-BAHA TO MR. ROY C. WILHELM.

Upon whom be BAHÁ'Ó'LLAH-EL-ABHA!

HE IS GOD!

O thou, my dear son!

Thy letter, dated July 3, 1913, was received. Its contents indicated the firmness and steadfastness of the believers of God and told of the holding of a divine meeting in your radiant, charming country place. Praise be to God, that that day was spent in the utmost joy and happiness. That annual memorial meeting will be the souvenir of Abdul-Baha, especially when it is passed with infinite delight and gladness.*

The confirmation of the Kingdom of ABHA

*Refers to a Feast given at West Englewood, N. J., June 29, 1913, by the Bahais of New York city and vicinity, in commemoration of the Feast given by Abdul-Baha on the same date in 1912—see the STAR OF THE WEST, No. 8, Vol. III.—The Editors.

shall descend uninterruptedly upon those souls who are firm in *The Covenant*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *The Covenant*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament have fallen into a well of degradation, and yet they are not awakened. This Covenant is *The Covenant* of His Holiness BAHÁ'Ó'LLAH. Now its importance is not

known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

Consider that during the life of Christ—

thank thou God, that—praise be to Him!— in the garden of *The Covenant* thou art like a fragrant hyacinth and in the congregation of the love of God like an ignited candle.

Convey the wonderful ABHA greeting to his

THE confirmation of the Kingdom of ABHA shall descend uninterruptedly upon those souls who are firm in *THE COVENANT*. Thou hast well observed that every firm one is assisted and aided and every violator is degraded, humiliated and lost. It is very astonishing that people are not admonished. They have observed how Mirza Mohammed Ali, on account of the violation of *THE COVENANT*, descended to the lowest degree of humiliation and yet they do not become mindful. They have seen how others through disobedience to the Testament, have fallen into a well of degradation, and yet they are not awakened.

This Covenant is *THE COVENANT* of His Holiness BAHĀ'O'LLĀH. Now, its importance is not known befittingly, but in the future it shall attain to such a degree of importance that if a king violates to the extent of one atom, he shall be cut off immediately.

—ABDUL-BAHA ABBAS.

(may my life be a sacrifice to Him!)—His Cause had no importance whatsoever; nay, rather the people scoffed and ridiculed Him and according to the Text of the Gospel, they called Him, Beezlebub. Now you can see the importance which it had later. In short,

honor Mr. Harris and his honor Mr. Hoar and all the believers in God.***

Upon thee be Baha-el-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by Mirza Ahmad Sohrab, August 2, 1913, Ramleh, Egypt.

OUR PERSIAN SECTION this issue contains: (1) new photograph of Abdul-Baba; (2) address by Abdul-Baha, "The Return of the Divine Springtime," delivered in New York city; (3) talk by Abdul-Baha given to some American Bahais at Ramleh, Egypt;

(4) article by Charles Mason Remey, "Service in the Kingdom"; (5) glad-tidings from Egypt, by M. Abul Kassim Gulestaneh; (6) news from the Bahai assembly of Mandalay, Burma, by Seyed Moustafa; (7) celebration of the Birthday of BAHĀ'O'LLĀH.

SERVICE IN THE KINGDOM.

This article was approved by The Center of the Covenant, and some copies in both English and Persian were spread in 1906.

IN the teachings of Abdul-Baha is found recurring and recurring the command to SERVE; to go forth and teach and spread the glad tidings of the coming of the Kingdom*; and together with this command is his promise to all, that through doing this, his bidding, they will receive Divine confirmation and spiritual strength.

In physical man the heart is the center of the life of the body, and from it is sent forth the blood which feeds and nourishes every part of the body. In like manner is Abdul-Baha the heart and center of the body of believers in the world.

The Bahai Faith is THE COVENANT which is in this day established upon the earth, and Abdul-Baha is The Center of this COVENANT. From him all members of it receive spiritual force and sustenance.

As the organs which make up the physical body of man are dependent upon connection with the heart in order that they may receive life force, so are the believers—composing the spiritual body of The Faith—dependent upon their connection with Abdul-Baha; for through Him and through Him *only*, can they receive the spiritual force and sustenance necessary for their growth and development in The Kingdom.

Regarding the organs of the physical body, one sees two factors in their various workings, namely, a receiving of energy and force, and a giving off of the same. The organs receive the life force from the heart and give it off according to their various functions; however, as soon as the supply of blood is cut off, the organ ceases to function and to give off energy; and, again, as soon as an organ ceases to do its work properly, the supply of life force from the heart is diminished. This is a law of nature in the physical realm which governs the healthy action of every member of the physical body.

Now consider the body of the faithful believers: If any one member severs his connection with The Center of THE COVENANT—from whom all receive their spiritual force—he ceases to be a living and active member of the body; and, again, if he be not working and performing his function in The Kingdom, the supply of spiritual sustenance flowing to him from The Center of THE COVENANT will be diminished in proportion as he fails to perform his work.

The well-being of any organ of the human body depends upon its continued action, and upon this also depends the well-being of the human body as a whole. So it is also with the body of believers. Each one has a special and a necessary work to perform, and his own salvation, as well as the general welfare of the body as a whole, depends upon his performing this duty.

In this day the believers are being tested and tried. There are great forces in the world working against them, and only the strong and steadfast ones will be able to stand. The only way by which one can obtain spiritual force and vitality to arise above all conditions and to attain to divine development of soul is through carrying out most minutely this command of Abdul-Baha, to work and to go forth to teach and to spread The Kingdom.

All are standing in the "eleventh hour" of this Great Day, and no one knows when the great world tests, of which Abdul-Baha has so often spoken, will be upon "the faithful." When these calamities descend, there will no longer be any time to consider ways and means for carrying out his commands.

So, now, while there is yet time, let all arise with steadfastness of purpose to carry out the Holy Command to SERVE, in order to establish themselves as faithful servants in The Lord's Vineyard.

CHARLES MASON REMEY.

Washington, D. C., January, 1906.

*i. e., that the Kingdom has come.

الاجزیهائیان صیدیه

تعلیم جناب فاضل حضرت آقا سید مصطفی

این فانی در ملك بر ما منتظر مجذبات بندگان آستان
مبارک است لله الحمد فضل و غنائتس شامل حال فرج
الاحوال ولا یقطع جنتش منبسط در بیضی غبار و لکل
نصیب علی حسب ما شاء و ما المراد و ذلك من غیر
استحقاق محض فضل فار و مستقیم .

الله الحمد امر الله در جمیع افکار و اشعار هندوستان
و بر ما در نهایت ترقی و تفرات جناب آقا محمد رضا شیرازی
بی اء پس از تکمیل علوم فزونی در بیعتی سفری بایران
رفته و معاودت به هند نموده سیاحتی در همه
مدن و دیار کرده اعلای عمر شایق و امر الله برادر
انجن فرموده با کامیابی تمام فریح و ظفر نمایان باز نمود
بمرکز خود شان که کراچی سنده ات نموده شغله

بندیس در مدینه اسلام کراچی و تبلیغ هتند
و لله الحمد مؤید و موفق در هر حال می باشد و منتظر
بلوغ مبارک انبار پس در خصوص این خدمت که دیداند
در بهر چهارشنبه ۷ ماه می ۱۹۱۳ جناب

مرحوم متصاعدی الله آقا محمد سلیمان عرف کرپوت
که رئیس انجن این محل بودند بافق ملکوت بری صعود
نمودند و در بهر دیگر که ۸ ماه متکدر و پوم پنجشنبه
بود مدفون شدند ایشان در خدمت اجتهای
آمریک و ایران که با بر مبارک حضرت مولانا لوری
ارواح المالین فداء برای تبلیغ امر الله باین صناعات
تشریف آورده اند معروفانند و از روزیکه باین
بطور روح فایز و خدمت آستانه مبارک در کمال
جانفشانی و ثبات و غیرت و محبت و رحمت و سرگرمی

شغول بودند در سن ۱۱ سالگی معروف فرموده
از اینکه چون شل ایشان در اجاب احدی نبوده که
باین اوصاف و لغت امتیاز بین الاحیاء داشته
باشد از فراق ایشان همه دوستان تالم و محزون
می باشند ولی چون در کمال ایمان و استقامت و ثبات
بر عهد و پیمان حضرت رحمن بسلامتی تمام از این جهان
که گذرگاه محض است بجهان باقی جاویدان شافند
جای حزن و اندوه نبوده چه که موت فغان نباید
و این اوصاف و اخلاق ستوده حمیده و محبت و رضا
بر جمیع اجتهای و برگزیده جاوید و پابنده می ماند .

نجم باختر : - ان خدا خواهیم که
وجود آقا سید مصطفی را از کل مکره محفوظ
فرماید فی الحقیقه سالهای سال گذشته و
ایشان مانند شیر الری در میدان خدمت امر الله
جولان می نمایند و در اطراف هندوستان و بر ما به
نشر نجات الله مشغولند .

به جناب آقا محمد رضا شیرازی تعینت می نمایم
که شکر الله به همین خدمتی موفق شدند این
است فخر اهل بها و سرور مکان ملکوت اعلی
خبر صعود آقا محمد سلیمان علیه غایه الرحمن
سبب حزن قلب یاران گردیده است ولی ما
مطمئن هستیم که :-

اِذَا مَاتَ بِنَا سَيِّدَا قَامَ سَيِّدٌ
قَوْلٌ لِمَا قَالَ الْكِرَامُ فَعَوْلٌ

عِدْوَلِمَاكَ

در ۱۲ این ماه توفیق که عید سید توله جمال قدم حضرت
سجاد را در می باشد حال غریب جیسا ان روز متکدر و پوم پنجشنبه
الله عرف نمودند و بر اجتهای عزیز شرق تبرک و تحسین می نمایند

که بعد پای خود ایستاده و اسب مانند فقط سببی که بر اسب
آن کسی قادر خواهد شد که قوه مدعا و مابده الهی
در یافت کند این است که ما فوق مطالب و نیز به پرواز نماید
و رسیدن بترقی روحانی روح منوط است بعمل نمودن در
کمال حقت این امر همان حضرت عبد الباقی که کل برای
انتشار بنام ملکوت و بت تعالی لاهوت قیام نموده و از جانب
خود حرکت قیام تمام ماها ایستاده ایم در ساعت ۱۱ این
ارغظیم هیچ کس و دانانیت بیروت آمدن این امتحان های
شدید که حضرت مولی مکرر فرموده اند در الواح که ثابتین
امتحان خواهند شد وقتی که این شداد نازل شد انوقت
وقت منبیت برای ملاحظه نمودن بعمل آوردن اولیای
لذا حال چون هنوز وقت هست کل باستی با کال سرور
و ثبت قیام قیام نام و نامقدس "عمو ویت" را قبل بیاورید
و چون خادمان با وفای کورستان خود را فدا کنیم
نجم باختر :- چون این ورقه با رض مقصود
بجهد تصحیح فرستاده در لوح جناب مشار الیه اذن نشاء
جاری و نمودند :- ای ثابت بر ایمان و رقه
مخفی در باب خدمت ملکوت و ارسال و اخذ انتشار
خراسته بودی ملاحظه کردید و بیان اجبا انتشار
جهت ۰۰۰۰ ع

نجم باختر :- جناب ستریمی تقریباً نه ماه است
که در شرق مغرب امریکا سفر میکنید حق بجز اثر هر دولولو
رفته است محض تبلیغ امر الله و نشر نجات الله بآرک
الله فيه

بشارت از قم

صورت نگارن مبارک از پورت سعید روز ۱۱ نوامبر ۱۹۱۳
محمد تقی اصفهانی مرجعش بمصر
العید بربوک علیکم وعلینا جمیعاً حتی جیدة
عیاس

تعلیم آقا میرزا ابوالقاسم گلستانه علیه سلام الله
الحمد لله شمس حقیقت انرا فوق قدرت و عظمت
بکمال اشراق بر اهل امکان تابنده و درخشان و
انرا صحت و نباشت انجبین بن محبوب العالمین
سالم و کلام است آثار بیانات مبارکه حضرت
مولی الوری در عالم انتشار ظاهر و هویدا و تعلیمات
بدیعه که روح این عصر و نیز این قرن است در عروق
و شریان اهل عالم جاری و ساری است انظار کل امر
مرتبه بظهور اسم اعظم و صلح عمومی و وحدت عالم
انسانی و اتحاد و الفت حقیقی عالم بشری جلوه گراست
وقتی است که اهل بهاء بکمال همت و وقار بخدمت
اهل عالم قیام و کل امر با بر آنچه خیر و صلاح و سبب
نجاح و فلاح است آگاه و دلالت فرمایند تا همت
تیکان چه کند و از اقداماتش آنچه ظاهر و عیان
حضرت مولی الوری ارواحنا و جواهر الارواح لترا
مقدمه الاظهر فداء روز شنبه هشتم نوامبر بعد
از ظهر از اسکندریه با کشتی رومانی توجه به پورت
سعید فرمودند روز یکشنبه نهم ساعت نه
پورت سعید برورد مبارک موفق جدید یافت
و محل توجه شتاقان گشت تکررات فوق قلوب
جان تاران را روح در جهان و حیات جاودان
میدول فرمود و کل را از نباشت همت وجود
مبارک سرور و شکست نمود همه خاضع و مطا
و ساجدیم و امید داریم بکمال همت و بیعت پس
از چند روز تغییر آب و هوا مراجعت بیدر فرمایند

نجم باختر :- خبری رسید که جناب
آقا میرزا علی اکبر نجفوانی بر حسب امر مبارک عازم
اسلامبول گشته الحمد لله سعید و موفق
هستند و هیچ فکری جز نشر نجات الله ندارند

نفوس خارج تبلیغ شوند وصیت امر الله بگوش
 همه برسد و احتیاء الهی تربیت شوند اخلاق و
 پیدا کنند نوری شوند رحمانی گردند انوار ملکوت
 در قلوب آنها بناید تا در همه چیز ممتاز از دیگران
 شوند بجنس اخلاق از همه ممتاز شوند بصدیق
 از همه ممتاز گردند و به مخالفت نفس و هوای متعلق
 و متصف شوند جمعیشان آرزویشان رضای
 الهی باشد بکلی از خود فانی شوند تا آنکه
 حیات ابدی یابند و بهائی حقیقی گردند
 مقصود من این بود که محل این سفر شریف
 کردم بکلی این جسم من آب شده مثل آنکه جمیع اعضا
 از هم دیگر پاشیده گشته امید و اسم که از این
 نجات من شمری حاصل کردد .

عبودیت در ملکوت
 بقلم جناب ستر چارلز ماسن ری می علیه بجا، الله

روحانی و غیر ملکوتی اخذ می نمایند همان قسم که
 اجزاء جسد جسمانی ترکیب این هیئت انسانی را میکنند
 و بدون استثناء برای اخذ قوه حیات تبدیل مقلند
 بهین وضع اجزاء که جسد روحانی عالم را ترکیب می نمایند
 مقلند بحضرت مولی زیرا بواسطه آن و بواسطه
 او فقط آنها قادر خواهند شد که حیات روحانی خود را
 که لازم است برای نمودن قوه در ملکوت اخذ کنند چون
 در اعضای جسم انسانی ملاحظه می کردد شخص می بیند که دو
 قوه نهال است در اجزاء مختلفه یکی قوه دریافت نمودن
 ماده حیوانه و قوه ثانی عطا نمودن و توزیع کردن آن قوه حیوانه
 اجزاء جسد انقلب قوه حیات دریافت می کند و از اجزای
 اعمال مختلفه شان به اطراف جاری میدارند و بطریقی
 اینکه خون قطع شود اعضا بدن هم فی الفور عمل
 خود را قطع نموده و بی قوه می شوند و در بیان بعضی اینکه
 یک عضو از بدن انحال و در فعالیتش اتفاق افتد این واضح
 و برهن است که قوه حیوانه از قلب بر سرید فقط پیدا نموده است
 این ناموس طبیعت است در عالم طبیعی که اعمال سالمانه هر عضو
 جسد بشر را حکمات حال جسد اجزاء تا بتین را ملاحظه

نمایند اگر یک عضوی از این جسد ملاحظه خود را با مرکز جسد قطع
 کند که تمام مانده در شاخه او دریافت می کند او دیگر یکی از اعضای
 صحیح و سالم و فعال این جسد نیست و در بیان گنگ او کار نکند و
 در ملکوت الله عمل خود را بجای نیارند مانده اشما که نزل عطا یالت
 بر او اند که نشان معانی قطع خواهد گذشت زیرا این عبادت بجای آوردن
 اعمال خود نبود محض هموار است جسد انسان را است بر طبیعت
 دائمی آن و بر روی اساس این ناموس محض تمام جسد ساخته شده است
 همین نوع است جسد اجزاء هر کدام یک کار مخصوص دارند که برای
 نجاح خودش بعمل می آورد و همین محض و سلاجسد کامل متعلق
 است بر اینکه هر نیز کار عمل خود را با نفس وجه بجای آورد
 در این نوع اجزاء امتحانی می شوند قوهی علیهمه در عالم است که برضد
 آنها در کار است و فقط آن کسانی که ثابت و مستقیم هستند قادرند

در عالم حضرت مولی عبدالبهاء مکرر حکم
 عبودیت ملاحظه می کرد که برای تعلیم دادن و انتشار نمودن
 نشان ملکوت الهی قیام بایستی کرد و مع این حکم چنان
 و عده شده است که کل بواسطه بجای آوردن این امر
 بزم تائیدات الهی و قوه روحانی بر آنها نازل خواهد
 شد
 در انسان طبیعی قلب مرکز حیات جسد است و از این
 نقطه خوراک و پرورش میدهد هر چیزی از بدن
 را در جریان است بهین قسم حضرت مولی قلب
 و مرکز جسد اجزای عالم است دین بجا و الله عهدی است
 که در این بیم بزوجه غیره برقرار شده است و حضرت
 مرکز این عهد است و از او تمام اعضای این دین مانده

رجعت بهار الهی

نطق مبارک حضرت عبدالمصعب در منزل رجعت بهار الهی در خانه مشرف و سوسن ماجوری مورتن ۱۳ آوریل ۱۹۱۳ در شهر نیویورک امریکا در حضور از دعای عظیمی از یار و اقربار

ایام ظهور و مظاهر مقدسه بهار الهی است الفی
قلوب ما سبز و خرم نماید گلگهای حقایق بشکند اشجار
وجود انسانی پرثمر شود انفار اسرار جاری گردد و
چشمه عرفان بجوشد و از باطن نسیان الهی
عالم وجود تازه و تجدید گردد اما چون مدتی
گذرد کم کم حقایق الهی فراموش شود قلب پرتر
ماند و نفوس مانند مرده گردند فیض الهی منقطع
شود و اسرار باطنی در بین نفوس گم شود لهذا
بیان بهار بزدانی جلوه نماید باطن حجت بیاید
نعمات عنایت مبرور کند عالم وجود را زنده گرداند
حدیقه عرفان پرشکوفه شود اشجار وجود آثار
آبدار دهد باری چون مدتی بود باز نعمات
الهی منقطع شد آن کمالات غانده روحانیات
مغلوب گردیده مادیات غلبه کرده عالم امکان
مانند جسم بی روح گشته اثری از بهار غایب
پس حضرت بهار الله ظاهر شد بهار الهی
تجدید نمود همان نعمات بزرگین آمد هر چه
ابر با سید گرفت همان فیض احاطه نمود
حال روز بروز عالم انسانی در ترقیات و
نیم جدید در هبوب اشجار وجود خرم است
و انفار اسرار جاری است فیض ملکوت محیط
است تأییدات جمال ابری مؤیدات و نعمات
روح القدس جان بخش است

اشجار بارور گردید و از نیم عنایت سبز و خرم
مانند پربک و شکوفه شوید مانند دخت
خشک نباشید که هر قدم باطن بهار بارور
نیم جان پرور و زرد ابتدا در آن اثری ظاهر
نشود پس نهالهای جنت ابری باشد و
گلگهای گلشن الهی گردید در نهایت خرمی
و طراوت باشد و بغیض ابدی زنده شوید
وحیات پابنده یابید دوباره [برای] شما معایم

بیانات مبارک

بیانات مبارک حضرت عبدالمصعب و بجهت چند
نفر از بهائیان آمریکا که برای تشرف بحضور
تازه وارد شده اند آماه نو قمر ۱۹۱۳ در راه

بسیار خوش آمدید مانند مادر اینجا
مانند عبادت است امیدوارم که نتایج عظیم
حاصل نماید جمیع نفوس خوابند و بجا بیدار
همه مشغول بدنیاهستند ولی شما مشغول
بخدا این موهبت عظیمه است از برای هر کس
ممکن نیست اینست که حضرت مسیح میفرماید
دعوت شده گان بسیارند ولی تشخیص قلیل
اما حالا معلوم نیست بعد ظاهر می شود
مؤمنین به حضرت مسیح مجتمع می شدند ولی
کسی اهمیت نمی داد بعد معلوم گشت که
چه قدر اهمیت دارد حالاهم اجتماع ما
بجسب ظاهر اهمیتی ندارد و مکن بعد مصلحه
خواهد گشت

این سفر بامریک که من نمودم و این سفر
بععبده را که طی کردم مقصودم این بود که

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سالی دوازدهم قرآن
ماه قولش

مَجْمَعُ الْبَاحْتَرِ

صفحه اول
جلد چهارم
شماره چهارم
قیمت اشتراك
ماه نوامبر ۲۳

این مجید بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در فواید آری در مسائل تکلفی
پیش رو وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت حضرت بهار الله در اطراف
جهان و تیغ حقان این دین عموی خواجه دینت و مقالات مفید که موافق با اوست قبول و نشر خواهد کردید

مرکز الميثاق عبدالبهاء



THE CENTER OF THE COVENANT.

نجمتہ

۱۳۲۹ ۲



شیخا غواہیہ

شمالی چھارہم مالاذی الخ

فہرست مندرجات

۱. انکس جدید حضرت عبدالہامد اشعل مدیر محمد باختر کرکتیہ ہند
۲. نطق بیاک حضرت عبدالہامد دوسٹہ ۶ جیت بھار الہی
۳. بیانات بیاک حضرت عبدالہامد برای چند نفر از مسافریا بک در ہند
۴. تمہودیت و مکتوتہ نقلہ جناب ستر چارلز ماسون رجا
۵. اشارت از عصر قبلہ آقا میرزا ابوالقاسم کلانہ و سررت تکلمت بک
۶. اشارت بیا بیان مندلہ نقلہ جناب آقا سید مصطفیٰ
۷. تعید سعید مولد جمال قدر حضرت بھتار اللہ

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STAR OF THE WEST

Special "Teaching" Issue

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IF you are sincere in your love for me, then love and serve the believers of God; then love and serve your fellow-men.

These days, I do not feel very well. My remedy is to hear that the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about love and I will love him more. The friends must be real peacemakers; not stirrers up of strife nor sowers of seeds of discord, nor acting with superiority one over another.

I am now growing old. O, very old! All through my life I have carried on my back, gladly, the burdens of the believers; but now I ever anticipate hearing the good news of service actually accomplished by them. Save this, I have no other joy in the world.

Will they not make me happy?

Will they not answer my call, when the shadow of the last night of my earthly life is falling slowly across my path?

Will they not arise with superhuman energy and united effort to spread the Cause and impart to me new vigor?

Will they not listen to me?

How my heart leaps with joy when I hear the friends love each other, always overlooking one another's small mistakes; and that they are forgiving their enemies!

—*ABDUL-BAHA.*

This photograph of Abdul-Baha was taken on the eve of his departure from Budapest to Vienna. The words were uttered at Ramleh, Egypt, October 28, 1913.

STAR OF THE WEST

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

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THAT which is THE MOST IMPORTANT OF ALL THE AFFAIRS IN THIS DAY is to TEACH THE CAUSE OF GOD!

You must engage in the diffusion of the Fragrances of GOD, so that ye may impart life to the worlds, illumine the dark regions, confer new existence upon these mouldering, dead bodies, make intelligent and mindful these negligent hearts. Thus may they free themselves from this nether world and soar toward the Universe of the Almighty!

—ABDUL-BAHA.

From Tablet to Albert R. Windus, Chicago.
Translated Oct. 23, 1913, Ramleh, Egypt.

A CALL TO TEACHING!

Extracts from the "Diary of Mirza Ahmad Sohrab"

This is the Divine Season of Seed Sowing

IT is not my duty to command particular persons to arise and *teach the Cause*.

Whosoever arises to spread the Word and performs this service, will behold the Doors of Confirmation are open wide before his face. *This is the season of teaching*, and therefore it will yield results. In every season, something will be productive. If, during the seed-sowing time, we want to gather the harvest, we shall fail. If, at the time of irrigating, we desire to do something else, failure will be the result.

"Now, this is the Divine season of seed-sowing. Every Bahai must become a heavenly cultivator. If, at this season, he performs the prayers of all the past and future ages, it will yield no fruit. My primal object of this long trip was to show, by deed, to the friends of God, that *this is the season of teaching the Cause*. Although Acca and Haifa [Syria] are the headquarters of the Cause, and I should stay there and from those Centers administer the affairs of the Cause, yet I left everything and traveled throughout the earth to herald the coming of the Kingdom of ABHA.

"Any person desiring to be surrounded by the Confirmation of the Blessed Perfection

[BAHA'O'LLAH], must arise and *teach the Cause*.

"This is the Path!"

Words of ABDUL-BAHA.
From the "Diary of Mirza Ahmad Sohrab,"
July 2, 1913.

We Must Be Up and Doing

The Bahai Cause is much in need of real, earnest workers; workers who will surmount all opposition, meeting the antagonist as a firm rock before the blowing of the winds of tests and storms of trial. How many trees are uprooted by one tempestuous wind and how many ships have been wrecked by one storm!

There are many lands athirst for the Water of Life; let the friends of God irrigate them with the vernal showers now descending from the Kingdom of ABHA. There are many souls hungry for the Heavenly Bread; we must invite them to the Banquet of the Lord. The lethargic must become active, the sleeping ones must be awakened; the dispirited ones receive a share of the inexhaustible Favors, and the sweet music of the Supreme Concurrence be heard.

We must be up and doing some kind of service, no matter how slight it is. Praise be

to God! that the Orb of the Centre of the Covenant is shining and His Mercy is all-encompassing. He is teaching us, and gently and lovingly guides us in the right path. We all hope to serve him in some way or another; to win his good pleasure by sincerely walking in his footsteps; to become the signs of his love; the embodiment of his compassion, and the humble followers of his eternal law.

From the "Diary of Mirza Ahmad Sohrab,"
July 3, 1913.

The Cause of BAHÁ'O'LLAH is the Solvent for All Problems

Whether we live in the East or in the West, the invisible Power of BAHÁ'O'LLAH is unifying our scattered forces and training us for the service of His Kingdom—the kingdom of universal love and inter-racial amity. Today, the world of humanity is in need of this Power more than at any other time. The keen competition which is carried on by the captains of industry and finance; the discontent and social unrest of the laboring classes; the bigotry and extreme fanaticism of religionists; the heat and bitterness with which fantastic controversies are upheld between sectarians; the spirit of superiority with which some nations look upon others; the lust of conquest and the desire for the extension of territory; the social and political rivalries between nations and governments, and the hatred and enmity existing between the different races:—all these antagonistic forces clashing against each other, apparently aggravate the situation and make "confusion worse confounded."

But the Power of the Blessed Perfection has come to stay, bringing healing under its wide, outstretched wings. *This Power alone is the solvent for all these puzzling problems.* There may be found here and there some medicine to give temporary relief; but the lasting and permanent cure is the Bahai Power, which unites all peoples and sets at naught their seeming differences. This Power alone transforms the hearts, inspires the spirits, uplifts the minds, reveals the secrets of Love and unfurls the Banner of Divine Brotherhood.

From the "Diary of Mirza Ahmad Sohrab,"
July 5, 1913.

The Power of the Cause

"The glad-tidings of the Kingdom of AVNA are effective over the hard stone and resuscitates the dried bones. Like unto the down

pouring of the vernal shower, they cause the growth of roses and hyacinths, jasamines and jonquils out of the black soil! Although the inhabitants of that city are submerged in the sea of materialism and it may take some time before they are awakened, yet the Melody of the Kingdom of AVNA shall finally quicken them; the Cup of the Love of God will become full to overflowing, impart a wonderful exhilaration and allay the thirst of the thirsty ones."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 11, 1913.

The Basis of Bahai Public Teaching

"The basis of the Call [i. e., teaching and delivering addresses] must be the Oneness of the world of humanity, so that the religious fanaticism, sectarian bias, racial prejudice and political prejudice may be removed and all mankind may enter under the uni-colored tent of the Oneness of the World of Humanity, the hearts may affiliate with each other, the souls be attracted, and the East and the West may embrace each other. This must be the basis of your addresses in public meetings."

How Great Movements Have Advanced

"All great movements have advanced through altruism, selflessness, and self-sacrifice, and *not through the interchange of public opinion.* It is my hope that all of us may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity."

Extracts from Tablets by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 12, 1913.

Concerning Temporal and Eternal Sovereignty

"Know thou, verily, I say unto thee that the conditions of this mortal world, even if it be the kingship of the whole expanse of this globe, is ephemeral. It is an illusion. It is ended in nothing; neither does it contain any results, nor, in the estimation of God, is it equal to the wing of a mosquito.

"Where are the kings and the queens? Where are the palaces and their mistresses? Where are the imperial thrones and jewelled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily, their palaces are in ruin and desolation, their thrones

destroyed, and their crowns thrown to the dust.

"But the signs of any one of the maid-servants of God who arose in the diffusion of the Fragrances of God, serving the Kingdom of God, summoning the people to the Word of God, are widely spread eternally and handed down through centuries and cycles; her dawn is ever luminous; her star always shining; her flag continually flying; her station divinely glorified; her crown scintillating; her message living; her fame immortal; her voice resonant, her spirit in the apex of the Kingdom and her effulgence in the horizon of the Realm of Might.

"I beg of God to make thee one of these maid-servants."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 14, 1913.

The Superlative Degree of Success and Prosperity

"O ye believers of God! Supplicate and entreat at the Threshold of the Almighty to confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the breezes of the early morn, and impart ye freshness and verdancy, through the Power of Truth, upon the flowers, sweet hyacinths and the roses of the garden of existence. This is the quintessence of meeting

and the superlative degree of success and prosperity—for it causes the attainment of man to the Kingdom of ABHA, attracts him to the Sacred Court of His Highness the Almighty, and suffers him to reach the Sublime Presence of the Powerful and Omnipotent Lord."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 21, 1913.

Attracting Souls to the Kingdom of ABHA

"If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of BAHÁ'O'LLAH, and that is:—real love for the world of humanity* and the utmost of kindness for the believers of God. This real love, like unto the magnetic power, attracts the Divine confirmations."

"If a soul calls the people to the Kingdom of God according to the Principles of BAHÁ'O'LLAH, there will be many listeners. First one must teach by deeds; then speak The Word! First one must become thirsty; then the salubrious water be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort so that the people may become thirsty; then cause them to quaff from the Divine Chalice."

Extract from Tablet by ABDUL-BAHA.
Quoted in "Diary of Mirza Ahmad Sohrab,"
July 24, 1913.

The Editors.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST.

Address by Abdul-Baha at 780 West End Avenue, New York City, December 2, 1912.

Ish'te'al Ebn-Kalanter interpreter; stenographic notes by Esther Foster.

YOU are all welcome! This is a good assemblage. Praise be to God, the hearts are directed to the Kingdom of ABHA! The souls are rejoiced by the glad-tidings of God. This is an excellent gathering.

This evening I wish to speak to you concerning the special teachings of BAHÁ'O'LLAH. All the teachings which have been given during the past days and ages are to be found in the Revelation of BAHÁ'O'LLAH; but in addition to those, this Revelation has certain new teachings which are not to be found in any of the religious books of the past. I shall now refer to some of the new teachings given by BAHÁ'O'LLAH; as for the rest of them you may obtain them from the Tablets and Epistles

written by BAHÁ'O'LLAH, for the new teachings given by BAHÁ'O'LLAH are many.

While in the *Hidden Words* we read concerning that which has descended upon the Prophets of the past,* yet there are in the *Hidden Words* teachings which are new and particular to this Revelation. Then the Tablet of the *Glad-Tidings* revealed by BAHÁ'O'LLAH contains special teachings. The Tablet by

*Refers to the introductory paragraph of the *Hidden Words*, as follows: "This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil *The Covenant of GOD*; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."

BAHA'O'LLAH called, *The Words of Paradise*, contains special teachings. Again the Tablet of *Tajalliat* contains special teachings by BAH'A'O'LLAH. Similarly, all the other Tablets of BAH'A'O'LLAH contain new teachings which have not been revealed in any Books and Epistles of the past Prophets. Likewise in the *Book of Akdas* there are new teachings which are not to be found in any of the past Books or Epistles. When you peruse those teachings you shall comprehend this fact.

Now I shall speak of a few of those teachings. For instance, the Oneness of the world of humanity is one of the teachings of BAH'A'O'LLAH, for BAH'A'O'LLAH addresses Himself to the world of men, saying, "Ye are all leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof. Thus BAH'A'O'LLAH presented the Oneness of the world of humanity, while in all past religious Books and Epistles, the world of humanity has been divided into two parts: one called the people of the Book, or the Pure Tree, and the other, the Evil Tree. One-half of the people of the world were looked upon as belonging to the faithful, and the other half as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of their Creator, and the other half were considered as objects of the wrath of their Maker.

But His Holiness, BAH'A'O'LLAH, proclaimed the Oneness of the world of humanity, and this teaching is specialized to the teachings of BAH'A'O'LLAH, for He submerged all mankind in the Sea of Divine Generosity. At most some of the people are asleep, they need to be awakened; some of them are ill, they need to be healed; some are children, they need to be trained. In a word: this teaching is a special one of the teachings of BAH'A'O'LLAH.

As to the second teaching which is a new one given by BAH'A'O'LLAH: it is the injunction to investigate Truth,—that is, no man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate Truth in order that he may find the Truth;—whereas the religion of forefathers and ancestors is based upon blind imitation, while man should investigate the Truth. This again is one of the teachings of BAH'A'O'LLAH.

The third teaching of BAH'A'O'LLAH, which is

new for this Day, is that the foundation of all the Religions of God is One, and that Oneness is the Truth, and the Truth is but One, and it cannot be made plural. This teaching is again special to BAH'A'O'LLAH.

The fourth teaching of BAH'A'O'LLAH, which is special for this Day, is that religion must be the cause of unity, harmony and accord amongst men. If religion be the cause of in-harmony, or leads to separating men one from the other, and creates conflict amongst them, then irreligion is better than that religion. This again is likewise one of the teachings of BAH'A'O'LLAH.

The fifth teaching of BAH'A'O'LLAH, which is new for this Day, is that religion must be in accord with science and reason. If religion is not in conformity with science and reason, then it is superstition. This is one of the teachings of BAH'A'O'LLAH. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with judgment or human reason.

The sixth new teaching of BAH'A'O'LLAH is the equality between men and women. This is peculiar to the teachings of BAH'A'O'LLAH, for all other religions placed men above women.

The seventh of the teachings of BAH'A'O'LLAH, which is new for this Day, is that prejudice and fanaticism, whether religious, sectarian, sectional, denominational or patriotic,—are destructive of the foundation of the human solidarity, so that man should release himself from such bonds in order that the Oneness of the world of humanity might become manifest.

The eighth of His teachings is Universal Peace; that all men and nations shall make peace amongst them; that there shall be Universal Peace amongst governments, Universal Peace amongst religions, Universal Peace amongst races, Universal Peace amongst the denizens of all regions. This is one of the special characteristics of the Revelation of BAH'A'O'LLAH.

The ninth of these special teachings is that all mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. This again is one of the special characteristics of the teachings of BAH'A'O'LLAH.

The tenth teaching is the solution of the economic question. For no religious books of the past Prophets speak of the economic

question, while the economic problem has been thoroughly solved in the teachings of BAHÁ'O'LLAH.

The eleventh teaching is the organization called, The House of Justice, which is endowed with a political as well as a religious aspect. It embodies both aspects, and it is protected by the Preserving Power of BAHÁ'O'LLAH Himself. A Universal or World House of Justice shall be organized. That which it orders shall be the Truth in explaining the Commands of BAHÁ'O'LLAH, and that which the House of Justice ordains concerning the Commands of BAHÁ'O'LLAH shall be obeyed by all. But that will be the House of Justice organized from amongst the members of the Houses of Justice of the whole world, and all men shall be under the supervision of that House of Justice.

As to the most Great Characteristic,—and it is a specific teaching of the Revelation of BAHÁ'O'LLAH and not given by any of the Prophets of the past,—it is the teaching concerning The Center of The Covenant. By giving the teaching concerning The Centre of The Covenant He made provision against all kinds of differences, so that no man should be able to create a new sect. To guard against that state of thing, He entered into a Covenant with all the people of the world, indicating the Person or the Interpreter of His teachings, so that no man should be able to say that he explains a certain teaching in this way, and thus create a sect revolving around his individual understanding of a part of the teachings. Thus the "Book of the Covenant" and the Testament of BAHÁ'O'LLAH is the means of preventing such a possibility, for whoever shall say a word from his own self shall be degraded. Be ye cognizant of this. Beware lest anyone shall secretly say anything to you against this! There are some people of self-will and self-desire who do not communicate their selfish intentions to you in a clear language. They secretly and by insinuation do this. They praise a certain individual, saying such an individual is so and so, is wise, is learned, is perfect, he was glorified in the presence of BAHÁ'O'LLAH, or in an insidious way they make this statement. Or they may take you one by one into a dark corner of a room and convey to you these things by certain innuendoes. Be ye aware! For His Holiness Christ has said that no one hides the lamp under a bushel.

The purpose is this that some people shall come before you in order to secure something in their own favor. Be ye greatly upon your guard, so that no one may infringe upon the Oneness of BAHÁ'O'LLAH'S Cause. Praise be to God! BAHÁ'O'LLAH left nothing unsaid! He explained everything. He left no room for anything further to be said. Yet, still there are souls—some persons—who, for the sake of personal profit and interest, will attempt to sow the seeds of sedition. Whoever may say a thing, whoever praises an individual, ask him to give you a written proof concerning the praise he offers of that individual. Let him show you a trace from the pen of The Center of the Covenant substantiating his praise of that certain individual; otherwise, say to him that you are not allowed to give heed to the words of everyone. Say, "You may love a person today and praise him, tomorrow another, and the next day still another. We cannot afford to listen to this or that individual. Where is your document? Where is your authority from the pen of the Center of the Covenant?"

My purpose is to convey to you that it is your duty to guard the Religion of God, so that none shall be able to assail it either outwardly or inwardly. If you see injurious teachings coming from an individual, no matter who that individual may be, even though he be my own son, know ye verily that I am quit of him. If you see anyone speaking against The Covenant, even though he be my own son, know ye that I am averse to him. If a person speaks falsehoods, know ye that I am quit of him. He who covets things worldly and seeks after his own desire to accumulate the riches of this world, and is looking at the hand of the people to give him something, know ye that I am quit of such an one.

But when you see a person living up to the teachings of BAHÁ'O'LLAH, living up to the teachings in the *Hidden Words*, know ye that verily I proclaim that he is of me,—know ye that he belongs to BAHÁ'O'LLAH. If you see anyone whose deeds and conduct are contrary to, and not in conformity with the good pleasure of the Blessed Perfection, and are not in conformity with the requirements in the *Hidden Words*, let that be the criterion, your standard by which to judge that person. If you find anyone opposed to the Spirit of these teachings, know ye that I am quit of him, no matter who he may be. This is the Truth.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Massa'el 1, 69 (December 12, 1913)

No. 15

THE MOST IMPORTANT WORK

Words of Abdul-Baha to a little group of Americans in Paris

*I have planted the Seeds in America. You must nurture them and care for them. If you do this, they will yield an abundant harvest * * * * You must arise with superhuman strength to spread the teachings for the Cause is GREAT; and whosoever shall arise in this Day to TEACH, know that he will be assisted by the Divine Concurrence. This is not the day of silence! It is the day of the Proclamation of the Kingdom! It is not the day of rest. We must ACT, ACT, ACT!*

Words of Abdul-Baha uttered in England, January 16, 1913

ALL the meetings must be for teaching the Cause and spreading the Message, and suffering the souls to enter in the Kingdom of BAHÁ'Ó'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom.

I have a Lamp in my hand searching through the lands and seas to find souls who can become heralds of the Cause. Day and night I am engaged in this work. Any other deliberations in the meetings are futile and fruitless. Convey the Message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know.

I enter all meetings, all churches, so that the Cause may be spread. When the Most Important work is before our sight, we must let go the *Important* one.

If the meetings or Spiritual Assembly has

any other occupation, the time is spent in futility. All the deliberations, all consultation, all the talks and addresses must revolve around one focal center and that is: TEACH THE CAUSE! TEACH! TEACH! Convey the Message! Awaken the souls!

Now is the time of laying the foundation. Now we must gather brick, stone, wood, iron, and other building materials! This is not the time of decoration. We must strive day and night and think and work. What can I say that may become effective? What can I do that may bring results? What can I write that may bring forth fruits?

Nothing else will be useful, today. The interests of such a Glorious Cause will not advance without undivided attention. While we are carrying this load we cannot carry any other load!

The Command of GOD in this Day

VERILY, *GOD* hath made it incumbent upon every soul to deliver His Cause [spread *The Message*] according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens *one soul* in this Cause is like unto one quickening all the servants and the *LORD* shall bring him forth in the day of resurrection* into the Rizwan [Paradise] of Oneness adorned with the Mantle of Himself, the Protector, the Mighty, the Generous!

Thus will ye assist your *LORD*, and *naught else save this shall ever be mentioned in this Day before GOD*, your *LORD*, and the *LORD* of your forefathers!

—*BAHA'O'LLAH.*

From The Tablet of The Branch.

*"Day of resurrection" here refers to the day of the departure or ascension of the soul from the body.

CERTAIN NEW TEACHINGS OF THE BAHAI REVELATION
NOT FOUND IN THE RELIGIOUS BOOKS OF THE PAST

[Continued from page 255]

In short, the purpose is that the teachings of BAHÁ'O'LLAH are many. Were I to speak to you concerning them until morning they would not be exhausted. I have explained to you some of them. You can read the rest in the Tablets of BAHÁ'O'LLAH. In a word; some have asked the question as to what are the new things that BAHÁ'O'LLAH has taught, and

were I to continue to tell you more of these new teachings the subject would not be exhausted even if I spoke all night. I therefore pray to God to strengthen you in good deeds. I pray to God to confirm you, in order that you may live in accord with the teachings of BAHÁ'O'LLAH.

Upon ye be BAHÁ-EL-ABHÁ!

EXHORTATION

O PEOPLE! *The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men.*

Wake up and hear the Voice of GOD calling from all parts of the Supreme World—"Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe."

Now is the time! Now is the Accepted Time!

Look ye at the time of Christ:—had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him.

And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER, whose coming Christ foretold, has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors?

Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples.

These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life.

These Great Days are swiftly passing; and once gone they can never be recalled. So, while the Rays of the Sun of Truth are still shining, and THE CENTER OF THE COVENANT OF GOD is manifest, let us go forth to work.

ABDUL-BAHA.

CABLEGRAM FROM ABDUL-BAHA.

Bagdad, Chicago:

Acca, Syria.

Arrived safely Holy Land. ABBAS.

Dec. 10th.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. M. S. MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 65 cents each. These are disc records and can be used upon various phonographs.

Tablets to assemblies in the Orient regarding Abdul-Baha's sojourn in America and Europe; (2) progress of the Cause of God in Stuttgart, Germany; (3) Tablet revealed for the "Purty Assembly" in Arasten; (4) news from Yazd by F. F. Teerandaz; (5) the Feast of The Center of The Covenant; (6) "Glad-tidings"—a cablegram from Acra, Syria.

OUR PERSIAN SECTION this issue contains: (1)

نجم باختر

نامه پرداخت ولی مفصل و مطول ممکن نه
یاران را از دل و جان در لاشتیان با پایا من و کلمه

البهاء الألهی

ع ع

والا بدون اجازه از مرکز شیاق هرگز اجای آمریک
تعلیمش نخواستند کرد این اذن از خود حضرت
عبدالبهاء گرفته می شود . اکثر تلامذ که در
ایجا تحصیل علم میکنند گمراهان مقلدینند
و اسباب بعیثت فراهم نباشد آنوقت خود تلامذ
به کسب می پردازند یعنی هم درس میخوانند هم در
یک کاری مشغول میشوند و باین واسطه حضرت
ایشان را در می آورند .

ازیرک

تعلیم جناب فیروز و فرخ تیر انداز علیه سلام الله

عبدالجوادین فکر شیاق

نومبر ۳۶ در موقع عید جلوس بیعت مانوس حضرت
عبدالبهاء ارواح الاقبیاء و لمرش عبودیتیه الفداء
بها نیان محافل روحانی آمریک عقیقتنا حضور ایزد
یاران الهی و اما و رحمن شرفی فرستند و کل را به
ورد و این بوم مبارک و به طبع این عید سعید
تبریک می گویند و از صمیم قلب شاخون آن آثار شما
هستند .

از تأییدات حضرت بزوان و قوه جاذبه کلمه الله
امید دارم هست که باین زودی ها باب آزادی در
این مملکت مفتوح شود پس دیگر هیچ آرزوی باقی
نیست مگر وقت آن است که کمر خدمت و حمت بر نه
و هر یک مشغول بخدمتی شویم تا این عالم ظلمانی نورانی شود
و این کلخ و یران گلشن برین گردد زیرا حق سبحانه و تعالی
میفرماید "طیبر روح اگر در این موسم بهاری و قریب
الهی بایده نجات رحمانی بر شاخسار تو صید نسزیند
چگونه بیاسنید و منتظر چه موسمی و چه فصلی پس
از بهار خزان است و پس از روی بهشت فصل روی
پر چار"

بیشات عظمی

ترجمه تلکراف مبارک :-

عکا دسمبر ۱۰ - ۱۹۱۳ بغدادی شکوف

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بسلامت باختر اندس رسیم (عباس)

نجم باختر :-

وَحَلَّ غُصَّةَ ذَاكَ اللَّيْلِ
أَبَاكَ لَمَّا لَمَدَ أَعْلَاكَ رَيْبُ
وَأَحْبَبَ الْوَارِثَةَ شَقِيحًا
فَسَرَّ وَفَضَّ إِلَيْكَ حُبِّي
وَكُنْ حَبِّ مَنْ سَكَنَ الْبَيْتَ

اینکه سابق از جهانان احباب مرقوم رفته بود که آیا ممکن
است باین صفحات آمد تکمیل تحصیل نمایند تا بتوانند در
خدمت بامری مشغول شوند جواب مرقوم فرموده
بودید که باید اذن و اجازه از حضور مبارک گرفته
شود و لوح و امضای مبارک را داشته باشد در
صورت تحصیل اجازه و امضای مبارک مرقوم فرمایند که
چگونه نفع ممکن است باین صفحات آیند و آیا از چه مرقومی
مساعدتی بانها خواهد شد ؟
نجم باختر :- امر مبارک این است که هر کس
بخواهد به امر مبارک بیاید باید اذن داشته باشد

نامه شمار سید و عبدالبهاء از شدت کم و سخن سفر
صبر و دریا و عدم راحت و سعی و کوشش شب و روز و
خطابه‌های مفصل و جواب مسائل غامضه و عدم راحت لیل
و نهار گرفتار این ششید شد روی و ذائقه قلبی و جسمی
فی سبیل البهادر فداء این است فضل پروردگار این است
موهبت بی شمار این است عنایت جمال باریک این است
توفیقات حضرت احدیت ولی کالبد ضعیف و بنیه
نخیف تحمل چنین تعب شدید نموده بعد از ورود با اقلیم
مصر ضعف و ناتوانی جزا نگردد از تحمیر باز داشت
ولی بفضل و موهبت جمال قدیم روی لا حجابانه افشا چند
روزی است بهتر :

کات به بین چه خبر است آن دو نفس مبارک
که در نزد شما هستند نمونه این نفوس هستند
نفسی در آلمان بظل غایت و ارح که مانند سر
غیبی سرود زنند قلوب مجذب به محبت الله جانها
مستبشر به بشارات الله در حق آن دو نفس
مبارک که در نزد شما هستند نهایت محبت
و مهر بانی را مجاهد اسیر آلمانی را حسین و المرحوم
را حسن نام نهید و در این اسم حکمتی است چه
ملققت خواهید شد ...

لَوْحٌ مِّمَّا بَكَ

در راستن محافل تقدیس و تنزیه .

هو الله

ای یاران مهربان عبدالبهاء تهلوقه از ریح گلشن
ابری المهدیه معطر است و نفوس مبارک آن کشور
را روی و خوبی نمود ریح خوش از آن اقلیم است
نگردد فی الحقیقه یا الله البری بخدمت پرداختند و خیمه
عبودیت برافراختند و بقدر امکان در سبکی آستان
قصود نمی نمایند این است که موثق و مؤیدند از
الطاف حضرت یحیی امید چنان است که روز
بروز بر ترقی افزانید و محافل تقدیس و تنزیه بیاورید
و بظل عنایت جمال مبارک روی لا حجابانه افشاء
بیاورید در تشکیل مدرسه حمت فرق العاده
نمودند امیدوارم که آن مدرسه از هر جهت
تکامل گردد و صفتش با نفاق سرد عبدالبهاء
انزخستگی این سفر باختر اعضایش تلاشی در
این چند روز قدس بهبودی حاصل لهذا تحمیر این

در لوح دیگر میفرمایند :-

در این سفر شب و روز مشغولیت بدوجه فی بود که اید
نصرت تمیز نمود لهذا قصور حاصل یافت حال با وجود
نفاقت چون در وقتی هست بنگارش جواب بر دلتم ...
جمال مبارک و دعا کلماته افشاء ما را تربیت نفرمودند و
پرورش ندادند که راحتی کنیم تا بنحوی رسم یا شادمانی
کنیم یا کارهای نمانیم در زندان ایام بسر بردند و ما را
تربیت فرمودند که از پادشاه ناکامی سرشته گردیم و
تخل هر مشقت و بلا نمانیم تا در طینت مانیت صادق
خدمت با سر الله سرشته گردد و در جاف نشانی اختیار
نگزیم دی نیاسایم و راحت بخوریم
جمع یاران الهی را محبت ابع ابروی بر شا و عذر
نکایتی فرموده بخواد زیرا نفاقت مزاج مانع است از
طول سفر جسم را محقق نمانده است دیروز و امروز
احوال بهتر است با وجود این تقاریر منفصله منع است

اِنَّ لِلَّهِ مَا لَيْسَ لَكُنَّ لَهُ كُنْهًا

در یکی از الواح میفرمایند :- بسیار تا پیش از دو
دوست المانی و المرحوم بوده بیا برود با دوست

بخاختر

در این سفر بی پایان چون یاد یاران بخاطر می گذشت
سفر حضرت می شد. سردر میجیبی حاصل می گشت سخت
و خسته گی بر احوال و آسوده گی مبتدلی شد
و تصریح بملکوت جلال می گشت که ای دلبر مریدان
یاران را مونس دل و جان باش در هر چه از هر
الطاف شبی بفرست و در هر نفسی با ده تاز
بزیشان می پرست بگردان تا جام صهبای الهی
بدست گیرند و طالبان راسرست کنند و عاشقان را
نشئه با نالست بخشند مقصود این است که
در این سفر جمیع با عبد البهاء موجود بودید و
مقابل دیده مشهود در این مدت آوازه گی و بی سر
و سامانی نفع این مرغ فاقان بعبان آسمان می رسید
و زیاد با بهاء الاهی گوشزد جهانیان می گشت
حال دیگر نوبت با حیا آمد من خواوش شما مانند
سروش در جوش و خروش آید تا غافلان را به
هوش آرید

در لوح دیگر میفرمایند :-

بعد از مراجعت از اروپا انشدت شفتد لکن سفر و
سروستایه تقاضا شدید دست داد حال بفضل و عنایت
جمال ببارت خفتی حاصل لهذا بجز این نامه پر لطم تا بدانی که
یاران الهی در جمیع حالتی فراموش نشوند چه در ایام اعتدال
و چه در ایام اعتدال حال باید اجابا الهی روش و سلوک غنبد
گیر و شب و روز به تبلیغ امر الله گوشند ولی بهالتی که
عبد البهاء در اروپا بود زیرا خود تبلیغ باید در وقت تبلیغ
تاثیر باشد بیانتر مانند شعله آتش تا کلاستر تاثیر کند
و پرده حجابات نفس و هو بپسوزاند و باید در نهایت
و خشن باشد تا دیگران متنبه گردند و باید در نهایت
محویت و فنا باشد تا باهنگ ملامتی تبلیغ کند و الا تاثیر
ننماید

در لوح دیگر میفرمایند :-

الحمد لله بفضل و موهبت جمال الهی از اقطار اروپا مراجعت
بکشور ازین تا کردم ایامی چند در این صفحات کتبت نمودم زیرا
از طول سفر بطرفان دید و هر جا که می گفتم و هر جا که
و مسافرت در ایام اروپا روزی در لذت فقیه سرپاریس
ایامی در آلمانیا اوقاتی در وینا و روزهای در بریت
هر ساعت در جانی و متقلانظر رضایی با وجود علی
مزاج شب و روز شکر بند و فریج در محافل عظمی و
کنا سر کبری لهذا جسته بلای تحمل این مشقات نااستحالی
نموده علیل و ضعیف گشته ولی بفضل و عنایت جمال الهی
این دور و روز بهتر است مدعی خفت یافته چون در این
زیاد در تحریر بود لهذا قصور گردید ولی با این نورانی
هر دم در ساعت و جلدانی جلوه گی داشتند و همواره
بخاطر می گذشتند حال چون اندکی فرصت حاصل شد
بکاشش این نامه پرداختم تا از هر جهت بصیرت
اجابا الهی پردازم و سبب هر روزی که بهم این است
فنایت از روی عبد البهاء باقی در این سفر در کشور
استعداد استماع کلمه حاصل در مالک و سیه خاوری
از بیشتر صحبت الهی بلند گشته لهذا باید اجابا الهی روش
این عبد نافی گیرند می نیا ساند آرام بخوبی در حوز
در نهایت بشاشت و بشارت باشند و به تبلیغ امر
پردازند از هیچ واقعه محزون نشوند و از هیچ
مصلومه ملول نگردند بیخ الهی حوائث عظیمه ایقنات
نمانند در ایام رحمت و امنیت و ترفه حلا و عدم آفات
هر بناسی خیر الناس گردد البته سرور است خوشتر
است ممنون است صبر است و قور است زیرا از
هر جهت صبر است ولی بنده صادق بهاء الله
ثابت عهد و راسخ شیاق است در محیط اعظم و طوفان
بلا و شدت بلا یا مانند گل شکفته و مانند بلبل نغمه
و ترانه سراید اجابا الهی راسلک این باید

در لوح دیگر میفرمایند :-

در لوح دیگر میفرمایند :-

تله و نقات از عدم ارسال مکاتیب عبدالبهاء
نموده برودید چهل سال عبدالبهاء در محنت و تقوی
ولی نهایت آرزوی آن داشت که در جمیع بلاد و بلاد
زنان اعلان کلمه الله نماید و زبان به تبلیغ بگشاید
چون از بند و محصر آزاد شد بی اختیار بپردنی
شافت همه کوی هندی زد و با هر خورشید کشتی
نمود در محنتی بنجه و ترانه بی پرداخت و مانند
مغ سحر کلماتک یا بقاء الالهی بلند نمود و در هر
انجمن آهنگ یا علی الاغلی بنواخت و در جمیع بلاد
غیب سیر کرد و صیحه بزد

در لوح دیگر میفرمایند :-

از طول سفر در مجزو بر و مشقات عظیمه
شام و سخن و عدم راحت و بی خوابی و خطباتها
مفضل در مجامع عمومی ضعف و انحلال جسمانی
حاصل از طلوع آفتاب نایبه شب در امریکا
یا سترگ و جواب و بیانات و خطاب از عدم
مواقت ها و تب عطشی هر روز این قائم
بجد نموده و بنهایت ضعف و انحراف رسید لهذا
از ورود پورت سعید تا بهال صحت بکل تحمل و قوه
زائل ولی چند روز است در راه قوه حاصل
و تحریر ممکن گشته لهذا مشغول بنوشتن گشته
جمیع لحتای الهی از قبل عبدالبهاء نهایت محبت
و اشتیاق ابلاغ دار شب و روز بیاد دوستانم
و سرآستانم و طلب تأیید مکروت ابری می نمایم امید
چنان است که من بعد مکاتبات مسلسل شود و بعضی
و رعایت جمال مبارک قلم ب حرکت آید و با این مکاتبه
شود و تلافی ما فات گردد ...

در لوح دیگر میفرمایند :-

چندی بود که عبدالبهاء بسبب تقریر از تحریر

باز مانده بود زیرا متصدلا صحبت می داشت هر
با مدادی فریادی زد و هر شای الم نداشت
و در شبانگاه و بجهاد در عبادتگاه یار و اعتبار
بشارت به ظهور مکروت اسلری داد پس اگر
سماحه و جواب شده از عدم فرصت و مهلت
برده و الا همیشه در نظریه از الطاف حق قدیر
امید و طیده که این مدت مدیده شما شتری بلبل جدید
شود یعنی شرق و ولری نان بیایی و شعله بی انداز
زنی تا آوازه محبت تو جمیع آفاق رسد ...

در لوح دیگر میفرمایند :-

بعد از مدتی سیر کرد و پیاپی از سفر در محیط
و دنیا از غرب بشرق مراجعت نمود و وارد اقلیم
قدیم یوسف کنعان گشتم ولی هزاران سوس که در
این سفر مفصل بخندتی موقت نه و جز حسیست راحتی
نیافتم هر غنایات جمال مبارک روحی که آنگاه الفداء
دریای بی پایان بود ولی من در خدمت بقطره مرق
نشدم لهذا جز شرمساری و نخلت باستان مقدس
هدیه دار مغانی نیاردم بلکه عون و رعایت او در
آینده بصورتی موقت فرماید ...

در لوح دیگر میفرمایند :-

الحمد لله از باختر سوی خاور شتافتم هر چند
در غرب توفیق خدمتی حاصل نشد امید دارم که در
شرق شاید نفسی در عبودیت آستان بر گم پرتو
سیمس حقیقت در نهایت اشراق است ولی آینه
قلب این آواره گان پرنزک و غبار با وجود این
چگونه اشراق چنانکه باید و شاید جلو در آفاق
کند ولی قوه حسی قدیر در کار است و نصرت
ملا اعلی پیاپی می رسد و جنود مکروت ابلیس
فتحات عظیمه می کند ...

در لوح دیگر میفرمایند :-

صفحه اول

جلد چهارم

شماره پانزدهم

قیمت اشتراك

دسامبر ۱۲

مَجَلَّةُ الْبَاحِثِ

۱۳۲۹

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ملا مسائل ۱۲

این مجریه بر حسب تاریخ بهائیان هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل بیگانه بشر و وحدت ادیان و انتشار علوم و فنون از قرن و تربیت اطفال و پیشرفت حضرت بهاء الله در امر او جوان و توضیح حکایق این دین عمری خواهد نوشت و مقالات مفید که موافق سبک ادب او است قبول و نشر خواهد گردید

الْوَاحِ مَبَّارِكِي

الواح مبارک حضرت عبدالبهاء به بعضی از بی مع بحثایان شرق در باب سفر به غرب

هو الله

ای باران فردانی عبدالبهاء سه سال است که در بادیه های وسیع مانند باد بادیه بپا هستم و در کوه ها مانند مرتعان بی کلاه و آشیانه شب و روز و همنهار گری در دریا سیر طرفان بنام و گوی در صحرا و سعیت بیابان مشاهده کنم دی نیاسردم و آنرا بختم در جمیع شهرهای باختر بسیار بظهور آفتاب خاور دادم و در جمیع کناس نعم یا بهاء الاهی بلند نمودم و در جمیع جامع عطی فریاد یا علی الاهی زوم کن زحمت و مشقت بدرجه بود که قالب تری تحمل آن خستگی و ماندگی متوالی نمود و بنیه جسمنا تاب مشقت یم و لیلی نکرد لهذا در نهایت ضعف و ناتوانی است با وجود این عبدالبهاء قدر نیارود بجز در خفت علل بیاد باران افتاده و در این اوج و پیمان بال و پر کشود و بدگرشان دل و جان تر و تازه کرد .

الحمد لله که حضرت وحید مؤید بعنایت رب مجید است آن تشنه گان راستی سلبی است و فرود دهنده جدید و المنه الله انوار شمس حقیقت بر شرق و غرب تابیده و بالی غلانی را ایام نورانی فرود از هر کجاست نعم یا بهاء الاهی بنداست و از هر ناله فریاد یا علی الاهی بغنان سما می رسد اگر نغمی هوا پرست نبودند و جمیع از بادیه محبت الله سر مست و در هوش رانده گریه نقض عفرتی در آفاق انداخت تا ساعه طیبه مشک جان از نفس رحمن مفقود گردد ولی نه چنان است این روح کریمه رو بزوال و نفس رحمن بر قرون و اعصار مشکبار باری بعد از مشقات عظیمه از باختر جمیع به خاور گشت حال در اقلیم مصر آبی استقرار یافت تا اندک راحتی حاصل گردد و ابن اعضا و اجزای تلاشی ایام و قوتی باید بلکه انشاء الله باستان الهی خدمتی شود و در بانگاه جمال الهی سراید بعبودیتی گردد اگر باران زبان به تبلیغ گشاید شبهه نیست در اندک زمانی جهان جهان دیگر شود و انوار سیر اعظم بتابد و ظلمت بدل بنور آیت شرق و غرب گردد و علیکم البهاء الاهی

نجمتار

۱۳۲۹



از شیکاگو اخبریکا

شماره پانزدهم مالا محترم

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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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HE IS GOD!

*O ye children of the Kingdom!**

It is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Reality, a New Cycle, a New Age, a New Century, a New Time and a New Year.* Therefore, it is very blessed.

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war, be discarded and modern politics founded on peace, raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the New Tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new will follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you will have this great assistance and partake of this great bounty, and that in spirit and heart you will strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; all national anthems harmonized into one melody.

Then this material realm will be Paradise, the earth Heaven, and the world of satan become the world of angels.

—ABDUL BAHA ABBAS.

*Revealed for the American Bahais, who, in 62 (1906), had sent Abdul-Baha a Naurooz (New Year's) greeting.

STAR OF THE WEST

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

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No. 16

"LET THE NEW FOLLOW THE NEW!"

A presentation of "The Covenant of God" as the only Source of Divine Knowledge to mankind, and the necessity of turning to the "Point" of its Manifestation in this "New Day."

By CHARLES MASON REMEY.

IN CONTACTING with the Bahais in various parts of the country, one realizes that there is a point which the friends must understand thoroughly themselves before they can really teach the Cause, confirm others in the faith and bring them to the realization of the New Covenant, and its Center who is now upon earth in the person of Abdul-Baha. This point is: that the Bahai Cause is *The Covenant of God*, not merely one of many phases of Universal Truth (as some say), but that The Covenant of ABHA is *The Truth—the only Living Truth today!*

* * *

Another point is regarding the "Oneness and the Singleness" of God. For years our teachers have been proclaiming and explaining that part of the teaching concerning the *Oneness* of God's Revelation to mankind and with evident and good results, too, for it attracts souls and confirms them in the truth of their own past religion, whichever it may be. The truth of the Divine inspiration of each and all of the Holy Messengers, the founders of the world's religions, is most acceptable to the minds of men, for through the light of the teachings of BAH'A'O'LLAH people are now seeing all of the Divine Revelations of the past to be as parts in the foundation of the one great spiritual whole, the completed structure which they now find realized in this, the latest and greatest of God's Revelations to the world—the Bahai Revelation.

When one sees the foundation of a house being laid, the functions of its various parts are not apparent; but when the superstructure is completed and one sees the entire building as designed by the architect, then he understands that each part of the foundation has a relation with every other part of the edifice, each being an organic, or necessary, part of the

whole. So it is with religion. One can only understand the Revelations of the past, and their relation one with another, as he comes into the knowledge of The Bahai Revelation, for in the Bahai Cause all past religions are explained and completed. One sees that all Revelations come from one source—which is "The Word of God"; all are parts of the One Great Cause of God, established down through the ages in the hearts of men, the present-day Bahai Revelation being the completion of the plan of the Great Divine Architect, for the Spiritual Unity, quickening and solidarity of all religions—the Kingdom of God upon earth.

Thus, briefly, do we understand the *Oneness* of God's Truth.

Now there is the second part of the teaching in question, namely: The *Singleness* of God. This phase we are now realizing and understanding to a greater degree than ever before, through the spiritual awakening caused by the presence in our midst of The Center of The Covenant, Abdul-Baha, during his recent travels in America.

We understand that the Manifestation of the "Word of God" to the world (through which, and through which only, man becomes spiritually quickened and knows God) is One Spirit and is ever *single* in its manifestations to humanity. That is to say: That the one "Word of God"—which is not a creation of God, but an emanation from His Infinitude—manifests successively and singly through the various chosen prophets or Divine Mouthpieces sent to the people of the world.

Thus the "Word of God" in its *Singleness* manifested through Abraham, Moses, Jesus, Mohammed, the Bab—the "first point" of the new cycle—and BAH'A'O'LLAH.

And now the fruit and the Power of the Spirit of the Word of God, as revealed in

BAHA'O'LLAH is manifest to all the world through the life of servitude to humanity of The Center of The Covenant—he who calls himself Abdul-Baha. Abdul-Baha is *The Center* from which the spiritual effulgence (which appeared in these "latter days" in the blessed person of BAHÁ'O'LLAH) is now being reflected to the world. Abdul-Baha's word is *The Truth*; his teaching differentiates between error and Truth. He is the Unique *Center* of guidance and illumination for all mankind.*

* * *

By virtue of *The Singleness of God*, "the Word" is manifest through but one chosen individual at a time. As the phenomenal sun in the heavens is but one sun, though it appears each day at a different point upon the horizon, so is the Sun of Truth—which is "The Word of God"—one and the same throughout all time, notwithstanding that its points of appearance are successively many. The foundation and the Cause of God in the world today is this same Spiritual Sun shining in its *Singleness*, its rays going forth to the people of the whole earth from a new point, and this point is the revelation of God's New Covenant upon earth.

Although the phenomenal sun has shone throughout the ages of the past, yet in order that we may be warmed and lighted by its rays, we must turn to it in its position in the heavens of *today*. It shone in the past for the world of the past. It shines today for the people of today! If the people of today refuse the sun's light and energy, shutting themselves off from its light, saying that the light and energy given off from the sun in seasons past is all they desire, they would be in manifest physical loss. They would die! In like manner are those in manifest spiritual loss who cling to "the letter" and to the memories of the light of the spiritual days of the past and who refuse to recognize "The Word of God" manifest in this day; for as it was in ages past, so it is in this day, the Divine manifestation of *The Day* is the unique source of spiritual life in the world. Therefore, it is evi-

dent that the Manifestation of this day is the *only* source of spiritual life for this day and dispensation, which is that of God's Kingdom upon earth.

The physical world receives from the physical sun each day sufficient physical force and energy to sustain it until the coming of the next day, when a fresh supply is given. In like manner, the outpouring of Divine energy, force and life proceeds from the Sun of "The Word of God." With each Manifestation a supply of spiritual energy and force is given sufficient for the needs of that day, or dispensation. Then with the completion of that epoch and the advent of a new day of revelation, the former revelations are found to have become exhausted and are insufficient for the needs of the people, for if the people do not turn to the light of the new Manifestation, they find themselves in manifest loss. They become as spiritually dead souls, because the spiritual sources of the past, having fulfilled their mission, have become exhausted and are no longer sources of light for humanity;—nay, rather, that same light is again manifest in the world, but now is shining from a new dawning-point, for "The Word of God" is *Single* and no longer shines from the dawning-points of former cycles.

Thus, Moses in His age, was the only source of guidance to the people, but with the coming of Jesus the Christ, a new day dawned; for when God manifested through Jesus, the day of Moses ended. Those who loved the Divine Light of the teachings of Moses were attracted to Jesus and believed in Him for in Him they found the same Divine Light of God which formerly had existed in Moses. Upon the other hand, those in whom the spirit of Moses had not penetrated, those who saw only "the letter" or the external side of His teachings, those who refused to look toward the new point of Revelation which was in Jesus—were entirely cut off from the source of Divine Light. They cut themselves off from the Christ and became spiritually dead because they refused the living Truth, "The Word of God," the Christ as manifested in Jesus, and they were in darkness.

In like manner, in this day there are those who say, "What need have we for The New Covenant of ABHA? Have we not Jesus? We want no other!" Indeed these people are in great loss, for they cling to "the letter" of the teachings of the Christian dispensation and not to the Divine Light which emanated from Christ's Holy Person.

*NOTE—It should not be construed from this paragraph and other statements in this article that Abdul-Baha is understood to be a manifestation of the Word of God, independent of the Revelation of BAHÁ'O'LLAH. The cycle of BAHÁ'O'LLAH extends for one thousand or thousands of years from 1844 A. D.; but it is unique in that the "Most Great Characteristic" of the New Covenant is the appointing of a *Center*, which now is in the person of Abdul-Baha, and after him shall be vested in the Universal House of Justice for a period of one thousand or thousands of years. (See page 238, issue No. 14, Vol. IV, STAR OF THE WEST.)—*The Editors*.

In this, the day of The New Covenant, the *real* Christians are those who have within their souls the love and the light of Christ, and when they hear the Bahai Message, they respond to the Call of the New Covenant, for they see and recognize the New Covenant to be the return of the same Christ, "The Word of God," which has ever been the One Light of the world throughout all ages. Those in whose souls the love of God does not exist are as spiritually dead, they being Christians in name only. Christ said: "My sheep shall know my voice." Those who really are of Him in spirit know and recognize His voice, for in them is living the Truth of Christ. The people who cling to the outer forms of the dispensation of Jesus, and who refuse the Light of God in its new point of manifestation, these, like the Jews of old who rejected Christ, are in great loss.

* * *

The Revelation of Jesus was for His own dispensation—that of "The Son." But now the apostolic age is finished and completed, and a new Revelation has appeared. Now, the Revelation of Jesus is no longer the Point of guidance to the world as it was in the past, for now the same *Christ*, which was in Jesus, is again manifest in the Bahai Revelation, and those who desire the light, must now turn to God in His New Manifestation. Christ said, "I have many things to tell you, but ye cannot bear them now." This is the time for us to know those things. Now we are in the Day of "The Word" manifesting as THE FATHER, *The Father* of whom "The Son" and all the Prophets testified, and promised. If we refuse the Father, we also refuse the Son, and all of the prophets. We are then in total darkness, for we are refusing the Revelation of the present day and dispensation, which is the end of the Revelations of the past and the beginning of a new order of things upon earth.

In the parable of "The Lord of the Vineyard" (Matt. xxi: 33) Christ spoke of the prophets of God who were rejected by the world. He spoke of the coming of "The Son" who would be rejected and slain. (Here Jesus was prophesying of His own rejection by the world and of His crucifixion.) Then Jesus speaks of this "Latter day" coming, saying: "When the Lord, therefore, of the vineyard cometh, what will He do unto those husbandmen?" "They say unto him, He will miserably destroy those wicked men and will let out His vineyard unto other husbandmen, which shall render Him the fruit in their seasons." This

is one of the holy prophecies wherein is promised the coming of the Mighty Manifestation of God to the Earth, and the establishment of His Kingdom triumphant upon earth.

* * *

The physical seasons of the year are symbolic or typical of the seasons or phases of a dispensation of "The Word of God."

In the springtime, physical life is poured out upon the earth, and all things in which there is life awake to a greater and more active physical life, while new plants and shrubs spring up upon all sides out from the hitherto sterile and lifeless earth. Shortly comes the time of fruition, and summer is at hand; then the decline of the physical forces as autumn arrives. With the winter coldness comes a cessation of physical activities and much disintegration and death in the vegetable world, while those trees, shrubs, etc., in which life remains are not productive of fruits as they were in the springtime and summer. Then again comes the springtime and with the coming of the warm sun and rain those trees and plants in which physical life exists, manifest new life—stretching out their branches and putting forth new leaves to receive the life-giving rays of light proceeding from the sun, now returned with all of its former life-giving power and strength.

Upon the other hand, those dead trees and shrubs, in which life has become extinct, and which but a short time before, outwardly appeared to be as perfect as those in which there was life, under these new conditions of springtime, disintegrate and decay with great rapidity.

Thus the dead and the living trees and shrubs stand side by side throughout the winter, and the casual observer sees them as being equal until the coming of springtime and then the outward differentiation takes place.

In like manner is the coming of the springtime of the dispensation of God's Truth upon earth. Through the shining forth of the *Spiritual Sun of Truth*—which is "The Word of God" manifested in The Temple of Chosen Man—the people of the world, as they turn to the point of Revelation, are quickened with Divine Life and bring forth in their lives the fruits of God's Kingdom; then in turn those souls sow the spiritual seeds in the hearts of others, quickening the souls of spiritually dead humanity with a new spiritual life.

Then, as time goes on, creed, form and dogma dominate and the spirit of the religion

becomes exhausted, the people grow cold in faith; religion becomes material instead of spiritual in proportion as the temporal power of its institution increases. This is the winter season of a religious dispensation; a time of spiritual famine in the land! Then arrives another Springtime of Spirituality. The Sun of Truth again appears in its *Singleness* from another dawning-point upon the spiritual horizon, and a new Divine day, or dispensation, is assured in the One, same, Single and Eternal Word of God again going forth to humanity from a new point of Divine Manifestation. God's Message in its Oneness and Singleness is again given to all peoples great and small. His Word creates Divine susceptibilities and quickens souls hitherto dead, while those in whom the love of God exists, spring into new life, for they are those who are of Him, and in whose hearts abides His love; while other souls apparently as good, and often from the world's standpoint apparently better, do not respond. Those who do not respond, have no life in them; they remain in a condition of spiritual death which is one of Divine darkness or winter, and even the revealed Truth of the past avails them nothing. The world soon sees such souls in manifest loss, for even in this world are the spiritually alive and the spiritually dead souls differentiated one from another. There is but One Source of Divine Light. It is a *single* source.

Humanity has no choice of dawning-points. There is but One in each age. God appoints and prescribes the way. Man can accept and he may reject or refuse and thus cut himself off! Sacred history proves this point. For example: when God's Word was manifested in Jesus the Christ, it was the best of the people, from the world's standpoint, who refused Him; while those who were of no worldly account accepted Him and became the pillars of His cause. Theirs was the Divine blessing, and we find mention made of them down through the ages, while the worldly great of those days are in disfavor or entirely forgotten, because they preferred the former to those present-day Revelations, and thus became entirely deprived of the Truth.

Another important point is that in springtime the dead trees and plants in which there is no life are cleared away and consigned to the fire. So is the coming of a new day of Revelation: the people who are spiritually alive, are given more life, while all of the dead religions and philosophies, like dead wood, must be discarded. If this is not done, the

past teachings will become a hindrance and a stumbling block to the growth of the New Cause, for were this year's tree held within the confines of the dimensions of its growth of last year, it could not expand nor grow. It must be free to develop the life within it to manifest without restriction.

So it is with the newly quickened souls in each Divine dispensation. They must detach themselves absolutely from all the philosophies, creeds and theologies of the past, so that the Spirit of God working and developing in their souls may grow according to the wisdom and laws of God, and not fear the scars and wounds of the stifling effects of human limitations.

* * *

There are two aspects to every Divine Revelation: (1) The purely spiritual Light or Divine teaching. This is ever one and the same, eternal and unchangeable. (2) The commands, laws and ordinances laid upon the people by the Manifestation. These are unchangeable during each dispensation, but end with the close of the dispensation and the beginning of a new dispensation.

Each Manifestation has manifested the one eternal and *single* Truth, and each has applied that Truth to the world according to commands, laws and ordinances always commensurate with the conditions of humanity to which He ministered. The spiritual welfare of the people in each age has depended upon their discarding all past ordinances, and teachings of former dispensations (save those which may have been required or reiterated by the Manifestation of the day), and by adhering only and wholly to His commands.

The seed takes root in the earth which is disintegrated from the hard, stony substances of the earth's surface. A seed will not grow when embedded in a perfect and beautiful stone. The stone must first sacrifice its condition of hardness and mineral perfection and become as dust before the seed will grow therein.

So it is with the seed of the Word of God. When this seed is offered to one of a hard heart, it does not take root—no, like the seed of the plant it grows only in prepared soil. This soil it finds in the souls of those who through sorrow and tribulation have been crushed and broken and who, like soft, rich earth, are penetrable and can absorb the water of the spiritual life which is The Love of God. There are those who have forsaken human aspirations and desire God, and are

glad to free themselves from the hard and cold condition of humanity. These seek only the life-giving teachings of the living Truth. Stones offer no sustenance to growing plants—rather, in a stony garden only weeds will grow.

BAHA'O'LLAH wrote: *"In this day he who seeks the Light of the Sun of Truth must free his mind from the tales of the past, must adorn his head with the Crown of Severance, and his Temple with the robe of virtue. Then shall he arrive at the ocean of Oneness and enter the presence of Singleness. The heart must become free from the fire of superstitions, that it may receive the light of Assurance, and that it may perceive the Glory of God."*

Bahais must carry out this command implicitly and be severed from all and everything of the past—things both good and bad—everything. The established forms of the past, though good and profitable in their own days, are in this day detrimental to spiritual growth; unless these be ordered by the New Covenant, the ordinances of the New Covenant being perfectly adapted to the conditions of this new age.

When a community is fed upon foods which do not contain the living nourishment necessary to sustain life, or when the community is given impure water to drink—sickness and disease break out. In like manner, when in a spiritual assembly of friends, teachings other than those of the New Covenant are taught, a spiritual sickness falls upon that assemblage, and the people fail to attain to divine confirmation, and cease to attract people to the Kingdom.

We must all understand that with the coming of the New Covenant all teachings of the past ARE PAST, and that in this new Day of God only that which is revealed by the Supreme Pen, BAHÁ'O'LLAH, and that which issues from The Center of The Covenant, Abdul-Baha, is spiritual food for the people and is to be taught.

The teachings and institutions of the past Revelations were necessary in their days, and in those days were spiritual food for the people; but now all is changed. A new age has come and with it new and living spiritual food in great abundance. The Center of The Covenant is now supplying all the world with the living food and drink of the Kingdom of God.

* * *

In the strata of the earth we find the fossil

remains of the vegetation of past ages. These were once luscious and afforded good food for animals and man, but now who of us would eat these stony remains?

If we would thus differentiate between living and dead physical foods which have to do with the nourishment and life of the physical body, how much more careful ought we to be in choosing for our souls the living spiritual food of Divine Revelation of the New Covenant, pure and free from the dead teachings of the past, from which (like the fossils in the crust of the earth) the spirit of life has departed, leaving only the outer form or shell.

The coming of spring does not put life into the dead fossils, neither does the Manifestation of God have to do with the theologies and creeds of the past. Like the vegetable fossils, the religious forms of the past must be discarded.

* * *

I recall, some years ago, attending a free religious session at which a young Bahai teacher just returned home to America from India, had been asked to proclaim the Bahai Message. A large number of people were gathered together and our young friend gave a most beautiful address, explaining the Holy Cause successively from the view-points of each of the great religions of the past, and explaining how, in this day, the same "Word of God" which had created the religions of the past, each in its own day, was again manifest in the world creating the great universal religion which is God's Kingdom upon earth. He gave a comprehensive talk. It contained food for spiritual thought, and it gladdened and attracted the hearts of the people. Whereupon as soon as he had finished speaking the person presiding over the meeting, in a very delightful, pleasant and friendly manner, called the attention of the audience to the fact that the platform of those meetings stood for all teachings past as well as present, and thereupon she asked one who was present, to speak, a teacher of the most ancient of this world's philosophical systems.

This person arose and in a manner, which apparently seemed in sympathy with the Bahai address, quietly and persistently loaded the minds of the audience with so much of his ancient theology, that the effect of the Bahai address was quite counteracted, and the audience left the place in a confused state of mind.

Although at various times Bahai teachers spoke from that platform, there were few re-

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Sharaf 1, 69 (December 31, 1913)

No. 16

THE MASHRAK-EL-AZKAR IN AMERICA: FUNDS IN HAND TO MEET REMAINING INDEBTEDNESS ON SITE.

"The Mashrak-el-Azkar at Chicago is of the greatest importance. This is a Bahai Temple, a supreme House of Worship, a place of spiritual gathering and of the manifestation of Divine Mysteries. The friends of God must endeavor with all their hearts and souls that this Structure may be raised and completed."—Abdul-Baha.

* * *

IT SHOULD be a matter of great happiness to all Bahais that the funds to meet the remaining indebtedness on the site for the first Mashrak-el-Azkar in the Western world, are in hand.

The significance of this event cannot be realized at this time.

This site includes not only the large tract but also the strip of land on the lake shore, which gives to the whole a fine perspective from the lake as well as the desired outlook from the land.

The total expenditure for this site has been:

Main tract	\$34,500
Lake shore tract	17,000
Total	\$51,500

There is remaining in the treasury after the last payment and interest, \$978.70 toward the building fund.

Abdul-Baha says (see page 208, issue No. 12, Vol. IV, STAR OF THE WEST) that the sum of two or three hundred thousand dollars should be raised in order to begin building operations.

What a priceless piece of ground is this site, dedicated by the hands of "The Orb of The Covenant," and blessed by his holy feet! This is a blessing whose worth will unfold more and more, as the world comes into the knowledge of the station of Abdul-Baha.

BAHAI TEMPLE UNITY,

Corinne True, *Financial-Secretary.*

"THE MODERN SOCIAL RELIGION"

A new book by Mr. Horace Holley

MR. Horace Holley, a Bahai now located at Paris, has written and recently published a book pertaining to the Bahai Movement, entitled *The Modern Social Religion*. Mr. Holley will be remembered by the Bahais as the author of the pamphlet, *With*

Abdul-Baha in Thonon—a delightful contribution to the ever increasing Bahai literature printed in English.

The publishers—Messrs. Sidgwick & Jackson, Ltd., 3 Adam Street, Adelphi, London. W. C.—say that Mr. Holley shows it fills

[Continued on page 274]

A WORD PICTURE OF THE "OLD" WORLD.

LOOK thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between the aristocrats and democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the field. The flash of the swords of enmity blind the eyes from even the most remote distance, the lightning effect of breast-plate and lance and the sparkle of the bucklers of hatred light up the night and bewilder the sight. In short: strife, battle, slaughter and war are prepared in organized perfection.

On the other hand thou wilt hear that from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute are heard, and mad revellers are dancing to the tunes, while they are inebriated with the wine of vanishing pleasures. In one place thou wilt behold the wanton and soiled decorations, and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance.

From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agony and misery,—and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the harrowing wails of the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals, statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize falacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers.

In short: when thou observest these things with the eye of reality, thou wilt see that the outcome, result and fruit of all these theatrical performances are mirages and their sweetness is bitter poison. A few days the earth shall roll on its axis, and these fleeting visions will be completely forgotten.

When thou shuttest thine eyes to this dark world and lookest upward and heavenward, thou wilt see light upon light stretching from eternity to eternity. The reality of the mysteries will be revealed. Happy is the pure soul who does not attach himself to the transient conditions and comforts, but rather seeks to attach himself to the purity, nobility and splendor of the world which endures.

—ABDUL-BAHA ABBAS.

"LET THE NEW FOLLOW THE NEW!"

[Continued from page 271]

sults of a lasting nature, and all because those who upheld the platform insisted always in mixing with the Truth of The New Covenant the old forms and teachings of the past.

* * *

Abdul-Baha commands that nothing but *reality* be taught. There is but one reality in the world today and that is the *New Covenant*. As one travels through the various Bahai Assemblies it is clear to see that in those centers where the people have *clung exclusively* to the teachings of BAHÁ'O'LLAH, shutting out from the meetings the very mention of all else, in those places there has been growth and fruition, fragrance and spirituality, because the people have been nourished upon the pure life-giving spiritual food of "The Word of God," and consequently have grown in the grace of the Kingdom.

The Center of The Covenant is the Divine physician to the world besides whom there is none other. That which proceeds from him is the Word of God, and is to be obeyed. If it is not obeyed souls suffer; they deprive themselves of the bounty and blessings of God.

Every command of The Center of The Covenant is to be obeyed implicitly. If anyone fails to follow, he deprives himself and is in manifest spiritual loss.

Now, in this day, it has been revealed by The Center of The Covenant that the Message of the New Covenant is to be proclaimed and taught to the world. Of late this command has flowed frequently from the pen of Abdul-Baha.

All true Bahais must now arise to obey this call. Those who arise have the promise of the confirmations of heaven. If they do not arise, the blessings will pass from them to others whom God will raise up to do His work.

Abdul-Baha assures us that this is the day for sowing the spiritual seed of God's Word in the hearts of the people, so let us all arise to do the bidding of The Center of God's Covenant, to spread the glad-tidings of the coming of the Messiah and the establishment of His Kingdom among men.

Humbly yours in the service of The Center of The Covenant.

Charles Mason Remey.

"THE MODERN SOCIAL RELIGION"

[Continued from page 272]

a great want that the world has half unconsciously begun to feel; that in words adapted from Tolstoy—himself an interested student of the Movement—it "will substitute for corrupted religion and the system of domination which proceeds therefrom, the true Religion, the basis of equality between men and of the true liberty." The price is five shillings net.

Regarding this publication, Abdul-Baha, says:

To Mr. Horace Holley, author of the Bahai work, *The Modern Social Religion*.

HE IS GOD!

O thou son of the Kingdom!

A copy of the book written by thee and forwarded to this spot was received. The friends are engaged in reading it. They praise and

commend your book most highly and appreciatively, God willing, it will be translated and I will likewise read it. Thank thou God that thou art confirmed and assisted; thy aim is to render service to the Kinbdom of ABHA, and thy object is the promotion of the Teachings of BAHÁ'O'LLAH. Although the glory and greatness of this service is not known for the present, but in future ages it shall assume most great importance and will attract the attention of the most great scholars. Therefore, strive more and more as much as thou canst in this service, so that it may become the cause of thy everlasting glory and in the Kingdom of ABHA thou mayst shine like unto a star.

Upon thee be Baha-El-ABHA!

(Signed) ABDUL-BAHA ABBAS.

OUR PERSIAN SECTION this issue contains: (1) Tablet from Abdul-Baha to the Secretary of the Sixth Congress of International Freedom of Religions; (2) talk by Abdul-Baha on the proofs of the existence of

Divinity, given at Paris, France; (3) supplication of T. K. Cheyne, M.A., D.D., of Oxford, England, to Abdul-Baha; (4) article by Mirza Enayet'Ullah Sohrab on the "Struggle of Existence and the Bahai Cause."

مخبر

بنا بر قلعه تنازع بقا اقوام و طبقات ضعیفه را در مقابل
 قوا و سیاست مزده متعهد و مغلوب بلکه اغلب معدوم میکنند
 و تابع نیست مگر شرح وقایع تنازع بقا مابین اقوام بشری
 و ملان مملکت ترقی کرد سایر اقوام و ملای اسیر و عبید خود
 نمود قنای ملین هارا وسیله بقای خود شدند
 در سنه صد و چهل و نه الی صد و چهل و شش قبل
 از میلاد مارکس کاتو که یکی از سرداران روم ایتالیا
 بود در متع سفاقتش به کار تاج که فعلا اسمش از
 صخره جفرافیا پاک و معدوم شده چون شاهه ترقیا
 مادی و مدنی کار تاج را نمود عرف عصیت و حجت
 حیارت ان بی حجت بچوش آمد و فراهم نمودن ان
 خرابان مملکت و معدوم نمودن نام قوتت و خفتن
 خون ملیونها را بر خود و فرضیه وطن پرستی خود
 حتم و لازم دانست و چون به روم مراجعت نمود
 داخل دارالشورای روم شد جمعیت اصدای
 بلند مخاطب ساخت و گفت " اگر روم دوام
 بقای ملهد کار تاج باید خراب شود " رعایت پس
 از چندین عبارات سخت و چند ماه محاصره کار تاج
 را خراب کردند و کورها نفوس کان لم یکن
 شیء مذکور اسم هستی و استقلال شان از صخره
 روزگار پاک شد این عبارت " کار تاج باید خراب شود
 سرشتی سیاست اروپ و دلیل قاطع طبیعتی در اثبات
 فلسفه تنازع بقا گردید .
 و اما نسبت امر بهائی به تنازع بقا چیست
 حضرت بهار الله جل جلاله و شأنه بی فرایند :
 " نزاع و جدال شان انسان نبوده و نخواهد بود "
 حضرت عبد البهار ارواحه الفدای مزیاید :
 " تنازع بقا از خصائص حیوانات حشریه است
 پس سلم است که امر بهائی تنازع بقا در مورد انشا
 نصیب و تصدیق نمی نماید بلکه در آیات کثیر این

نزاعها و مجادلات انسانی را منع و رد می کند و چند سئوال
 را که ماذ می لای نمائیم انکار می نماید که حکم و صلح الهیه در
 رد و جلوگیری از تنازع بقا چه قدر نافع و مفید باحوال بشریات
 و مخالفت بان او امر الهیه پایه و انداز مفید نافع انشا است
 اولاً ای اگر انسان در تحت قوانین مضره قطع نظر از جمیع
 تعقیبات جنسی و طوطی و دینی نموده ستیزاند در همه جای عالم
 خود را متناسب ساخته تحصیل معاش ضروریات
 حیوانیه نماید یاخیر آیا ملین ملین از اهالی اروپا
 به بر جدید امریکا مهاجرت نمودند از ثروت عالم کم شد
 و یا بر استحکام و زیادیش افزود آیا اگر هزار نفر از
 بایران مهاجرت کنند و در زراعت و صنعت و تجارت
 و تربیت خود و ایرانیان بکارت بکارند چه ضرری دارد و خواهد
 آمد اگر این دست های که در انجمن اول و آخر ان نسل انشا
 مهارت پیدا کرده در بقا و حیای آن حجت و فضالت بیخ دهند
 چه خواهد شد آیا اگر این ثروت و کثرتی که در علم و محبت
 ثروت و مکتب از میان می رود در کثرت و تحصیل از فر شود
 در منتهای یک قرن ثروت انسان زیاد تر شده با
 کمتر آیا اگر این نفوس که دست راستین برای تقنین خون هرگز
 بی تخاهان با بالاده کرده کرمحت برای معاونت و معاونت طلبی
 بیارگان برینند چه مفرقی حاصل شود آیا با همه این ترقیا
 افکار و عقول وقت آن رسیده که از قید اسارت موهومی
 تنازع بقا که تقلید از حیوانات است انسان بیرون آید
 آری آن وقتی خواهد بود که جمیع افکار و عقول اقتباس کمال از
 عقل کلی الهی حضرت بهار الله نمایند تا آسایش عمری
 حصول یابد و انتظام تام صورت گیرد کما قال تبارک
 و تعالی " ان الذین اوتوا البصائر من الله یرون حدود
 الله السبب الی اعظم لنظر العالم و حفظ الامر "

چاه است و راه و دیده بینا و آفتاب
 تا آدمی نکند کند پیش پای خویش

بنات ضعیفه را در زیر از نعت اغذیه عموم و در بالا
 از اکتاب انراضیه آفتاب عالمات بمنع می دارد حیوان
 بزرگ و سیاع سترک پیچ قوی نموده و استرناک
 زده خوراک خود را از گوشت حیوانات کوچک فرار
 داده اند عقاب و شاهباز چنگال خود را از خون بگورن
 و گنجشک همیشه رنگین و خونین دارند شیر خطیر
 هرگزوش بی هوش را در پیچه خود نرم کرده و فنهک از قور
 خود را از بلع سماک صغیر نفین نموده این دسته او را
 آن دسته ضعیف را هلاک نموده از میان می برند این
 زورمندان آن زیرستان را نانی و خود را باقی می رهند
 این میدان جنگ را طبعین قانع بقا نام نهاده اند
 یعنی ارکان قویه برای بقای خود از قای زیرستان
 ناگزیر هستند و در این میانه فرغانه بقا با سم قوی
 صادره **وَالْحَمْدُ لِلَّهِ عَلَىٰ كُلِّ صَدْرٍ** میگردد .

چون اسباب حمیت در ناحیه از برای یک دسته از
 مرغان و یا طیر خوش المان تنگی و سخت پیداکند فوراً
 بحقیل گشایش روزی از آن ناحیه حرکت و بجای گریست
 قدرت الهی سورتیور را فراهم کرده نقل مکان نمایند
 ولی این محل جدید خلوت بی مدتی و سفر بی انتظار نیست
 ظهور دیگر از جنس دیگر بوی این آب و خاک بوده
 و با این جید در آن نقرات مالکانه می نموده اند و از
 محصل و مدخول ان ابقای حقیق می کرده اند چگونه
 توانند دید که دست اجانب ملک مدوی را بدون
 دلیل ضبط و تصرف نماید فوراً اعلان جنگ دهند
 و اهنک رزم آغاز کنند در این میدان نیز
 فرمان مالکیت با سم آفری و انسب صادر شود و این
 را **بِقَاءِ اَنْسَبِ** گویند این کشمکش را از هر دو
 طبیعه و انکاک از آن رامتخ و حال دانند این جا
 یک نکته باقی است که ذکر شود طبیعتون نوع
 انکار را نیز تابع و مطیع این قانون عمومی شمرده
 و میدانند طبقات بشر هر کدام قوی و زورمند هستند

بایشان ظاهر نموده و خواهم نمود .
 هم چنین خلیعورت سرور است که حشمت الله نزدیک
 من است .
 محبت من نمی گذارد که با مردم زیاد معاشرت کنم ولی گاه گاهی
 چند نفر از دوستان را ملاقات می کنم . من گمان می کنم
 که این جهان دار الفتن بزنی که باید و شاید هنوز حاضر نشود
 که یار امر جهان را قبول کند . ولی کی منتظر بود که نفسی
 سنت پرورس گردد . من چنینی تعالیم سنت پرورس را برای
 مسائل روحانیش دوستی دارم او هم خای درگشت
 داشت و لکن صدقئینه که میگوید قوت من در ضعف
 کامل می شود من میدانم که در قوت در روز شما ابداً
 قدرتی حاصل نمی شود و لکن در این ایام جسد خود را بی حد
 بکار باز داشته اید .

در نهایت دل سوئی دعا می کنم برای ستر نور تنوع پیش نازل
 نموده بودید خواندم و گاه گاهی کتاب الراج مبارک را بخوانم
 فی الحقیقه شما با عالم را بدوش می برید امید دارم همان نوع که
 شما سبب تأیید و توفیق دیگران می شوید خداوند شمارا تأیید
 نماید با نهایت محبت در امر بهار الله که در آن عیال نیز
 است (۱۵) روحانی
 پرورش چین

تنازع بقا و امزیه های

بقلم جناب آقا میرزا غایت الله سورا بعلیه سلام

عوامل طبیعیه را ککش و تنازعه استمراری در میان است
 از کان قویه علی الاطلاق هم و اضلال ارکان ضعیفه رای
 طلبد گرات غلیظه گرات صغیره را جذب و قوت آن را در مقابل
 قوی خود مستحکک میدارند اجرام جسمیه و اجسام عظیمه
 ذرات و قطرات صغیره را تابع و مطیع قانون خود نموده تقوی
 ضعیفه صفارای برین بنات و اشجار قوی هیکل ترزند
 دست تسلط و اقتدار دراز کرده و قدر علم نموده

اقناعاً بسببه باقی و برقرار بلی ترکیب تالی می شود پس معلوم و مسلم شد ترکیب عناصر بسبب حیات است و تحلیل آن انعدام و محلات و بی زغله اصلیه باقی و برقرار چرا که بسط است و شئی بسط پیدا نمی شود اما ترکیب تحلیل می شود یعنی وجود کائنات از ترکیب است و انعدام از تحلیل و این مسئله اولی است نه اعتقادی فرق است بین مسائل اعتقادی و فنیه اعتقادیه سمرجات تقلیدی است اما مسائل عقلیه مؤید بر این قاطعه لهذا ثابت است که وجود کائنات عبارت از ترکیب است و قناع عبارت از تحلیل مادون گویند مادام وجود کائنات از ترکیب است و انضمام از تحلیل و گرچه احتیاجی بحالوقتی قدیر چه که کائنات ناشای بصورت ناشای ترکیب می شود و از هر ترکیب کائی موجود گردد .

و وجود اشیاء باراده می قدیر است . این یکی از دلائل است و چون این مسئله بیک مهم است باید در آن فکر کنید و در میان خود مذاکره نمائید زیرا هر چه بیشتر فکر کنید بیشتر مطلع بر تفصیل می شوید حمد کنید خدا را که قوه بی شمنا عنایت فرمود که می توانید اینگونه مسائل را درک کنید . . .

عَرِضَةٌ

عریضه پروفیسر چین از اسفند محکمات که بر حضور مبارک حضرت عبد الجبار تقدیم نموده

مؤرخه ۲۳ اکتبر ۱۹۱۳
الله ابھی

ووست محبوب و هادی من دیج و قفر ایش غراهم کرد وقتی که در خانه عزیز قدیم ما شما را در توبه نوازش و آغوش گرفتید همیشه در نظر بوده و موردت قوت قوه حافظه است و بکلی معتقد بر آنم که این صفتی بر شست الهی بود لازم نبود بر من که معتقد بر این امر بین مردم زیرا حقائق را که شما تعلیم و شرح می دهید بر حسب آنها زندگی نمودم آنچه که من می خواستم و شما عنایت نمودید حیات شکر بود [مثل حیات خودمان] که جمیع آمال را فدای حقیقت نموده است و در خدمت محبت بر نوع انسان بیکر شد مانند حیات خارق العاده حضرت بهاء الله محبت سر عالم است و من سعی می کنم که در این حیات محبت زندگی تمام و شما را دما تا بید و بخشد هم چنین شمارا تشکر می کنم بجهت اینکه جنابا قاسم علی اکبر را ملاقات نمودم زیرا بسیار بود و حقی حقیقت مرا کمک نمودند بی نهایت مرا تا بید نموده اند و چه شخصاً و چه عموماً تشکرات صمیمانه خود را نسبت

اما العین جواب دهند که ترکیب بر سه قسم است یا ترکیب تصادفی است یا ترکیب الزامی یا ترکیب ارادی چهارم ندارد زیرا ترکیب حصرد در این سه قسم است اگر بگویم این ترکیب تصادفی است واضح البطلان است چه که معلول بی علت نمی شود لابد معلول علت دارد و این تصادفی و البطلان است و هر کس این را ادراک می نماید ترکیبائی الزامی است یعنی این ترکیب مقتضای ذاتی هر کائی و لزوم ذاتی این عناصر است مثلاً حرارت لزوم ذاتی آتش است و رطوبت لزوم ذاتی آب پس اگر این ترکیب لزوم ذاتی باشد دیگر انفکاک ندارد چنانچه ممکن نیست حرارت از آتش و رطوبت از آب انفکاک یابد مادام این ترکیب لزوم ذاتی است این انفکاک ممکن نیست پس از هم نیست چه اگر این ترکیب کائنات لزوم ذاتی بود دیگر تحلیل نداشت لهذا الزامی هم نیست باقی چه ماند ترکیب ارادی یعنی این ترکیب کائنات

که هیچ ربطی با اساس دین الهی ندارد و چون این تعالید مختلف است از اختلاف جدال حاصل و جدال منتهی بقتال گردد خون بیچاره گان ریخته شود اموال بتالان و تاراج رود و اطفال بکس و اسیر مانند دین که باید سب الفتن باشد مورد کفایت شود دین که باید شهادت فائق باشد زهر فائق گردد دین که باید سب نورانیت عالم انسانی باشد سب ظلمات شده است دین که سب حیات ابدی است سب ممات گشته پس تا این تعالید در دست است و این دام ترزیر در شصت از دین جز مضرت بعالم انسانی حصول نمیبرد پس باید این تعالید کهنه پرستی را که معمول به ادیان است بتمام ریخت و بخری اساس ادیان الهی کرد و چون اساس ادیان الهی یکی است حقیقت است و حقیقت تعدد و تجزئ قبول نماید لهدا الفتن و افتاد نام بزجمع ادیان حاصل شود دین الهی در نهایت کمال و مجال در انجمن عالم انسانی جلوه نماید .

بنا بد شرق و غرب روشن شود جنوب و شمال دست در آغوش یکدیگر گردد جمیع ادیان حقیقت جو شود و حقیقت گو گردد و یک تأسیلات ابدیه در عالم انسانی گذاشته شود و بیان وحدت عالم انسانی روز بروز ارتقا عاید این است آرزو عیان آواره و از خدا از برای شما تأیید و توفیق طلبم تا مرفق با همی گردید که از بدایت عالم در نظر منع و مستحیل بود و کفن در این قرن فنی در نهایت کمال و مجال تحقق یافت و علیکم التحية و التشاء
عبد الهماء عباس

برهان بر وجود الوهیت

نطق مبارک حضرت عبد الهماء در سند "برهان وجود الوهیت" در پاریس روز ۹ فوریه ۱۹۱۳

هو الله

امروز شخصی از وجود الوهیت سؤال کرد که چه برهان بر وجود الوهیت دارید چه که ناس برد و قسمند قسمی معترف بالوهیتند و قسمی منکر لهذا امروز بدلیلی از دلائل عقلیه بخواهم اثبات وجود الوهیت نمایم زیرا دلائل نقلیه را میدانید و نزد کل معلوم است .
در جمیع کائنات موجوده چون نظری کنیم می بینیم هر کائنی از کائنات از ترکیب عناصر منفرده پیداشده مثلا عناصر و اجزاء فرذیه ترکیب شده و از آن انسان پیداشته عناصر بیظمی ترکیب شده و از آن این گل پیداکرده اجزاء فرذیه ترکیب گشته و این سنگ پیداشده خلاصه جمیع کائنات وجودشان از ترکیب است و چون این ترکیب تحلیل شود آن موت و انعدام است

پس این کنگره محتم باید این پرده های تعالید را ببرد این ذرات را از میان بردارد این ابرهای تاریک را متلاش کند تا شمس حقیقت در نهایت درخشندگی از افق ابدی جلوه نماید الحمد لله این قرن قرن علم است این قرن قرن حقیقت است عقول ترقی یافته افکار توسعه جسته ادراکات شدید گشته لسانها بسیار دقیق شده اکتشافات علم را فر گرفته استعداد عظیم بجهت جلوه وحدت عالم انسانی حاصل شده اگر این کنگره محتم چنانکه باید و شاید بترویج مقاصد خیریه پردازد و این تعالید که در دست ادیان است و مخالف اساس الهی زائل نماید جهان جهان دیگر گردد عالم ناسوتی جهات مکتوبی شود عالم انسانی جلوه گاه حقیقت گردد و نور آفتاب جهان بالا در او

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بَجَبْرَ الْبَحْرِ

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صفحه اول
جلد چهارم
شماره شانزدهم
قیمت اشتراك
دسمبر ۳۱

این مجریه بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت از آری در میان اینکگان بش و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در الحرف جهان و توضیح حقائق این دین عومی خواهد نوشت و مقالات مفید که موافق سبیل اداره است قبول و نشر خواهد کرد

واضح و مسلم است که مقصد از ظهور در مظاهر مقدسه الهیه و انزال کتب و تأسیس دین الهی الفیض است و محبت بین عموم افراد انسانی دین اساس وحدت روحانیه است وحدت افکار است وحدت حاصلات است وحدت آداب است و روابط مغزیه بین عموم افراد تا عقول و نفوس بتربیت الهی نشو و نما نمایند و حرق حقیقت کنند و بعقادات عالیه کالات انشا رسند و مدنیت الهیه تأسیس گردد زیرا در عالم وجود دو مدنیت است یکی مدنیت طبیعی مادی که خدمت بعالم اجسام نماید و دیگری مدنیت الهی که خدمت بعالم اخلاق می نماید مؤسس مدنیت عالمی عقلاء بشرند و مؤسس مدنیت الهیه مظاهر مقدسه الهی دین اساس مدنیت الهیه است مدنیت مادی بمنزله جسم است و مدنیت الهیه بمنزله روح جسم بی روح مرده است و بود در نهایت لراوت و لطافت باشد .

تا یکی مقصد از دین روابط ضروریه وحدت عالم انسانی است و این است اساس دین الهی این است فیض ابدی الهی این است تقالیم و تأسیس الهی این است نور حیات ابدی هزار انفسوس که این است این متروک و مجرب و جمیع ادیان ولی تقالیدی ایجاد کرده اند

فَوْج مَبَارِكِ

پاریس منشئ کنگره ششم بین المللی آزادی
خواهان ادیان که از ۱۶ ماه جولای الی ۲۲ سله ۱۹۱۳
در پاریس منعقد گردید .

هوالله

دوست عزیز محترم :- نامه شمار سید و فقی سبب بر وجدان گردید زیرا دلالت می کرد که جمعی از خیر خواهان عالم انسانی همت گماشته اند که کنگره ادیان تشکیل نمایند تا سبب الفت بین ادیان شوند و حقیقت دین و اساس ادیان الهی آشکار گردد و سؤ تفاهم نماند این مقصد جلیلی است زیرا خدمت بعالم انسانی است و این سنو حیات روحانیه است امیدوارم که آن انجمن موفق بر تألیف قلب اهل عالم گردد و سبب صلح بین ادیان شود تا بیکانگی در عالم انسانی نماند جمیع ادیان عالم بیکانگی یعنی وحدت عالم انسانی در آیند و بسیار آرزو داشتم که در این کنگره بین المللی حاضر گردم ولی انفسوس که در مصم وضعف بنیه و استیلاء المرض مانع از حضور است لهذا بکمال تخیل عند از حضوری تمام و چند سطر در این خصوص می نگارم .

عقلاء بشر که مفتون حقیقت اند در نزد آنان

نجمتار

۱۳۲۹



شیکارغو اخیڭکا

شماره شانزدهم ماه صفر المظفر

فهرست مندرجات

- ۱ لوح مبارک از برای منشی کنگره ششم بین المللی آزادی و برابری ایدیان در پاریس
- ۲ نطق مبارک حضرت عبدالقیوم در مسئله "برهان بر وجود الوهیت" در پاریس
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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

The logo for 'Star of the West' features the words 'STAR OF THE WEST' in a bold, serif font. The word 'OF' is smaller and positioned between 'STAR' and 'THE'. A central sunburst or star symbol is placed behind the word 'THE'. The entire title is set against a background of fine, radiating lines that create a starburst effect.

STAR OF THE WEST

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TABLET OF "GLAD-TIDINGS TO THE JEWS"
WORDS OF *BAHA'O'LLAH* ["*The Glory of GOD*"] ADDRESSED
TO THE CHILDREN OF ISRAEL THROUGHOUT THE WORLD

He is the Powerful, the Mighty, the Self-Subsistent!

REJOICE! REJOICE! O Children of Israel, in the graces of the
Manifestation of the Glorious LORD*

Thanks and praise be unto God, that the Sun of Truth hath
dawned upon the horizon of Unity, and it is dispersing and expelling
the darkness of differences and oppression.

Now, the flowers of significance [i. e., the explanations of mysteries]
have blossomed upon the Branch of Generosities, and the Nightingale of
the invisible Flower-Garden hath left its Nest; the dwellers of the Holy
Place have adorned the plane of the earth with profuse benefits, and
have illumined the feasting-place of nearness with every variety of
ornament.

Blessed is the brave one who, with a firm step, walks out of the
corridors of intimacy [i. e., his old religious restrictions and limitations]
and takes a place in the ranks of the lovers of GOD and men; that he
may become enlisted among the faithful and assured ones, the truthful
and holy ones; that he may be constantly promoted in both worlds and
ever favored with eternal exaltation.

O ye possessors of sight! With the inner eyes contemplate the
Horizon of the world, that ye may behold the Mount of Sinai and the
Country of Safety resplendent through the Light of GOD and radiating
with the Manifestation of the LORD! Look not in the least with the
eyes of the unbelievers and the wicked ones, for verily they are blinded
by the world and cannot behold eternity.

Peace be upon him who followeth Guidance!

—*BAHA'O'LLAH.*

Translated from the Persian by Mirza Yuhanna Dawud,
London, March, 1911

* See Isaiah 40:5. "And the Glory of the LORD shall be revealed."

STAR OF THE WEST

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

Vol. IV

Sultan 1, 69 (January 19, 1914)

No. 17

LETTER FROM THE JEWISH BAHAI'S OF TEHERAN TO THE CHRISTIAN BAHAI'S OF CHICAGO

ALLAH'O'ABHA!

Teheran, Persia, June 2, 1903.

*To the brilliant House of Spirituality of the Bahais of Chicago,
from the Spiritual Assembly of Israelites of Teheran:*

PRAISE and thanksgiving unto the Desired One, who by the burning light of Divinity and Truth of our High LORD ["The First Point"—the BAH], and by the Godly Rays of our Adored LORD, the Blessed Perfection and the Greatest Name, EL-BAHA [BAHA'O'LLAH], and by the fragrance of the pure seryitude of the Revolving-Place of all Names, ABDUL-BAHA (May the souls of all the creatures be devoted in sacrifice for him!)—conducted these wanderers of the desert of astonishment to the Destination and Place of Truth; made them drink from the Source of Guidance, and brought them near to the Plains of Knowledge of the Rising-Place of the Manifestation and the Speaker in the Mount of Sinai. Therefore, unto Him be praise and thanks for that which He has bestowed upon us!

We are the same people who, in the last part of the cycle of Moses, were exposed to blindness and ignorance and deprived from the Manifestation of the LORD, Jesus Christ, and did not understand the fragrance of the Holy Ghost, and our society became dispersed and separated from our brothers and friends.

When Mohammed appeared our eyes and hearts did not become bright from the Light of his guidance; so we rejected and protested against him, until the Eternal Light of the Blessed Perfection [BAHA'O'LLAH] enlightened the world with His Great Epiphanies: Then His grace and favor had pity on these wanderers, and awakened us and made us watchful: Then He led us with the great signs and the strong proofs of the Old and New Testaments and the Koran. He put peace and salvation among the nations, for no one of the Manifestations had such great power of influence as was with EL-BAHA.

The prophets had prophesied of this omnipo-

tence—that it could not be found in others than He, Himself, [saying]:—

"And many people shall go and say: Come ye and let us go up to the mountain of the LORD, to the house of the LORD of Jacob; and He will teach us of His ways, and we will go in His paths; for out of Zion shall go forth the law, and the Word of the LORD from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more"—as it is prophesied in Isaiah 2: 3, 4.

"Sing unto the LORD, for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." (Isaiah 12: 5, 6.)

"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory." (Isaiah 46:13.)

"Behold, the LORD God will come with strong hand, and His arm shall rule for Him . . . and He shall carry them in His bosom, and shall gently lead those that are with young." (Isaiah 40:10, 11.)

"Again the word of the LORD of hosts came to me, saying: Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the LORD, I am returned unto Zion; and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain." (Zechariah 8:1-3.)

[Continued on page 289]

The following letters, which appeared in *The Egyptian Gazette*, were sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST—*The Editors*.

PROFESSOR VAMBERY AND THE BAHAI RELIGION

[Reprinted from *The Egyptian Gazette*, Sept. 24, 1913]

PROFESSOR VAMBERY AND THE BAHAI RELIGION.

REMARKABLE LETTER TO ABBAS EFFENDI.

To the Editor "*Egyptian Gazette*."

Sir:—In view of the recent death of that distinguished scholar and orientalist, Arminius Vambery, I feel that the subjoined letter, sent only a few weeks before his death to Abdul-Baha (Abbas Effendi), becomes a historical document of worldwide interest and importance. This hitherto unpublished letter I am happily permitted to make public.

Written in Persian its exquisite diction and courtesy reveal how thoroughly this wonderful scholar inherently understood the heart of the religious East and how fully he sympathized with all truly noble aims. To many Vambery was perhaps known only as a brilliant and indefatigable anthropologist and researcher into hidden origins; to others, who know the infinite complexities of life and thought in the Near East, he meant a great deal more. His strenuously active life comprised more knowledge based on experience than is generally to be found in the career of three ordinary diplomatists. His linguistic attainments were remarkable, for he spoke and wrote over fifteen languages.

Naturally his judgment on men and things was therefore remarkable for its penetrative accuracy and shrewdness and for four years he worked as special adviser to the ex-Sultan, Abdul Hamid. A particularly hard youth, fought in such bewildering surroundings as Turkey, Persia and the Balkans present, gave

him unequalled opportunities for observation and study.

Concerning religious philosophy he could enter into discussions with the best and especially on Islamic theology, whether Persian or Arabian, he spoke with an intimate and immediate knowledge that inspired great respect among the learned mullahs. Many are the biographical sketches that have appeared on this extraordinary genius from time to time in European reviews and now many more will be surely presented; but it may be doubted whether any will reveal the inner soul and high aspirations of this scholar at a ripe old age as do the contents of the following communication. We seem to feel the glow of a flame that flashed out from the heart of one who had always searched to find a great truth, a compelling conviction, and that this glad experience had finally been accorded and he was satisfied.

The memorable meeting between Abdul-Baha and the professor took place in Buda Pesth last April where the great Bahai Master met with an ovation on the part of scholars, orientalist and social reformers. On the return of Abdul-Baha to Egypt he wrote to Vambery, sending him a gift, and the following letter was the reply. For the information of those who are unfamiliar with Eastern expressions I may add that the style is, in Islam, only adopted by the religiously learned and only used towards a supremely great teacher or leader.

Believe me, yours, etc.,

J. STANNARD.

Ramleh, September 22.

LETTER TO ABDUL-BAHA FROM PROFESSOR VAMBERY

I FORWARD this humble petition to the sanctified and holy presence of Abdul-Baha Abbas who is the centre of knowledge, famous throughout the world and beloved by all mankind. O thou noble friend who art conferring guidance upon humanity, may my life be a ransom to thee!

The loving epistle which you have condescended to write to this servant and the rug which you have forwarded came safely to hand.

The time of the meeting with your excellency and the memory of the benediction of your presence, recurred to the memory of this servant and I am longing for the time when I shall meet you again. Although I have traveled through many countries and cities of Islam, yet have I never met so lofty a character and so exalted a personage as your excellency and I can bear witness that it is not possible to find such another. On this account, I am hoping that the ideals and accomplishments of your excellency may be crowned with success and yield results under all conditions; because behind these ideals and deeds I easily discern the eternal welfare and prosperity of the world of humanity.

This servant, in order to gain first hand information and experience, entered into the ranks of various religions; that is, outwardly I became a Jew, Christian, Mohammedan and Zoroastrian. I discovered that the devotees of these various religions do nothing else but hate and anathematize each other, that all these religions have become the instruments of tyranny and oppression in the hands of rulers and governors and that they are the causes of the destruction of the world of humanity.

Considering these evil results, every person is forced by necessity to enlist himself on the side of your excellency and accept with joy the prospect of a fundamental basis for a universal religion of God being laid through your efforts.

I have seen the father of your excellency from afar. I have realized the self-sacrifice and noble courage of his son and I am lost in admiration.

For the principles and aims of your excellency I express the utmost respect and devotion and if God, the Most High, confers long life, I will be able to serve you under all conditions. I pray and supplicate this from the depths of my heart.

Your servant,

VAMBERY.

ARMINIUS VAMBERY

Extracts from the Diary of Mirza Ahmad Sohrab, September 23, 1913

PROFESSOR VAMBERY,—whose letter to Abdul-Baha is published herewith—was well known all over Europe on account of his travels in the interior of Asia and his writings. He was born in Hungary, at the village of Duna-Szerdahaly, in March, 1832. His father was a Jew in humble circumstances. He was apprenticed at the age of twelve to a dress-maker, but having acquired some book learning, he presently became tutor to a publican's son. By enduring much privation, he had, by the time he was sixteen, mastered several other languages, beside Latin. Four years later he went to Constantinople, where he was engaged as a tutor by Hossein-el-Dein Pasha. In 1858 he brought out a German-Turkish dictionary.

He had now lived so long in the East that

he could pass for an Osmanli, and in 1862 he started on his long and arduous journey to Central Asia. He distinguished himself as a dervish, assuming this disguise at Teheran, with a knowledge of the Persian and Turkish and with careful practice not only of the customs of Orientals generally, but also of the ways of the dervishes, the mendicant friars of Islam. He made his way to Khive, where he was granted two audiences by the Khan. The Amir (Prince) of Bokhara heard suspicious stories of the traveler, but having seen Rashid Effendi, as Vambery called himself, to be a good Moslem and all that he professed to be, dismissed him with handsome presents.

On his return to Europe, Vambery paid a visit to England, where he met with a recep-

tion, both from the geographers and the public. His first account of his "Travels and Adventures in Central Asia" was published in London in 1864, and had a large circulation. He also wrote a "History of Bokhara," based chiefly on the works of Persian and Arabic historians.

In recognition of his linguistic attainments, Vambéry was appointed Professor of Oriental Languages at Budapest. He frequently visited England, and seldom missed an opportunity of giving his opinions, in European periodicals, on any new development of Eastern and Middle Eastern politics.

During the visit of Abdul-Baha to Budapest, he met him twice, and once he called at the hotel to return the visit. His knowledge of Oriental languages, especially Persian, Arabic and Turkish, was amazing.

He was a pleasant-looking old man, rather short of stature and with wrinkled face on account of his great age. In the course of conversation with Abdul-Baha, he said: "*For many years have I been following your teachings, and ever longed to meet you. I admire more than anything else your supreme courage, that at this advanced age you have left everything and are traveling all over the world to spread your humane principles. You are doing a great work. Your work will be crowned*

with success because your sincerity, unwavering faith and high ideals have stamped themselves upon the minds of the world's thinkers." His last words as Abdul-Baha bade him farewell in his drawing-room and library were these: "I hope to hear from you. Please, when you return to the East, send me the Writings and Treatises of your Father, and I will do everything to spread them in Europe. The more these principles are spread, the nearer will we be to the age of Peace and Brotherhood."

The story of how Vambéry, physically afflicted—for he was lame—fought for existence against hunger and persecution, and gradually mounted the ladder of fame, furnishes one of the most remarkable pages in the history of the Jewish race. At school, Vambéry once said: "Hunger, mockery and insult—I experienced them all in turn; but the greatest misery was not capable of darkening the serene sky of youthful mirth for more than a few minutes, and even my healthy color returned after a short interval of bodily collapse."

He was well received at the English Court, both in the reign of Queen Victoria and that of King Edward. On the occasion of his seventieth birthday, i. e., in 1902, His Majesty conferred upon him the title of Commander of the Victorian Order. —*The Editors.*

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

IN presenting the letter of Professor Cheyne, we quote the following from *The Christian Commonwealth*, believing that the Bahais who are not acquainted with the personality and wide influence of this man, may better appreciate his letter to Abdul-Baha:

"PROFESSOR CHEYNE.

"AN APPRECIATION AND A REVIEW.

"*The Mines of Isaiah Re-explored. By Rev. T. K. Cheyne, D. Litt.*

"A pathetic picture, and a startling inspiration too, both come with this fresh book from the revered, masterly scholar. We think of him as sitting, almost physically helpless, beside his books and his writing. Even the power of speech fails him oftentimes, and the fingers almost refuse to guide the pen. And yet, a marvel it is, he writes a new volume almost every year; and big books they all are, for the publishers tell us he cannot write a little one. And that pen pours forth still the same beauty of style, and the immense wealth of knowledge of Hebrew literature. He seems to know many a prophet by heart, and many

a psalm. But above all impressive is his unmeasured devotion to that literature, to the story of its people, and to the light that might shine from it, and from its divine heart to us. One wonders whether it be not already time for some monument to such learning to be erected by us all whom he has calmly, steadily, fearlessly inspired even when we have not always agreed with all he has written. Would it not be fine if one or two who have attacked him harshly should lead in founding some prize in his honour? . . ."

* * *

TABLET FROM ABDUL-BAHA TO PROF. CHEYNE.

In answer to the letter of Prof. Cheyne, Abdul-Baha revealed a Tablet, from which we are permitted to quote the following:

"*O thou, my spiritual philosopher!*

"Thy letter was received. In reality its contents were eloquent, for it was an evidence of thy literary fairness and of thy investigation of Reality. . . . There were many Doctors

amongst the Jews, but they were all earthly, but St. Paul became heavenly because he could fly upwards. In his own time no one duly recognized him; nay, rather, he spent his days amidst difficulties and contempt. Afterwards it became known that he was not an earthly bird, he was a celestial one; he was not a

and co-partner in the perfection of the Kingdom." (Signed) ABDUL-BAHA ABBAS.

* * *

Also the following extracts from an article, "Is Christianity the Final Religion?" by Professor Cheyne, published in *The Christian*

ALLAHO'ABHA!

To Abdul-Baha,
My Beloved Friend and Guide:

Oxford, Oct. 23, 1913.

I cannot forget your tender embrace when you were with me in my study in the dear old house (which we have since left). It has been a constant source of strength in memory and I fully believe it was by the will of God. There was no need for me to be "converted," because I already lived by the truths which you are always insisting on. What I wanted, and what you gave, was the example of a life (yours was) devoted entirely to the Truth, and the sense of brotherly love, to which I may fitly add the extraordinary life of BAHÁ'O'LLAH.

Love is the secret of the universe, and in love I aspire to live. You help me constantly.

I thank you also, with all my heart, for empowering the admirable Mirza Ali Akbar to help me in my search for Truth. He has been, and is, of great service to me and I shall express my gratitude to him both in private and in public.

It is a great pleasure to have Hashmatullah so near.

My state of health does not allow me to go into "society," but I do see a few friends from time to time.

I fear that university circles are not likely to be open-minded enough to receive the message of Baháism. But who would have expected a Saul to become a Paul?

St. Paul's teaching appeals to me by its "mysticism." He too had a "thorn in the flesh," but he heard a voice saying, "My strength is made perfect in weakness."

I trust—rather, I know—that your inward strength remains undiminished. But you have worked, our Brother, the body very hard of late!

With reverential love in El-ABHA, in which my dear wife joins, I am, beloved Friend and Guide,

(Signed) (Ruhani) F. K. CHEYNE.

P. S.—I read with much sympathy your prayer for Thornton Chase, and from time to time I turn to the volume of *American Tablets*. You have indeed, like St. Paul, "the care of all the churches." May you be helped with that same help which you are empowered to convey to others!

The above letter from Professor Cheyne was sent by "The Center of The Covenant" for reproduction in the STAR OF THE WEST.—The Editors.

natural philosopher, but a divine philosopher. "It is likewise my hope that in the future the East and the West may become conscious that thou wert a divine philosopher and a herald to the Kingdom. . . . Thy respected wife in reality deserves the utmost consideration. . . . Praise be to God that she is also thy co-worker

Commonwealth, may be of interest at this time. The italics are ours:

"IS CHRISTIANITY THE FINAL RELIGION?"

"Christianity is not, and does not—according to the best apologists—claim to be the final re-

[Continued on page 290]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

Vol. IV

Sultan 1, 69 (January 19, 1914)

No. 17

"ONE THOUSAND JEWS HAVE JUST ACCEPTED THE 'BLESSED PERFECTION' AS THEIR 'MESSIAH!'"

Letter received by Mary Leach, Chicago

Dear Ones in the Father's Kingdom!

Haifa, December 2, 1913.

We are in Haifa and see the holy family every day. . . . We heard last evening that Abdul-Baha and Secretaries will be here today, so everybody is happy. The family has not seen him since his return from America. therefore they are making great preparations for his coming. While at the household yesterday, I met a number of Persian Bahais, and there were forty to dinner the night before.

One thousand Jews have just accepted the "Blessed Perfection" as their "Messiah!" Let the good work go on. . . .

Everybody wishes to be remembered to all the American Bahais. . . .

Lovingly yours in His Name,

CLARA B. WISE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

Letter received by Charles Mason Remy

Dear friends:

Haifa, Syria, December 27, 1913.

The home coming of Abdul-Baha, after an absence of three years and four months, was a real festival. Such excitement and happiness as reigned in the holy household can only be imagined. I felt greatly blessed to be here at such a time. In Abdul-Baha's house, there is a very large central room around which are the other rooms, and in it Persian rugs were spread and tables placed upon which were fruits and sweets.

Abdul-Baha did not come ashore until dusk, although the steamship entered the harbor about 2 o'clock p. m. (Strange to say, as the steamer bearing the Lord of mankind entered

port, two warships—one French, the other German—came in also. The Messenger of Peace was accompanied by ships of war! Quite a strange coincidence.) While waiting for Abdul-Baha, the holy ladies, the eleven Persian pilgrims, as many children, four American pilgrims, and many other Bahais—about forty in all—chanted prayers and Tablets, while the faces beamed with the happiness of expectation.

When Abdul-Baha's voice was heard as he entered, the moment was intense—and as he passed through to his room, all heads were bowed. In a few moments he returned to wel-

[Continued on page 290]

LETTER FROM THE JEWISH BAHAIS OF TEHERAN TO THE CHRISTIAN BAHAIS OF CHICAGO
 [Continued from page 283]

There are a great many such proofs and utterances in the Old Testament. But He manifested more and greater than they had prophesied. His Words have penetrated throughout the earth, and the Voice of the Greatness of the Blessed Perfection has sounded through the whole world. We believed in His Cause through these proofs of the Books of

and busy ourselves in proclaiming and spreading the fragrances of His Cause; give life to the dead and healing to the sick; make united the East and the West, and, unheeding the distance between, he always informed of each other as if we were in the same house and home, so that our love and union may increase. To all the sincere believers and members of



"CONSORT WITH ALL THE PEOPLE OF RELIGIONS WITH JOY AND FRAGRANCE"

AMONG the countless midnight gatherings held throughout America to usher in the year 1914, the gathering illustrated above stands unique and deeply significant. It was the occasion of a banquet given by the Society of Art and Education—a club of Jewish young people in the city of Chicago—to which a number of the Bahais were invited. On a previous occasion the Glad-Tidings of the Appearance of the Promised One had been delivered to them by Dr. Zia M. Bagdadi, and they had expressed a desire to meet some of the friends. Seated at the table were people of many nationalities, including a Japanese and a Persian. The meeting was vibrant with sincere fellowship and genuine cordiality. Speeches were made by officers and members of the Society and by the Bahais. In reality, it was an added testimony to the power of the Word of BAHÁ'Ó'LLÁH, which had made it possible for different religionists to "consort with joy and fragrance."

the Prophets; we joined with our friends; united with those who were our enemies and, putting away the differences, made nature and religion as one. And thus we praise Him at all times that we have received such great favor.

We brothers must determine to stand firm in *The Covenant* and the Cause of GOD, and beg for aid and assistance; ask for merit,

the luminous House of Spirituality we send our greeting, and hoping that we may hear from you soon, we are

Your loving brothers,

The servants of Abdul-Baha.

THE ISRAELITISH BAHAIS OF TEHERAN.

Received August 27, 1903.

VOICE RECORDS OF ABDUL-BAHA may be obtained from Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y., at 85 cents each, including packing and shipment via parcel post. These are disc records and can be used on various phonographs.

ESPERANTO

DURING Abdul-Baha's trip through America, England, and Europe, he frequently spoke regarding the principle of BAHÁ' O'LLAH of one Universal Auxiliary Language, even naming this language to be Esperanto. He expressed a desire that all who possibly can should work with zeal for the spread of this neutral tongue.

Now, the Bahais of many cities in the Occident are studying Esperanto with fervor. In Chicago, Mr. F. G. Morin, President of the United States Esperanto Association, through a deep sense of duty, and out of high regard for the Bahais and the behests of Abdul-Baha, is freely giving his time, teaching a class of some forty of the Bahai friends.

The Language is very easily acquired. Its simpleness, conciseness, unambiguousness, and yet its beauty, and the varied possibilities of construction, are unequaled by any of the existing languages.

The Secretary of the Association, Miss J. E. Hamand, of Schaller, Iowa, writes that it is her supreme wish to aid, in every form or manner, anyone interested in Esperanto.

May the Bahais fittingly, quickly come to the front, and be in the first ranks in the onward march of Esperanto, thereby hastening the spread of the Principles of BAHÁ' O'LLAH in this darkened age of confused tongues.

ESPERANTO COMMITTEE.

ABDUL-BAHA'S RETURN TO THE HOLY LAND

[Continued from page 288]

come all. He sat in a chair at one end of the room, and most of the believers sat on the floor. Abdul-Baha was tired so remained but a short time, and after a prayer chanted by his daughter Zia Khanum, went to his room.

Then the ladies vacated so that the men might enter. To see the faces of those sturdy, earnest men—faces that spoke the fervor of their faith, the earnestness and resoluteness of their purpose—was something to remember. I am sure not an eye was dry; old and young, with happiness filling their hearts, could not refrain from exhibiting their emotion. He welcomed them, and seating himself on the

floor, spoke to them a short time, after which he retired. . . . There were old, tried veterans, whose lives have been devoted to the Cause, and courageous, aspiring youths, who may, some of them, make valiant workers of devotion. How I wish I could see as many American men gathered around his feet and expressing what these Persians expressed!

Abdul-Baha seems to feel best at Acca. He left here the second day after his arrival, remained eight days, then came to Haifa for a week and is again at Acca.

Yours, in the service of The Center of The Covenant,
H. EMOGENE HOAG.

LETTER TO ABDUL-BAHA FROM PROFESSOR CHEYNE OF OXFORD, ENGLAND

[Continued from page 287]

legion. It is an introduction to all truth. . . .

"The religion of Jesus, then, is not a final but an ever-expanding religion. Not only modern apologists say this, but virtually the greatest geniuses of the early period. How is this? The answer is that there has been in Christendom a succession of religious-minded seekers after truth who have aimed at extending further and further the boundaries of knowledge. To this belonged in early times the great company of Gnostic theosophists; to this belong in our own days, though without official sanction, many of the leaders of natural science, philosophy, and history, including the ancillary study of philology. Yes, these are all prophets; they declare the thoughts of God; they preserve us from the heresy of finality. . . .

"Of none of the great religions can it be said that its expansion is complete. . . .

"As is the case with Christianity, some of the best possessions [of Judaism] are contributed by heretics. The hope of the future synagogue is with a reformed Judaism. . . . Like Christianity, too, it is hampered by Biblical criticism.

"As Professor Jowett said, Biblical criticism is a phase of the Church's life which has to be passed through. *As the same sagacious critic said, the Babite (Bahai) Movement may not impossibly turn out to have the promise of the future.* He, too, thought that Christianity was not the final religion."

—The Editors.

OUR PERSIAN SECTION this issue contains: (1) Talk by Abdul-Baha on SS. *Cedric*, when en route to America; (2) announcement to Oriental subscribers of the STAR OF THE WEST; (3) regarding funds in hand to

meet indebtedness on site for the Mashrak-el-Azkar in America; (4) banquet of Jewish young people's Society of Art and Education, Chicago; (5) Najame Bakhtar [STAR OF THE WEST].

مخبر اختر

و با یکی از حکمای که تازه تبلیغ کرده بودم و یک نفر از
 بهائیان قدیم این شهر و عیالش در مجلس ایشان وارد شدیم
 و بعد از استماع موزیک این عبد تنها برخاسته و با علی
 الصورت بشارت ظهور مبارک داده و خصرانیکه بعد از
 سؤال و جواب و القاریج و براهین اعذب حصار با سر و عظیم
 تقالیم حضرت بها، الله قبول نمودند و در شب سال جدید
 ۱۹۱۴ این جوانان نورانی حیناخی عظیمی مهیا کردند و این
 فانی را دعوت فرمودند بنده هم چند نفر از احباب همراه
 برده و در این صیافت هر یکی از ما سبطی الفانموده
 بعد از صرف غذا عکسی برداشتند که در سمت آئینی
 چای که در ۱۰ این مهمانی از ساعت نه فدرنگی شب
 تا وقت مجرب طول کشید و چون در این محفل شری
 و عربی و یهودی و مسیحی دست در آغوش یکدیگر داده و
 پروردی همدگر داشته و از یک مانه غذا تناول نموده
 لهذا شب نورانی بود و رونق عظیمی داشت که بوضعی آید

شرق الاکار در عشق آباد فی الحقیقه باران بیان بعد از انشا گذشتند
 تا آن شب بلند گردید و همین حال الحمد لله از جمیع اقاب عالم بقصه کلان
 امانت پایی بشری الاذکار لیک ارسال میگردد شما جمیع یاران الهی
 عنایت عبد البها را در این خصصه بلاغ درید فی الحقیقه این رحمت یاران
 شایان شکر است زیرا از طهران و خراسان و شیراز و موم و طراز و صفا
 حتی دهات و قری حرات و شیراز و یزد امانت ارسال کرده و این انفاق و
 سبیل نیرافاق بسرور قلب و روحانیان است و از بیم آدم تا بحال
 چنین امری واقع نشده که از اقصی بلاد آسیا امانت بجهت اقصی بلاد آسیا
 ارسال گردد از یگانه امانت به یکجا غوغا و از هر دم شیراز و خراسان
 بر شیراز امانت بشری الاذکار و قطب امریک می شود این نیست مگر بعین
 و عنایت جمال مبارک و تأیید و توفیق آن شرح حقیقت و حضرت و معارف
 ان نیر اشراق که آثار ارتباط عطا فرموده **المره لیل الجود و العطفه**
لذلك لفرح الودود و القدره لیل التیمم لای حیل الا ان
تجد و یجمع کالیه فی لیل السجود : الاله الیک الفضل و الجود و
الحمد و لیس علی التکر علی هولاء الفقراء و اوتت هولاء الصغیرا و
فی کوف حفظک و عینک و وقتم علی خدمه اربک و ایدیتهم علی
عبودیه عینک العالمیه رب قد قدوا انوالهم و انفسهم فی
سبک و انصفوا فی محبتک و لم یفروا سبیا و لم یالوا جودا فی
نشر امارک و اعلاء کلمتک و اشاعة ذکرتک بین عبادک و اظهار
ما ترک بین خلقک انک انت العزیز المقتر الملی العظیم
وانک انت الرحمن الرحیم ع ع

مخبر اختر

مخبر اختر از عم ابادی امرالله و بتغین شرق خواست
 می نماید که گاه گاهی مقالات امریه و خطابه های
 مفید باین اداره ارسال فرمائید تا در این جریه چاپ
 شود و به جمیع اطراف جهان منتشر گردد و بسبب
 اکامی و هدایت خلق شود امثال که فقط اشعار
 از بعضی دوستان رسید امید داریم که من بعد
 استدالیات بلغیه و مقالات حکیمه از سایر جهات
 برسد و هم چنین عنده می خواهیم از قصور
 و تقصیر در نوشتن جوابهای مکاتیب متعدده
 که جمع شده است و این تاخیر نیست مگر از عدم
 وضت و وجود معاون بلکه انشاء الله در آینده
 تدافعی ما فایده شود و برواجبات قیام نمایم!

کلیمایان عزیزک

الحبه تفسیر شجره! چه قدر صحیح است که از یک دانه درخت
 بلکه درختها می شود! تقریباً سه سال پیش از عبد تبلیغ
 دو صبه از یهود مرفق گشته هر دو خواهرند و اصل شان
 از روسیه می آید و کمزرات و دیگری نقاش و معلم است حال
 بواسطه این دو نفس نجیب البنز تربیت و فنون کلیمایان
 یکجا از اسم این عبد را شنیدند و دعوت کردند که خطاب بر ما
 در مجمع شان القا کنیم با کمال عنایت و دعوت را قبول نموده

هو الله

ای امین ربانی در عالم ایجاد جمیع کائنات در نهایت
 ارتباط و از این ارتباط تعاون و تقاضا حاصل و تعاون
 و تقاضا سبب بقای حیات اگر تعاون و تقاضا دقیقه‌ای
 انقضائش آتیا برداشت گردد جمیع کائنات اغلال یابد و
 هباً مبتدا گردد مثلاً از نفس حیوانات عنصرانی که
 ایوم تمیز بهمیدروجن و کاربون می نمایند شش و این
 سببجات نباتات و از نباتات و اشجار عنصرانی منتشر
 که تمیز به او کسب می نمایند این سببجات و بقای حیوان
 و نفس علی ذلک تعاون و تقاضا در جمیع کائنات حاصل
 و همین اعظم تعاون بین نوع انشا است که بدون آن رفاهت
 و معیشت و زندگی بکلی مستحیل زیرا هر نفسی بفسه بدون
 معاونت سایر نوع ابداً زندگی نتواند بلکه حیوان و سرگردان
 گردد و بالأخص بین اجزای الهی که آنها را روابط معنوی و صورتی
 هر دو حاصل این ارتباط حقیقی است که تعاون و تقاضا
 و تقاضا لزوم ذاتیه آن است بدون آن تسخیر و حال زیرا
 اجزای الهی ریاضت یک حقیقه اند و امواج یک بحرند و هم یک
 آسمان و پر قرین آفتاب از هر جهت وحدت ذاتیه و وحدت
 نورانیه و وحدت ایمانیه و وحدت صورتیه محتمل و ثابت حال
 یازان غویباً نهایت آمال و آرزو بنای مشرق الاذکار است
 و چون در آن خفته و دیار بنا گردان و قیمت دار مبلغ مؤخر
 باید تا آن سیرت بیان خانه و تصور گردد تا چه رسد بر بنیاد
 مشرق الاذکار که باید در نهایت علی و سمو و انتظام باشد
 پس یاران الهی باید از هر کار باعانت برخوردار و همان در
 در این مورد اتفاق نمایند تا در جهات شایع و عیان گردد
 که در ایمان شرق و غرب یکسانند دارند و روابط یک عدد
 ترک و تاجیک و فرس و ایریک و هند و افریک حکم بر چند و یک
 جنبش دارند و بدون طیش بمعاونت و مساعدت یکدیگر برخیزند
 و این عمل برود در نگاه و بی غنور و تقبول و مجرب در ناسیر

قر ۱۰ ازلی ۹ زنجان ۲ کرمان ۹ خنقال ۹ بنیر ۱۱
 کرمان ۱۹ دهمیان ۲۰ ایر ۱ صوبه لاق ۱ بناب ۱ لرد
 بر جنبه ۱۵ روسیه سیوان ۵ سرفه ۱۵ لجم ۵ تغلیش
 سیدن ۸ غنقد ۱ برلم علی ۱۶۶ قهقد ۳ ایران ۱ بکر ۲۰
 مشق آباد ۷۷ اوکچ ۴ بدوت ۹ کلک ۹ بمبئی ۲۳ سلس
 ترکی سرتیه ۵ کاه ۱۰ یاقا ۲ بیروت ۱۱ اسکندرون ۱۵
 قناب ۲ نباد ۶ مصر قاهره ۱۶ اسکندریه ۳ پست
 ولی تا بحال به بعضی شهرهای دیگر مرستاده که هنوز جزیره
 زبید و هم چنین شهرهای مافوق در هر پرسته بیشتر از عدد
 مشترکین مرستاده شده است و از این جهت مخارج اداره زیاد
 شده است لهذا رجای نماید که بزودی اگر مایل استر کند خبر
 دهند که بعد از عید نوروز بنیر از مشترکین نزد منسی دیگر
 مرستاده نخواهد شد اما فقط وجهی که تا بحال دریافت
 کردیم صد و پنجاه و شش دلار و هشتاد و شش پست پس از کل
 و کلا و مشترکین رجای نماید که حقوق سالانه را بواسطه
 بک شاهنشاهی برات لندن با سهم بنویسند خزینه ارسال
 بفرمایند که نهایت اتقان حاصل خواهد گشت و بر هر
 کس واضح است که مؤسسه این خزینه را در هیچ موقع فکر
 منفعت نبوده و نخواهد بود فقط مقصد خدمت بامر الله
 و شرف نجات الله است

زمین مشرق الاذکار

این زمین مبارک که در بهترین عمده های شکیان
 و برکنار دریاچه شکیان واقع است از جمیع دیون
 خلاص شده و علاوه بر این مبلغ دو هزار دلار در
 صندوق موجود است امیدوار هستیم
 که عنقریب به ساختن اساس شروع خواهد شد
 قیمت این زمین پنجاه و یک هزار و پانصد دلار است
 یکی از الواح مبارکه که در خصوص مشرق الاذکار
 نازل شده است درج می نمایم :-

مخبر

<p>۳ باشد اگر غنی در نهایت ثروت است فقیر هم در احوال و ضرورت باشد اما تفاوت درجات باید حفظ نمود زیرا نمی شود هیچ کس باشد تا من تعلیم حضرت بهاء الله : آنکه عالم انشا هر قدر ترقی طبیعی نماید باز محتاج نعمات روح القدس است و تا محلی کوشید که بقدر عقل اسباب تربیت نفوس فراهم نماید اما ملاسفه هر چند تربیت خود و نفوس قلیله نمودند لکن تربیت عمومی نتوانستند هر قدر از تربیت فوق العاده عمومی عاجز است مگر قوت روح القدس مثلا حضرت مسیح بطن روح القدس تربیت عمومی نمود و ملا محمله را الفت داد تا امت کلان و اوجیبیان و روحان و فیضان و اثر ام محمله بقره روح القدس الفت باقتدای پس عالم انشا احتاج این قره الهات تا از جهت علم و عقل و هم از جهت روحانیت ترقی نمایند دانش و سیاست طبیعی در اکثر موارد سبب تفرقه و اختلافات چنانچه بر عبادی بعضی از سیاتون ملاحظه یونان در میان ایرانیان اختلاف انداخته قدرت بگیرند و این سبب شد که چندین سال ایرانیان متفرق بودند اما روح القدس اتحاد و اتفاق شد پس باید بگوئیم تا جمیع اقایل اقلیم واحد شود عالم انسانی مانند یک کله است و شبان آنها خداوند مادام شان بکل مهربان است چرا انعام با یکدیگر و نزاع باشد نباید ضایع چنین شان مهربانی را فراموش نمود او برای الفت خواسته ما چرا تفرقه خواهیم انبیا و اولیا را فرستاد تا همه متفق شویم چرا اختلاف نمایم</p>	<p>۳ و هر امری خصوصی بشری و محدود امری خصوصی را فدای امر عمومی نمایم من این سفر را برای الفت شرق و غرب میفایم امیدوارم شما هم مدد نمائید شرق سبب است اوقات را بیگ و جدال گذرانیم تا بیخ انرا دیدیم حال چند وقت در غربت و الفت و محنت حرف نمائیم اگر دیدیم ضرر دارد برگردیم شبهه نیست که نورانی آسمانی علیه نماید زینبی را آسمانی کند ظلمانی را زنی گرداند من در حق شماها دعای کنم که بخدمت عالم انسانی موفقی شوید و روزی آید که ملل شرق و غرب با یکدیگر در کمال الفت و اتحاد باشند</p>
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اعلان

در این مقام بهایان شرق را عمده از مصیبت در نهایت سرور و فرح
بشایسته میبیم که الحمد لله در این قرن نورانی هیئت جامعه بهای داری
جریه گردید و به نشر بیانات الهی و تعالیم بجای مؤید و موفقی گشت
هر در کمال آزادی به چاپ و توزیع مخبر باختر در آفاق چهار قاره
نمود حال قریب سه سال است که قسمت فارسی شرح شد
اما مقصود از این اعدان مخصوصه آنکه بچند کلمه بهایان شرق را
از ترقی مخبر باختر در این مدت مخبر ساینم زیرا این روزنامه مختص
از هر جهت خادم حقیقی آنراست و بجهت اتحاد و اتفاق بهایان
خاور و باختر از منصفه غیب بمرصنه ظهور رقم گذارده و مسلم
است که جمیع یاران از این خیر سرور شده حمد و شای الهی را بجا
خواهند آورد که در این مدت قلیل این ترقی ممکن گردید و مختص
آنکه هر یک از آقایان محترم از اوضاع داخلی این اداره مطلع گردد
عرض می شود که جمیع مشترکین شرق تا بحال به بیشتر از هزار نفر
رسیده که بر حسب شهرها از این قرار است :-

- شیراز ۵۰ بندرعباس ۹ آبدیه ۱۳ ادریس ۹ طهران ۱۲۵
- شهر ۳۰ سنج ۷ قزوین ۳۵ همدان ۳۲ سنجان
- کاشان ۱۱ شست ۶۰ تبریز ۳۵ همدان ۴۰ نجف آباد ۱۰

الحمد لله اشب در چنین ایمن عمری جمیع امیدات
جمیع سبب نغزانت عالم انشا شویم و از قوت عدد اندیشه
نمایم چه بسیار واقع شده که معدودی قلیل بر امور مهمه قیام
کردند و موفقی شدند اما حضرت مسیح قلیل بودند چون نیست
خبر داشتند برعکس غالب شدند حال هم هر چند ماها در
ایجا قلیل هستیم لکن امید داریم سبب شیم جنگ و جدال
برآند حتی جان و مال را برای این مقصد عزیزتار نمایم تا
صلح عمومی حقیقی یابد زیرا هر امر عمومی الهات و غیر محدود

فراختر

<p>اول محمد و بیست و نهمت سگند شها خراب روزها را نگردد تا فرزند نازنینی بزرگ شود یکدفعه آن نوجوان بر زمین و مقابل قلب میزند و کشتن میزند و ابدایتی نذر ملاحظه نماید یکوقت المان بر فرانسه غلبه مردم چه خردنوا ریخته شد تا بعد فرانسه غلبه کرد باز المان غالب شد در هر دفعه چه قدر آلود نفسی شد بدون نتیجه و عاقبت هیچ اینها فانی شود دولت یونان در سال نزلت ممالک کثیر فتح کرد عاقبت چه شد؟ در تمام اروپا استخیر کرد عاقبت چه شد؟ چه فزاعات کرد اچار لیون نفس بیا نمود چه نتیجه داد! عاقبت خرد مغرب گشت قسم بقرت الهیه این گونه دینگی سزار عالم حیران نیز نیت تا چه میدانست خداوند مهربان کل را خلق کرده هیچ راز نمیدهد و جمیع مهربان است پس باید متابعت سیاه عالم نمود زیرا بشر هر قدر کوشش نماید نمیتواند سیاسی بهتر از سیاست الهیه تأسیس نماید خدا با جمیع صلح است ما چاره جنگ باشیم او بر همه مهربان است ما چاره نامهربان باشیم باز آن فرود ماضیه ترون جهل بود الحمد لله این قرن قرن علم است قرن اخلاق است قرن تمدن است قرن اکتشاف حقائق است است عمده ترقی نموده دایره افکار را شاع یافته سزاوار عالم ارضا در این قرن نورانی وحدت عالم انسانی است تا جمیع فرق بین فرقه شوند و این تعصبات دینی و تعصبات جنسی و تعصبات وطنی و تعصبات سیاسی را ترک نمایند حضرت مسیح جان خرد را برای این مقصد عزیز تبار فرمود و چون تعلیم داد که شما نیز چنین نمایید حضرت مسیح چه سال از کشتید حضرت ابراهیم برای این مقصد کوشش فرمود تا روز بروز در الفت و محبت کوشش زیرا الفت انشا در محبت و الفت است نورایت عالم در محبت و الفت است</p> <p style="text-align: center;">در وقتیکه در ایران از فرقه و ملا مختلفه فرس برد ترک بود عرب بود مجوس و یهود و نصاری و مسلمان بود هر لایف و ادیان مختلفه در نهایت صدمیت بودند یکدیگر را مجنس میدانستند ممکن نبود بر سر یک سفر جمع شوند</p>	<p>در محمد و نهمت حضرت بهاء الله مانند آفتاب از شرق ظاهر شد علم وحدت انشا بلند فرمود چنان اقول مختلفه را الفت داد که اگر شخصی در جمیع آنها وارد شود نمیداند کدام سچی کلام مسلمان کدام یهودی کلام زردشتی اول تعلیم او و وحدت عالم انشا است فرمود همه بینندگان یک خداوندند و در خلق یک مربی حقیقی خداوند خلقت انشا بدش کل داده نهایت اینست یکی جا حوائت باید از ولایت نمود طفولت باید تربیت کرد مریض است باید معالجه نمود ایا سزاوار است مریض را بی الفتائی کنیم و طفل را نامهربانی نمایم؟ ثانی تعلیم بهاء الله و محبتی حقیقت است که اگر ملان و ادیان غرقه حقیقت نمایند محترمشند حضرت مسیح تریح حقیقت کرد و همچنین حضرت مسیح و حضرت ابراهیم و حضرت زکریا باب و حضرت بهاء الله کل تأسیس و تریح حقیقت نمودند ثالث تعلیم حضرت بهاء الله و اینکه دین باید سبب الفت و محبت باشد اگر سبب اختلاف شود عدم آن تورات رابع تعلیم حضرت بهاء الله و اینکه دین و علم توأم است دین اگر مخالف علم باشد جهل است پس باید جمیع مسائل دنییه را مطابق علم نمود زیرا مخالف علم جهل است پس حکمت و عمل سلیم مطابق و تمدن دین است نه مخالف خامس تعلیم حضرت بهاء الله و اینکه تعصب دینی و تعصب سیاسی و تعصب جنسی و تعصب وطنی هادم بنیان انسانی است با وجود این تعصبات ممکن نیست عالم انسانی ترقی نماید سادس تعلیم حضرت بهاء الله و مساوت حقوق رجال و نساء است باید تا وی حقیقت حاصل نمایند تا نساء در جمیع کالات مساوی با رجال گردند سابع تعلیم حضرت بهاء الله و تسادی حقوق نفوس و تعبد معیشت است باید جمیع بشر را سعادت و آسایش نصیب برند اگر شخص غنی در مصراعی است فقیر هم آشیانه حقیر داشته</p>
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PAG 1
VOL IV
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سالی دوازده ولایت
ماه سلطان

مَجْلَدُ الْآخِرِ

۱ ۲ ۲۱ ۲

صفحه اول
جلد چهارم
شماره هفتم
قیمت اشتراك
جانوری ۱۹

این مجله بر حسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آنرا می در مسائل بیگانه کی
بیش و وحدت ادیان و انتشار علوم و فنون از قرین و زینت اطفال و پیشرفت امر حضرت بهار الله در اطراف
جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب او را قبول و نشر هرگز

خَطَابَةُ مَبَارَك

خطاب مبارک حضرت عبدالعزیز در کشتی سیدک
هویت ستار لاین کپانی در سفر با میرکاشب ۱۸ مارچ ۱۹۱۲

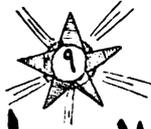
چه که این در تنگ سزاوار عالم حیوانات نه عالم انسان
انچه شایسته انسان است محبت است حرب و جدال
سزاوار حیوانات دهنده است و حیوانات دهنده برای
قوت مزوی بقدر نرمی دهنند اما انسانی قوت

ضد روی نیست بلکه بجهت شهرت و اطهار قدرت ظهور
سطوت و صولات انسان آلت دهنده گی ندارد یعنی
چنگال و دندان کج مانند گریک و سگ ندارد بلکه آلت
دانه خور و مین خورگی دارد با وجود این دهنده و خورگی
است و همچنین حیوانات جنس خود را نمیدهند بلکه
حیوانات میدهند که طعمه افات شیرین خود را نمیدهند
اما بسبب از یاد شاهان حتی فرزندان خود را کشتند
پس انشا الله تعالی از حیوان دهنده تراست لهذا جمیع انبیاء
برای تربیت محبت آمدند و دین الهی اساس الفت و محبت بود
اما هزاران سوس که آنچه سبب الفت و محبت بود علت عداوت
نمودند و هر وقت حرب واقع شد یا هر چیزی بود یا حرب
دینی یا هر بیاسی یا حرب طینی یا آنکه نوع انشاهه يك
چینند جمیع سلاحه آمدند و جمیع اهوان و پرنده چرخه
باشد ؟ چاره نمایند ؟ خدایم را این جنس خلق نمود
و ما را از این گونه آفرید و کل را يك سلاحه خلق کرده آیا
سزاوار است ممالک یکدیگر را خراب کند و نفس یکدیگر را
هداک نمایند ؟ ملاحظه کنید يك مادر بیچاره چه قدر

محمد را که در این محفل اجناس مختلفه محمد دیدن
ما اهل شریع و ما اهل غریب همین الفت و اجتماع نموده است
که الفت شرق و غرب یکمن است زیرا اول خلقی محبت است
شکر خدا را که بسبب محبت و الفت برای ما فراهم آمده است
چون بر کائنات نظر کنیم ببینیم هر کس داری کمالی است
چاد داری کمالی است نبات داری کمالی است اما عالم نبات
کالات جمادی را دارد و فضا عن ذلک داری کالات نبات
و هم چنین حیوان کالات نبات را دارد و فضا عن ذلک کالات
حیوانی دار است اما انسان که اشرف جمیع مخلوقات است و
جامع جمیع کالات مشترک و کالات انسانی و چون نظر تاریخ
بیشتر کنیم از بدایت الی الان عالم انسانی رو به تکامل است هر
چند کالاتش ناعمد و است اما تا حال به ترقی نامرود و
بلوغ نرسید و در قرون اولی و قرون وسطی و قرون اخیر
همیشه جنگ و جدال یا در میان دو دولت یا در میان دو
ملت یا در میان دو دین و مذاهب بوده هرگز نظامی
در هر وقتی و یکنه شده صد هزاران پسران بی پروا کشته ضد
هزاران مادران بی پسر شدند لهذا عالم انشا الله بکمال نرسید

نجم باختر

۱۳۲۹



از شیکانغوا فریگا

شماره هفدهم ملاحتم الحرم

فهرست مندرجات

۱. خطاب به مبارک و شفق مدیک در سفر با آمریکا

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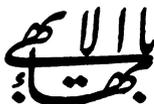
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STAR OF THE WEST

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INTRODUCTORY WORDS OF THE
KITAB-EL-AKDAS —“THE MOST HOLY BOOK”
REVEALED BY *BAHA'O'LLAH*



In His Name, the Ruler over what was and is!

VERILY, the first thing which GOD hath ordained unto the servants is the knowledge of the Dawning-Place of His Command, which was the Station of Himself in the World of Command and Creation!—[that is, the knowledge of Baha,* who is the Manifestation of GOD in the world].

Whosoever attaineth thereunto hath attained unto all good; and he who is deprived thereof is indeed of the people of error—even though he bringeth all good actions.

And when this Most Glorious Station, and this Most Lofty Horizon, hath been attained, it behooveth every one to follow that whereunto he is commanded on the part of the Supreme Object, because these two things are inseparable: one of them will not be accepted without the other. This is what the Day-Spring of Inspiration hath decreed! Verily those who are given vision from GOD will regard the Ordinances of GOD as the greatest means to the order of the world and the preservation of the nations—and those who are careless, are of the vile and worthless.

Verily, We have Commanded you to restrain the desires of passion and lust, and not violate that which was written by the Supreme Pen;* for it is indeed the Spirit of Life to whomsoever is in the realm of creation. The Seas of Wisdom [inspired utterances] and Beyan [Revelation] have moved, because the breath of the Merciful hath breathed.

Avail yourselves of this opportunity, O people of intelligence! Verily, those who have violated The Covenant of GOD in His Commandments, and turned backwards [became backsliders] are of the people of error before GOD, the Independent, the Exalted!

O people of the earth! Know that My Commandments are assuredly the lamps of My Grace amongst My servants, and the keys of My Mercy for the creatures.

Thus hath the matter been recalled from the Heaven of the Primal Will of your LORD, the Ruler of all Religions.

Should any one come in contact with the delight of Beyan [Revelation]—which hath come from the Mouth of The Will of The Merciful—he would expend all that he possesses, even should it be all the treasures of the earth, for the sake of establishing one Command of His Commandments, that shine from the Horizon of Grace and Goodness.

Say! From My Ordinances emanateth the scent of My Garment, and by them the standards of victory will be hoisted on the tops of mountains and hills. The Tongue of My Might, in the realm of My Greatness, hath addressed My creatures, saying: “**FOLLOW MY ORDINANCES FOR THE LOVE OF MY PERFECTION!**”

* Baha'o'llah.

[Continued on following page]

STAR OF THE WEST

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

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Mulk 1, 69 (February 7, 1914)

No. 18

FAITH—KNOWLEDGE—PRAYER—OBEDIENCE

From *The Bahai Revelation* by Thornton Chase

FAITH in God is not intellectual yielding to argument through being convinced that certain statements are correct, but it is rather from a hunger of the soul, a knowledge of personal helplessness and the perception of a possible Mighty Helpfulness. Faith cannot rely on any man, but in God only; the required help must come from a higher power than man. The soul is craving that which does not pertain to humanity in itself. The

nate Word, the human Manifestation of His Will. *Therefore, man must seek and find the Manifestation of God, believe in Him, accept His Word, obey His Commands, and follow Him in the pathway of sacrifice.* The Manifestation of God may be always known, because He provides the kind of help which the seeking soul requires, heart-help, spirit-help, creating help.

Man is a praying creature. When he finds

[Continued from previous page]

Blessed is a lover who findeth the scent of the Beloved from this WORD, wherefrom emanateth the Fragrance of Grace, in such wise that to describe them is beyond the power of mind. . . .

Think ye not that We have revealed the Ordinances unto you; rather We have opened the Seal of the Sealed Wine, with the Fingers of Might and Potency, whereunto will bear witness that which was revealed by the Pen of Inspiration. Reflect on this, O people of ideas! . . .

THE FIRST ORDINANCE IN KITAB-EL-AKDAS

Prayer and fasting are incumbent upon you after maturity—as a Command on the part of your LORD, and the LORD of your forefathers. The sick, the aged, and the infirm are excused, as a favor on His part. Verily, He is The Pardoner, The Bounteous!

—BAHA'O'LLAH.

latent spark of divine longing is awaking to seek its promise, and it turns heavenward for the dawn of hope. It is looking for its Father, God.

Therefore, it is necessary that man shall have some knowledge of God, and for this he must turn toward the "Face" of God. "Hear, O Lord, when I cry with my voice; have mercy also upon me, and answer me. When thou saidst: 'Seek ye my face'; my heart said unto thee, 'Thy face, Lord, will I seek.'" (Ps. 27:8.) His "Face" is the revelation of Himself in the realm of existence, where man dwells. All the existence declares God and teaches of Him, but the heart-knowledge, the living knowledge, comes through His Incar-

himself in need, as he does from the moment of his birth, he strives by all means at his command to "pray" for help. All through his life he seeks aid from others; he is always in need, always begging for assistance. When he is awakened through any means to the hunger and helplessness of his soul, he hesitates not to pray to God, and, whatever may be thought of the action and working of prayer, it causes man to turn toward God and make it possible for God to answer him. Prayer changes his attitude from self-ward to God-ward.

If he prays for things that pertain to his worldly affairs, his spirit is not turned toward God, but toward himself. His prayer must

be "in the Name of God," that is, in accord with the divine Word. The Name of the Manifestation of God signifies divine attributes; therefore, to ask "in His Name" means according to his nature and instructions, which are the nature and instructions of God. *No prayer is prayer to God unless it be in God's way*, according to His Word, and with a sincere desire for His Will to be done regardless of the personal will. Prayer, in its essence, is the abandonment of the personal will in favor of the Will of God. And such prayer God answers, because it is in agreement with His law and can be answered.

God asks man to pray to Him. He has given freely everything for the necessities of human life. He has filled the lands and waters with foods and taught man how to cultivate and use them; He has given the forests and all materials for shelter, the cotton and the wool, and enabled man to mould them for his comfort; He has given the reasoning faculties that man may progress in material welfare and exercise the ethical and moral knowledges offered to him; He has given conceptions of beauty that man may seek for more than the physical dimensions of existence; and He has implanted the perception of higher possibilities and a desire for eternal destinies, that man may turn his face toward the Infinite.

All of these have been without the asking, but for the greater, spiritual things, God tells man to pray that in so doing he may recognize his need, prove the reality of his desire, and put himself into the only attitude in which he can receive. One must face forward and hold out his hand if he would have the gift; he must meet the donor part way; otherwise there is no real gift. He who is in need will pray. He who hesitates to supplicate God for His most valuable treasures is standing in the station of pride, or has not awakened to their worth and his own need. . . .

God demands obedience. It is not for man to question God's commands. A little thought shows that all the ordinances of God, expressed by His Manifestation, are for the uplifting and good of man; how then can he question the methods revealed from the same Source? The Scriptures throughout lay stress upon obedience as of the utmost importance in the sight of God, and he who would attain the higher blessings should welcome the opportunities to obey. Everything in existence is under law, and all things obey freely, except man, who has been granted ability to disobey even God, and to obey himself. Man is always a servant; he obeys something; how much better for him to serve the Wise One, the True One, the Beautiful One, instead of his own ignorance and greed! "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" (Romans 6:16.)

The whole sin and consequent degradation of the Jewish people was their disobedience to God. He called them again and again to be His people. "Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." (Jer. 7:23.) "Obey, I beseech thee, the voice of the Lord, which I speak unto thee; so shall it be well unto thee, and thy soul shall live." (Jer. 38:20.)

Obedience, then, is to the Manifestation of God, in whatever age he may appear.

The Voice of God, speaking through BAHÁ' O'LLÁH [in this Millennial Age], says: "*O Son of Existence! Keep My Commands for love of Me, and deny thyself thine own desires if thou wishest My Pleasure.*" "*O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Counsels if thou art hopeful to attain My Will.*"

THE MYSTERIES OF PRAYER

From *Sacred Mysteries* by Mirza Assad'ullah

ONE of the commandments which exists in every religion is prayer.

What is the benefit of prayer, that man should stand or kneel three or five times a day and read or chant certain words?

We answer, there is no doubt that the ordinances and precepts of God are for the purpose of promoting humanity to a higher station. Therefore, the benefit of praying must

be something which elevates man to a lofty and spiritual station, and to set him free from the prison of this immortal world of nature.

In explaining this subject, we cannot but hold to the Utterances of God, which descended through the tongues of His Mouthpieces and Prophets:

God says: "The act of praying is a pillar of religion." That is, religion is likened

unto a tent, and the act of prayer unto the pillar thereof. If the pillar falls down, the whole tent will drop! In another place, He says, "Prayer is like the sight of the eyes in the Cause of God." Also, "If the prayer of the sincere believer is accepted and answered,

it is better for the patient to simply obey the physician, use the medicine, in order to recover from his sickness.

Now, the Divine Doctor, God, knows the sicknesses of the spirit of humanity, which is imprisoned in this material body. The ordi-

ONE OF THE MANY PRAYERS REVEALED BY BAHÁ'O'LLAH

THE OBLIGATORY DAILY PRAYER

While washing the hands, say:

O MY GOD! Strengthen my hands to take Thy Book with such firmness that the hosts of the world shall not prevent them! Then protect them from claiming that which is not their own. Verily, Thou art the Powerful, the Mighty!

While washing the face, say:

O LORD! I have turned my face unto Thee: Enlighten it with the Lights of Thy Face: Then protect it from turning to any but Thee.

Stand, facing the East, and say:

GOD hath testified that there is no GOD but Him. The Command and the Creation are His. He hath manifested the Dawning-Point of Revelation, and the Speaker of the Mount, through whom the Supreme Horizon shone, the Sadrat-ei-Montaha* spoke, and the Voice proclaimed between earth and Heaven: "THE KING HATH COME! THE KINGDOM AND POWER AND GLORY AND MAJESTY ARE TO HIM, THE LORD OF MANKIND, THE RULER OF THE THRONE AND OF THE DUST!"**

Bowing down, with hands upon the knees, say:

Thou art glorified above my praise and that of others: Holy above my mention and that of all in the Heavens and earth!

Standing, with hands outstretched forward and upward, say:

O my GOD! Disappoint him not, who by the fingers of hope held to the train of Thy Mercy and Bounty, O Thou, who art most merciful of the merciful!

Sitting down, say:

I confess Thy Oneness and Singleness and that Thou art GOD: There is no GOD but Thee! Thou hast manifested Thy Command, fulfilled Thy Covenant, and opened the gate of Thy Bounty to all who are in the Heavens and upon the earth. Prayer and peace, praise and glory be upon Thy beloved, who were not prevented by the deeds of the people from turning unto Thee, and who offered what they had for the hope of what Thou hast. Verily, Thou art the Merciful, the Forgiving!

* Sadrat-el-Montaha (the furthestmost Tree) refers to a tree, planted by the Arabs in ancient times at the end of a road, to serve as a guide. Here it refers to the Manifestation of God.

**See St. Matt. 6:9-13. The promise of the coming of the Kingdom contained in the "Lord's Prayer," is here declared by BAHÁ'O'LLAH to be fulfilled. —The Editors.

verily, all the rest of his acts and deeds will be accepted; and if his prayers are not accepted, verily, all the rest of his acts will be disapproved and rejected."

These Divine ordinances are like the remedies and medicines which the skillful doctor gives to the patient (the sick). Consequently,

nances and precepts [given through His Mouthpieces and Prophets] are the remedies for the sicknesses and one of the ordinances is—"to pray."

God says: "Prayer prevents the human being from disapproved and foul actions." That is to say, the remedy, which delivers the man

from the foul acts disapproved by the human intellect and caused by passion and satanic desires, is—praying to God. That is, if he continues to pray, he will overcome these evil habits!

That is why His Holiness, the Blessed Perfection [BAHA'O'LLAH], in the *Kitab-el-Akdas*, commands everyone to pray.

Therefore, it is made evident that the first benefit is derived by the one who offers the prayer. This will save him from committing foul acts and from pursuing lustful desires. And it is certain that by leaving or abandoning the disapproved habits, the human soul is elevated to a holy and lofty station, and it is saved from the prison of the world of nature.

* * *

Another question: When praying, is it necessary to follow forms and customs laid down, or will it suffice to turn the attention of only the heart toward God?

Let it be known, first, that the commands for prayer are those of God, therefore, no one has authority to object or question why these forms are commanded, because God alone is cognizant of the mysteries contained within the ordinances; and, second, that the precepts and commands appearing in the Heavenly Books ought to be followed *exactly* as they are given, inasmuch as they are for certain purposes in accord with wisdom.

To illustrate: A physician gives medicine to his patient and prescribes that he shall take the medicine at certain fixed hours. If the patient should take that medicine all at once it would undoubtedly harm him, and perhaps cause other illnesses. This would be the fault of the patient, as he had not strictly followed the orders of the doctor. The Divine Commandments are likened to those of a physician, as they are for the healing of spiritual sicknesses. The servants of God should follow the Commandments as they are written in the Book, so that they may gain the desired result and be protected from injuries.

There is no doubt that the essence of prayer is the turning one's heart under all circumstances toward God. The great importance of turning the heart toward God, being understood, why should special material actions be necessary? If prayer in its essence consists of the approaching God with the heart, why should it be needful to mention Him with the tongue?

The answer is as follows: The aim, the intention of turning the heart, the tongue, the

limbs, the members of the body toward God in worship is this: that the prayer of the man to God shall be with his *whole being*, and that *all of his members* shall take part in the act of worship. His heart should turn to God; his tongue should mention His Name; his limbs should bend in humbleness and his whole body should show obedience and servitude. Thus, the light of prayer may shine through the lamp of *his whole soul, spirit, intellect and body*; not that the heart alone shall be enlightened with the light of prayer but that every part of the man shall share in that illumination.

If the spirit approaches the Presence of God and the body is not partaker therein, it is as though one should worship in dreams while his body were asleep. If, however, the body acts in prayer, while the spirit is directed elsewhere, it would be like the movements of a child without thought, and thus aimless. But when the spirit, heart, tongue and all the members unite in worshipping God, then it will be as a perfect man performing an important act with reason and intellect.

Consequently, the first principle of prayer is the turning of one's heart to God. Second—the united and harmonious action of all the parts and members.

* * *

Let it be known that, in each cycle, the Holy Being of the Manifestation is the *reality* of prayer, inasmuch as he is the clear Mirror reflecting the Supreme God. The "First Point," the BAB (May my soul be a sacrifice to him!) said: "Prayer, in its prime reality, is a name for the Manifestation of God." For example: In the cycle of his holiness, Jesus Christ, he was the real prayer: In the time of Mohammed, he was the reality of prayer: In the great Day of "Him-whom-God-Shall-Manifest," the Blessed Perfection is the perfection of prayer.*

* * *

Therefore, it is seen that one of the doors, through which one may enter the Kingdom, and attain the meeting of God, is prayer, but it should be offered exactly according to the rules laid down in the heavenly Books. *Today the firm ones in the Cause of God and His Covenant must thank God and give glory to Him that they have been awakened from the sleep of negligence.* They have heard the call to the Real Prayer from the blessed tongue of ABDUL-BAHA, have arisen to render service

*See editorial, page 304.

to the Cause of God, and have endeavored to promulgate his Verses widely.

Now, in thanksgiving for this great mercy, we must strive to offer the real prayer, rather than merely the literal one. We must realize the true meaning thereof; that is—we should

clothe ourselves with the attributes of the Blessed Perfection and become adorned with the divine qualities of His Mystery and The Center of His Covenant, that we may be of the few who are "chosen," and not merely of the many who are "called."

"WHY PRAY?"

From a *Tablet* revealed by "The Center of The Covenant," Abdul-Baha

KNOW thou verily these Divine Teachings are heavenly and spiritual. They penetrate in the heart as the penetration of the heat of the sun, the outpouring of clouds and the blowing of vernal winds at morning-time upon the trees. When the lights (of these Teachings) arose, they became spread, just as the shining dawn spreads upon the horizons. These wonderful traces shall surely appear throughout all regions and their lights will shine forth during centuries and ages forevermore.

As to thy question: *"Why pray? What is the wisdom thereof? For God has established everything and executes the affairs after the best order, and He ordains everything according to a becoming measure and puts things in their (proper) places with the greatest propriety and perfection—therefore, what is the wisdom in beseeching and supplicating and in stating one's wants and seeking help?"*

Know thou, verily, it is becoming of a weak one to supplicate to the Strong One, and it behooveth a seeker of bounty to beseech the Glorious Bountiful One. When one supplicates to his Lord, turns unto Him and seeks Bounty from His Ocean, this supplication is by itself a light to his heart, an illumination to his sight, a life to his soul and an exaltation for his being.

Therefore, during thy supplication to God and thy reciting, "Thy Name is my healing"—consider how thine heart is cheered up, thy soul delighted by the spirit of the Love of God, and thy mind becomes attracted to the Kingdom of God! By these attractions, one's ability and capacity increase. When the vessel is widened the water increaseth, and when the thirst grows the bounty of the cloud becomes agreeable to the taste of man. This is the mystery of supplication and the wisdom of stating one's wants (i. e., praying).

THE MYSTERY OF FASTING

From *Sacred Mysteries* by Mirza Assad'ullah

KNOW thou that Fasting is a command given in all the Holy Books in all times.

The outward appearance thereof is restraining the self from that which is prohibited in the Books.

Special times are appointed and particular forms are ordained by every religion. The Zoroastrians have certain forms, the Jews have others; the Christians, the Mohammedans, each differ in their forms, and the Bahais have forms of fasting differing from all former religions. These apparent or outward differences were according to the exigencies of the times when given.

The outward fruit of fasting is the preservation of the material health through the purifying of the body once a year. The inward fruits pertain to the other states of existence.

In the world of *soul* its fruit is the sanctifying of the soul from the animal qualities and

clothing it with the intellectual attributes, thereby releasing the soul from the lower human nature.

In the world of *mind*, it is the process of filtering, sifting out the dust and taints and dross of the self, and soaring to the Spiritual and Divine Kingdoms.

In the world of *spirit*, it is the longing, the aspiring to the stations of Divinity, and attaining to the meeting of God in both this world and those to come after death.

Thus one of the doors, through which one may attain to the meeting of God and entrance into His Kingdom, is fasting; *but success depends upon following the forms prescribed in the Heavenly Book.*

* * *

Another important point is this: Whoever, in this day, is firm and steadfast in The Covenant of the Blessed Perfection and keeps

[Continued on page 306]

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IV

Mulk 1, 69 (February 7, 1914)

No. 18

“HE IS THE WORSHIPPED ONE OF ALL!”

“Regarding the phrase ‘HE IS GOD!’ written above the Tablets. By this Word is intended that no one hath any access to the Invisible Essence. The way is barred and the road is impassable. In this world all men must turn their faces toward ‘Him-whom-God-shall-Manifest.’ He is the Dawning-place of Divinity and the Manifestation of Deity. He is the Ultimate Goal, the Adored One of all and the Worshipped One of all. Otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination woven by man—consequently, it returns finally to the realm of suppositions and conjectures.”

—ABDUL-BAHA.

THE Reality of the Divine Entity is holy above comprehension, beyond definition, and far from the reach of imagination, for that which is imagined is finite, of man; while the Divine Entity is Infinite.

It is evident, then, that what is imagined is a phantasm of the creature (i. e., mankind), and is not the Creator—for the Essence of Divinity is beyond human imagination. Therefore, people worship an imagination, for they have conceived a “God” in the realm of imagination and “Him” they worship.

If you ask a soul when he is praying, “Whom art thou worshipping?” he will say, “God.” “Which God?” “The God of my conception”—when, *in truth, what he imagines is not GOD.* Hence, people are worshippers of imaginations and ideals.

Consequently, there is no pathway for man

except the Holy Manifestation, for as has been said, the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas.

That which can be brought into the world of ideas is the Holy and Divine Manifestation. *Further than this, MAN HAS NO OTHER POINT FOR CONCENTRATION.* If he exceed that bound, it will be an imagination.

Therefore, in this world the Holy Being of the Manifestation is in reality the “*Adored One of all and the Worshipped One of all.*” In a word: “HE IS GOD!”*

—The Editors.

*See definition of the phrase “He is God!” in *Table Talks by Abdul-Baha*, compiled by Mrs. Corinne True; also, *Tablets of Abdul-Baha*, pages 485 and 562; also editorial, “A Word to the Reader,” in No. 14, Vol. III, STAR OF THE WEST.

THE DIVINE WISDOM IN FASTING

From *Table Talks by Abdul-Baha*, by Mrs. Corinne True

QUESTION: What Divine wisdom is there in fasting?

Answer: The Divine wisdom in fasting is manifold. Among them is this: As during those days [i. e. the period of fasting which the followers afterward observe] the Manifestation of the Sun of Reality, through Divine inspiration, is engaged in the descent [revealing] of Verses, the instituting of Divine Law and the arrangement of teachings, through excessive occupation and intense attraction there remains no condition or time for eating and drinking. For example, when his holiness Moses went to Mount Tur (Sinai) and there engaged in instituting the Law of God, he fasted forty days. For the purpose

admonition and the commemoration of their state, it became incumbent upon the people to fast during those days. For every sincere soul who has a beloved longs to experience that state in which his beloved is. If his beloved is in a state of sorrow, he desires sorrow; if in a state of joy, he desires joy; if in a state of rest, he desires rest; if in a state of trouble, he desires trouble.

Now, since in this Millennial Day, his holiness the Supreme [the BAH] fasted many days, and the Blessed Beauty [BAHA'O'LLAH] took but little food or drink, it becomes necessary that the friends should follow that example. For thus saith He in the *Tablet of Visitation*: "They, the believers, have followed that which

THE Bahai month of fasting begins March 2d and continues until March 20th, inclusive. The rules for fasting—in *Kitab-el-Akdas*—are as follows: Eating and drinking should cease before the rising of the sun until the setting thereof. The traveler, the sick, the aged, the infirm, pregnant women, nursing mothers and children are free from this obligation.

of awakening and admonishing the people of Israel, fasting was enjoined upon them.

Likewise, his holiness Christ, in the beginning of instituting the Spiritual Law, the systematizing of the teachings and the arrangement of counsels, for forty days abstained from eating and drinking. In the beginning the disciples and Christians fasted. Later the assemblages of the chief Christians changed fasting into lenten observances.

Likewise the *Koran* having descended in the month Ramazan, fasting during that month became a duty.

In like manner his holiness the Supreme [the BAH], in the beginning of the Manifestation, through the excessive effect of descending Verses, passed days in which his nourishment was reduced to tea only.

Likewise, the Blessed Beauty [BAHA'O'LLAH], when busy with instituting the Divine Teachings and during the days when the Verses [the Word of God] descended continuously, through the great effect of the Verses and the throbbing of the heart, took no food except the least amount.

The purpose is this: In order to follow the Divine Manifestations and for the purpose of

they were commanded, for love of Thee."

This is one wisdom of the wisdoms of fasting.

The second wisdom is this: Fasting is the cause of awakening man. The heart becomes tender and the spirituality of man increases. This is produced by the fact that man's thoughts will be confined to the commemoration of God, and through this awakening and stimulation surely ideal advancements follow.

Third wisdom: Fasting is of two kinds, material and spiritual. The material fasting is abstaining from food or drink, that is, from the appetites of the body. But spiritual, ideal fasting is this, that man abstain from selfish passions, from negligence and from satanic animal traits. Therefore, material fasting is a token of the spiritual fasting. That is: "*O God! as I am fasting from the appetites of the body and not occupied with eating and drinking, even so purify and make holy my heart and my life from aught else save Thy Love, and protect and preserve my soul from self-passions and animal traits. Thus may the spirit associate with the Fragrances of Holiness and fast from everything else save Thy mention.*"

O GOD, verily I ask Thee, by Thy Name, by which Thou hast heard the call of the passionate lovers, the cry of the yearning ones, the loud voices of the near ones, the tender sigh of the sincere, and ordained the hope of the desiring ones and granted them what they desired by Thy Bounty and Benevolence, and by the Names by which the Sea of Forgiveness rolled before Thy Face and the Cloud of Generosity showered upon Thy sincere servants, to **APPOINT FOR HIM WHO ADVANCES TOWARD THEE AND FASTS BY THINE ORDER, THE RECOMPENSE OF THOSE WHO SPEAK NOT SAVE BY THY PERMISSION AND WHO GIVE UP WHAT THEY HAVE IN THY CAUSE AND LOVE.**

Thou seest me, O my God, holding to Thy Name, the Holy, the Shining, the Precious, the Greatest, the Highest, the ABHA!—and clinging to the Train of Thy Robe, which is being grasped by all those of the life to come and the present one!

From the *Prayer of the Dawn*, revealed by BAHÁ'O'LLAH.

THE MYSTERY OF FASTING

[Continued from page 303]

himself from turning to aught else save *The Center of His Covenant*, ABDUL-BAHA, is of those who fast. Therefore, it is incumbent that man shall adorn himself with the attributes of his highness, ABDUL-BAHA, and shall follow his example in dealing with the people of the world. He must consider the benefits of others rather than his own. He must consider the promotion of the Word of God, and the spreading of His Fragrances, even as the material gain of business, the cause of wealth and the capital of his prosperity.

* * *

Nothing, after prayer, will cause the development of the spirit, save fasting. The "First Point," the BAB, ordained for all the people to fast until they should reach the age of forty-two, but the Blessed Perfection [BAHA'O'LLAH] said: "We love fasting! Unless the people become old and weak, they should fast." Thus the limit for fasting was appointed. One should begin to observe the fast from the age of fifteen, and continue the observance of it until the body may become too weak to do so without injury. His Holiness, the Blessed Perfection, used to fast throughout the set time every year.

In the *Kitab-el-Akdas* the rules for fasting

are as follows: Eating and drinking should cease before the rising of the sun and until the setting thereof. The traveler, the sick, pregnant women and nursing mothers are free from this obligation.

* * *

In Mark, 9:7-29, is related the story of the afflicted child who was brought to Jesus by the disciples after their vain efforts to cast out from him the spirit which tormented him, and of his being healed by Jesus, who said, in reply to a question from the disciples, that: "This kind can come forth by nothing but by prayer and fasting."

Thus Jesus taught that fasting and praying give strength to the spirit of man, so that it may become enabled to heal the different violent and strong sicknesses which possess him.

* * *

The results and fruits of these acts are innumerable, but the few that have been mentioned are the principal ones. We ask the Merciful Lord that this blessed act may become a cause of quenching the fires of lustfulness, animosity and hatred.

Peace be upon him who follows and carries out the Commands revealed in the Heavenly Books!

OUR PERSIAN SECTION

This issue contains: (1) Talk by Abdul-Baha, delivered to pilgrims at Haifa, Syria; (2) Tablet to Professor Cheyne, Oxford; (3) Delivering The Message of the Kingdom At-

tracts the Confirmations of God; (4) Delightful News from Haifa; (5) Good News from Chicago; (6) The Danesh School of Mesched, Persia.

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THE BANESH SCHOOL, MESHED, PERSIA.

Until the last two years the Bahais in Meshed, Persia, were so persecuted that it was impossible for a number of four persons to meet in one place. But now, they are so free that they have established a school for children.... (Edits.)

مجله اختر کاشن مشهد ایران

این کس لطفال معلمانہ دانشراست هرکس بر حال شهد اطلاع دارم میداند که تبدل الاخر غیر
لاضر امکان نداشت تا دو سنه قبل در محل چهار نفر بهائی جمع شوند که هرگاه مطلع میشدند همه
نوع اسباب فساد موجود بود و حال امتیت بدجه سید است که معلمانہ بهائی باز کریم از این
پی برید که چه قدر ترقی کرده است مشهد و در قریس در همان محل خانه جشن گرفتیم و اطفال را
آتماز کرده سرود های خوب تعقی شد ناظر این معلمانہ ضابطه امیرزهدایت الله خان
احمد زینبیرقانی

محمد باختر : این لت تأیدت ملا اعلی . امید داریم که در جمیع شهرهای ایران مدارس عظیمه تاسیس
شود . آما میرزا هدایت الله خان و حضرت فاضل قاضی را از جمیع نواد محنت میفایم و از برای هم نرود ترقیان
ملکیه و مکتوبیه سائل و اولیم و در محققان این مناجات را با کمال بت و تقوی و بهال میخوانیم
اللهم انزلنا اطفالنا من ندى محبتك لنا العرفان و دخلنا في ملكوتك منذ نعومة الاظفار
و نضع ايدك في الليل والنهار رب شئت قد ساعى و نيك و احفظنا في حوض حفظك و
اطعمنا من ماودة السماء واجعلنا ايات الهى و سبح القوي و انمذنا بما عبادك ملكوتك يا رب البروت و
الکبرياء انک انت اکبرم الحمد للحمده ع ع

<p>۴ ترویج معایت سعادت ابدی است نه دون آن</p>	<p>۴ ملکوت عموم اما الحمد لله شمع پرورش هاگشتی و بجهان ملکوت پی بردی سیر در زمین غیبانی پرواز دای علمای بود</p>
<p>حقیقا سوریه</p> <p>الحمد لله تحت مزاج دلبر پیمان در این ایام بی نهایت خوب است و هر شب بیانات مفصل بجهت این میزنمایند مافین دسته دسته از طرف شرق چه از اسلام چه از نصاری چه از یهود و چه از زردشتی واردی شوند و دلهام از دیدار جمال جانان رشک کلداس و چین می نمایند جای همه خالی و نمایان است</p>	<p>بسیار بودند ولی تزیین بودند آتاش پرست آسمانی شد زیر پرواز داشت در زمانش کسی از شناخت بگه در دنیا تختیر و ابتلا ایام بسر برد بعد معلوم شد که او مرغ تزیینی نبود آسمانی بود فیلسوف طبعی نبود فیلسوف الهی بود امید من نیز چنانست که در استقبال شرق و غرب آگاه گویند که در فیلسوف الهی بردی و صادی بملکوت الله سنت پرست هر چند عالم بود ولی چون خبر از پیغمبر گفت بگفتی فلسفه را خبرش نکرد مملو از پیغمبر شد چنانچه در کاتبش ذکر نمایند و من نیز در حق تو چنین امید دارم که مملو از آیت الله گردی و اول نادری در نقطه و در استوفی تا از حق حقیق الی انی اودید مانند ستاره بدخشی هم محرمات فی الحقیقه سزاوار غایت عایتست و در نزد من از جمیع اهل عالم تمناز فی الحقیقه کامل و عاقل و حقیقت پرستان است نیز الحمد لله در فضائل ملکوتی با تو شریک و سریم و ملک الحقیقه و الثناء لله عبد الهادی عباس</p>
<p>سنگاغو امریکا</p> <p>در این ایام مجلسی خصوصی در این شهر از برای اعضای لجنه اهریبه مشرق الاذکار تشکیل شد که در خصوص "کافئانشان" هفتم انجمن عمومی جهانی آمریک مشورت و مذاکره نمایند قرار بر این شد که کافئانشان اسال که در ایام عید سعید مضان واقع می شود در شیکلفور سنگد خواهد گردید</p>	<p>نجمی اختر : عرضه پرورش جینی در شمار شانزه چاپ شده است</p>
<p>الحمد لله در جمیع ممالک آمریکا احتیای الهی در نهایت سرور و فرح هستند همه مشتعل بناحبت الله و مشتغل به ترویج دین الله علی المحض در این شهر عظیم نجات حب نشر است و روح اتحاد و یگانگی ظاهر آشکار بعضی از معسین که سالهای سال مشتغل فنا بردند اکنون از قوه عهد و پیمان معدوم صرف شدند نه اسمی نه رسمی و نه نتیجی ! طوبی لغور بیفهورن</p>	<p>تبلیغ جازیه بایده است</p> <p>جدا قلمبر از محمود زقانی از است اقدس مرقوم نموده که از وصایای مکرده که این اولاد مکرر از لسان باری صادق و نازل اهمیت اشتغال احتیاست و تبلیغ امر الله که این جازیه بایده است و حال جمیع مناقب فیوضات است و بدون این هیچ نفسی تابید نیابد و در هیچ امری توفیق نموزید و همچنین بیفرمایید نفوسیکه با فکار شخصی و یا اسر ریاستیه خود را مشغول نموند سبب ذلت و خسران ملت است چه که وظیفه روحانیان</p>

ساخته شد بیاید و سببها هر چه که بیل و لایه نماز
و دعا بخوانید شبانه ما را و یکشنبه مال شما



حین تشریف دسته دوم فرمودند
خوش آمدید صفا آوردید . . . گفتیم اعتبار دو قسمت کنیم
و لکن باز چاک است اللهم زدھم ببارک! بعضی وقتها
در اروپا و ایگاشونی میگویم چون میدیدم یک کفش سرگرتا
بودند و میگفتند این امر چطور ترقی خواهد کرد این ریش سفید
ایرانی این ایرانه این خیالات را میگردند میدانستم که اینها
نمیکنند دنیا دینای دیگر شوات لکن زبانی که این خود داشته
باشد گذشته است لهذا در بین جهت بیانی میگویم که
بریکه مسج را بر جلیب زند دروازه نفرشاکرد داشت
یکی اورا سه دفعه انکار کرد و دیگری بجهت در اهم
معدود اول فرزندت با وجود این حال بنیید که چه احمیتی
پیدا کرده است . اما جمال ببارک در وقت صومر افلا
بیل کرد نفس بردند که جان خود را فدای او میکردند این
فکرها که شما دارید در همان اوقات بود حتی بدجهتی حضرت
مسج احمیت فیدانند که معلوم نیست کجا اورا دفن کردند این
قدر بگفتنی بود بعد از صد سال سنت هلز فریت
بایض مقدس و بعضی نفس بجهت نافع شخصیه آمدند
پیش او که ما اینجا را کنیم و صلیبی که حضرت مسج را به دار زدند
پیدا کردیم این بود اساتیر حضرت مسج حتی قبر بریم و حقیقتا
هم معلوم نیست حضرت کاترلیکا میگویند که قبر پیرس
و پیرس در دهه است و از خود که ها میگویند که در لایه
است بدجهتی با احمیتی بود که یکی از فلاسفه آن زمان
لاکابی بر ضد مسج فرشته است میگوید که این شخص مسج ابد وجود
نداشته و همچنین آدمی نبوده است اینها پیرس و پیرس دست
کرده اند یک شخصی از بزمین در اورشلیم بدار زدند بعد
اینها بجهت نافع خود اورا مسج کردند الحمد لله که در
ایام جمال ببارک امرش در آفاق شهرت یافت و جمیع آثار

حقایق انظار و هوید است
ایرانی ها میگفتند که ایران چه خواهد شد ؟ من گفتم که این
تفاصیلی که لآن در بیان است اسباب و مارات از اختلافات
این امر را بگفته یکی دو سکت و یکی معتدل اینها روز بروز
ایران را و ایران میکنند شما قیاس کنید حالت حالیه ایران
را با ده سال قبل این اختلافات ایران را و ایران کرده است
و روز بروز بیشتر میشود . میگفتند مستقبل چه
چه نوع است ؟ گفتم مستقبل ایران را به یک مثل
از برای شما میگویم بعد خودتان قیاس کنید این دلیل کافی
وافی است

این مکه بقطعه سنگستانات را و میگردی
زیر ابد کجا می در آن میزاید آن صحرا حوی شرف است
و در نهایت کجا قابل اینکه آباد شود نیست از سنگستان
و شن ترا با آنچه خواهد روید کنز بجهت اینکه
وطن حضرت رسول بود این سنگستان بن سنگلاخ
قبله آفاق شد جمیع آفاق رو با و سجده میکند دیگر
از این بجهت که مستقبل ایران چه خواهد شد این نمون
است این سنگلاخ بجهت اینکه وطن حضرت رسول بود
قبله آفاق شد اما ایران که سزاست خرم است
گلگهای خوب دارد هر ایش لطیف است ما کش عذب
است از این قیاس کنید که چه خواهد شد این میزان
کافی است . .

لَوْحٌ مِّبْرَکٌ

اکسفر پرورش چمن رخا علیه بحا الله الابھی
هو الله

ای فیلسوف روحانی من نامه شما رسیدن الحقیقه
مضمون بیخ بود زیرا دلالت بر حق حقیقت و انصاف
داشت پرورس دعائم بسیار موجود و لکن از حقیقت

خیب خیر

بی انصافی است از روی بیگانه میگویند ما دشمنی میباشیم ما
 که جامانان ندای و یکین دشمن هستیم و آنها دوست ؟
 آنها که با هم بیخ در نهایت خوشی در نهایت فرح و سرور زندگی گذران
 میکنند و در بر همگان صدقه و فضل دارند و میگویند ما دوست
 هستیم و حالیکه مشغول خوردن شرب و کباب هستند !
 یک شخصی بود میان فضائل از اعظم علماء از کاتولیکها آگوستین
 کاردنال میگرفت و در میان از نو دگشا پارتیک میگویند چنانکه
 بعد از آن با کاردنال است این کاردنال در هر یکا خطیب معتبر
 و با نفوذ است چون کاتولیکها در هر یکا بنیاد هستند و متفکر
 خطیب پاپین شدند که این شخص در دشمنی است و در مخالف و مخالف
 میگفتند که دشمنی است آمده است خادم بنیان بیخ است محبت
 شریعت بیخ است من هیچ نمیگویم هر چه میآیند میگفتند که چنین
 و چنان میگویند ابتدا گوش نادم تا اینکه در شهروند وارد
 شدند گفتند که در روز پر روز یک مظاهر دینی شده است
 کاردنال آمده است تا کلیسا تازه ای را که ساخته اند باز نماید
 در کشودن کلیسا خیلی با تشنه و دبدبه آمده است و غفلت
 و جلال داخل شده است ! تا جایی که بر سر صلیبان صبح
 صدمت لباسهای حریر و زینت در تن و جیب کتیشها کرده
 بودند و جلالت کلاه ها را با لباسها طلاکام آمدند بار این حشمت
 کاردنال و این تقدیر خیلی در انتظار جلوه کرده بود زیرا وقتی که
 وارد کلیسا شد پارتیه هزار نفر حجه نمودند بعضی این طالبان
 دگر میگویند که فی الحقیقه نمایش دینی بود من دیدم که از حد
 تجاوز کرده گذشت جمعی شد آنچه فرم صحبت داشتم صحبت
 مفضل شد گفته حضرت ایجا آدم از قرآن بیخ نمایش
 غلظی در اینجا واقع شده است بن نمایش که مشروط نظیر نداشته
 است این نمایش نظیر نمایش است که حضرت بیخ در اول شلم کرد
 و حضرت کاردنال در دیوار اظهار نمود فقط یک فرق جزئی در
 میان دلان نمایش الهی آسمانی بر سر حضرت بیخ تا جایی اظهار
 بود که در این نمایش بر سر حضرت کاردنال تا جایی صبح دلان
 نمایش البسه حضرت بیخ بار بار بود در این نمایش البسه حضرت

کاردنال خیر بودند رفت در آن نمایش کسانیکه
 همراه حضرت بیخ بودند همواره در صحبت و بلا یاد
 این نمایش نفسی که با کاردنال بودند در مجال عزت
 و افتخار در آن نمایش جمع مردم لب لب میگردند
 و در این نمایش جمیع نفس صلاه و تعریف و توصیف
 در آن نمایش خضع و خشوع و تذلل و انکسار و سبک
 ابتهاج بود در این نمایش غلظت و ثقت و اقتدار
 آن نمایش بر روی صلیب بود این نمایش بر روی
 محراب در نهایت تزیین فرق همین قدر بود
 واقعا مردم چقدر متادان هستند تعریف میگردند که
 چقدر نمایش خوبی بود گفته حضرت بیخ جمیع صدقات در دنیا
 و مصائب و بلاها را بکشید دلیل و زوار در تعالیان باباها
 تنهایی نواخورش گیاه بر سر خار چرامش ساره ها آسمان
 هر یکا در طریقی سگردان حال حضرت و غلظت حشمت
 و ثقت در بر همگان بزرگ که بهترین قصور است که نمیشوند میگویند
 ما شاگردان بیخ هستیم شاگرد باید تا بهت علم کند تا جمیع
 اطوار و قول را مطابق تعالیم استاد باشد و اینها در کتاب
 دارند اوقات و در اوقات بسیار دارند شب و روز مهمل در
 جمیع شلوات که آن نجات اذغاع حضرت بیخ ؟
 کسانیکه در هر یکا با ما نفس کردند یهود بودند
 حقیقتاً مخالف خوبی تشکیل کردند و مراد عورت نمودند
 و من فرم صحبت که هم بسیار سرور شدند و بی نهایت اظهار
 فرح نمودند در سائقرانس که جمیع اظهار سرور و فرح نمودند
 هیچ این برادرها نبود بعد از این صحبتها خاتم گفت ما گمان
 میکردیم که در شرق مغربش شده بود معلوم است که شرق و غرب
 این صحبتها که شنیدیم مثل صحبتهای بنیاد و آبا جلیله پیش آ
 و بر وجه تاثیر کرد که کاغذ آمده است که این صحبتها که در
 معبد یهود شد تاثیرش با اندازه ای بود که چون کلیسای
 نصابی مغربین خلفام آمده است پیش کشیش کلیسا و گفته
 است که کلیسای شما مغربین است و چندین طول میکشد

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۱۳۲۹

صفحة اول
جلد چهارم
شماره هشتم
قیمت اشترک
۷ قوریه

این مجریه بر حسب تلخیص بیانی هر فرزند و بنچاپ تعیین میگردد و در نهایت آرزوی در مسائل بگامگی بشر و وحدت ادیان و انتشار علم و نور ازین قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقایق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک ادب است قبل از نشر خواهد کرد

امروز مفتی میگفت که فی الحقیقه این صحبتها که در جهان بدو خیلی اوها مات را زائل کرد " آنحضرت را بی انصافی است ! در کتبیه یهود بقول فیلسوف و امیری که در بوداپست بود و بهیچ یک از ادیان متقدم نبود و سالهای سال در اسلامبول و قفقازستان و ترکستان و ایران سفر کرده بود و السن ابن مالک را بجزئی میدانست بمن گفت که از یک چیز خیلی تعجب و حیران شدم من که و امیری هستم جرت نکشم و مقبولم در کلیسا یهود اسم مسیح را با احترام بهم ولی شما با این شجاعت و با این قوت در مسجد یهود اثبات نمودید که مسیح کلمه الله و روح الله بود "

در امیکاپا یا ازها بعضی اعلانها کردند که این شخص دشمن مسیح است و در وقت ورود با امیکاپا در جراید چاپ نمودند که دشمن مسیح وارد شد حتی در واشنگتون در کلیسائی که جمعی مغزیه حاضر بودند و صحبت شد چون از کلیسا بیرون آمدند رساله ای نوشته بودند چند ورق که این بهایان دشمن مسیح هستند بیان او را خراب میکنند سعی که جانانش را فدای ماکه آبا جائز است که ما او را برای این شخص رها کنیم حتی بیته فی ازین اوراق را در کلیسا که من انداختند لیکن هیچکس گوش نمیداد و جمیع اظهارات سرور و مغزیت نمودند

لُطْفٌ مَبَارَكٌ

لطف مبارک حضرت عبد البهاء روح ما سواه ندهد است در حقیقت در وقتی که جمعی از مسافران ایرانی به دوستی دو دو نوبت مشرف شدند شب شنبه ۲۴ محرم ۱۳۳۲

خوش آمدید احوال شما چگونه است از بس از صبح تا بجا از حرف زده ام دیگر وقت نمانده است بعضی وقتها صحبت فرض میشود که اگر انسان نکند عند الله مسکول است امروز از آن روزها بود با وجود آنکه هیچ حال نداشتم مفضل صحبت داشتم زیرا صحبت داشتن فرض بود

در این صفحات از القاناتی که بر نفس شده بود در قلوب اینها این القانات استقرار داشت بعد هم این روایات شهرت یافته بود یکتدی از صحبتهای که در اروپا و امیکاپا شده بود و در جراید نشر یافته بود برای بهایان نموده که این طبع نیست که آنها فهمیده اند شدگان نمودند که ما دشمن حضرت رسول هستیم ولی این همه صحبتها که در کنشاس و معاابد یهود در اثبات حقانیت حضرت رسول کردید بعضی از این سؤلتانم ها را رفع نمود

نجم‌بخت

۱۳۲۹ ۲۰



شیرکاغذ عزیزان

شماره ششم ماه بیج اول

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ابوالفضل صاحبزادہ

1844 - MIRZA - ABUL - FAZL - 1914

STAR OF THE WEST

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

Vol. IV

Ola 1, 69 (March 2, 1914)

No. 19

THE DEATH OF MIRZA ABUL-FAZL

"VERILY THE EYES HAVE SHED TEARS AND THE HEARTS HAVE BURNED BECAUSE OF THIS GREAT AFFLICTION. BE YE POSSESSED WITH THE BEAUTY OF PATIENCE IN THIS MIGHTY CALAMITY."

Telegram from *ABDUL-BAHA* referring to the death of Abul-Fazl

A FEW days before Abdul-Baha's departure from Egypt to the Holy Land, Mirza Abul-Fazl went to Cairo. During the month of January, which is the coldest in Cairo, his strength failed rapidly and when finally confined to his bed, he was transferred to the house of one of the friends, Aga Mohammad Taki of Esphahan, where he was attended by the best physicians and nurses procurable. But he never rallied, and died on Wednesday, January 21, at four o'clock in the afternoon. The attending nurse said that as he expired she heard him say, "*Khoda! Khoda!*" [God! God!]. With these words of greeting he joined Him in whose service he had so long labored.

The doctor pronounced death due to endocarditis—i. e., inflammation of the lining membrane of the heart.

Although he had passed the allotted years of three score and ten, it was hard for us to believe this busy life ended. As no one had ever met him without hearing him utter a few words of wisdom, it was difficult to realize that the spirit had indeed departed from the body that lay before us, silent and irresponsive, yet smiling and beautiful.

A telegram was sent to Abdul-Baha notifying him of the death of Mirza Abul-Fazl, and the answer, quoted above, came immediately.

The body of our beloved teacher was carried on the shoulders of the Bahais of Egypt, from the house of Aga Mohammad Taki to the cemetery on the hill and laid in the tomb owned by Mirza Haji Hassan Khorassani. The tomb is a large room, in the center of which the remains were laid, and fragrant narcissus blossoms were scattered on his resting place. The friends chanted Tablets and many eyes were wet with tears.

And thus, on January 22nd, while the Egyptian people were celebrating the inauguration of the Legislative Council in one end of the city of Cairo, at the other end, on a hill, a group of old and young men, Persians and Egyptians, were mourning the departure of a soul well loved throughout the East.

According to the Moslem custom, a large tent was erected in front of Aga Mohammad Taki's house, in memorium of the deceased, and people gathered there during the night to hear the Koran read by the sheiks.

At Port Said, Alexandria and Acca the friends gathered and read Tablets and Communes. Plans are being made to hold a memorial meeting in Cairo on the fortieth day after Mirza Abul-Fazl's departure.

HUSSEIN A. AFNAN.

Egypt, February 2, 1914.

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

Inscription on ring placed on finger of the departed.

A GLIMPSE OF MIRZA ABUL-FAZL AT RAMLEH

By ISABEL FRASER

A GLIMPSE into the last days of Mirza Abul-Fazl, as I saw him at Ramleh, a suburb of Alexandria, Egypt, last autumn, may be of interest.

When Abdul-Baha settled at Ramleh, he desired to have his old friend, Mirza Abul-Fazl, near him. To do so he rented the upper part of a two-story house set in a garden of date palms. To have provided a more pretentious place would not have been at all in accordance with Mirza Abul-Fazl's modest habits. Here he lived alone. At first, Abdul-Baha secured a cook who was to act as personal caretaker, for Mirza Abul-Fazl's health was failing and he needed such an attendant.

But sick or well, the old philosopher was a hermit. He loved his circle of friends, and he also loved his hours of solitude and contemplation. He was not used to having anybody constantly around administering to what he regarded as merely trivial needs; but he soon discovered a way to compromise with the unaccustomed situation. One day when Abdul-Baha called, he found his venerable friend waiting upon the servant and treating him as though he were an honored guest. Seeing that this was only an added burden to Mirza Abul-Fazl, he had the man dismissed.

Mirza Abul-Fazl's quarters resembled an unkept library. There were books on every conceivable shelf and table, and even the floor was littered with volumes and papers. His place was a rendezvous for the learned sheiks and Mohammedan mullahs of the ancient city of Alexandria; for he was looked upon as an authority on history, Persian literature, higher criticism and comparative religions.

His favorite outing was a visit to the house of Abdul-Baha's secretaries which was just around the corner, and which beside housing the secretaries, was used as a guest-house for visiting pilgrims to Abdul-Baha. Here he would sit on the spacious veranda; the news would go forth and soon a little group would be gathered about him. On Friday afternoons a body of young native students from Alexandria came to him for lessons in the Sacred Books of BAHÁ'Ó'LLAH.

To the many who were accorded the rare privilege of meeting this man of letters, both during his stay in America and on their pilgrimages to the East, I need not speak of his peculiar personal charm. With all his book

learning he was not at all "bookish." Gifted with one of those rare minds that explore all the channels of life with equal grace and facility—the same dignity and impressiveness with which he discussed a verse of the Koran with the learned sheiks, he put into the meeting of some sojourning American; often finishing with a personal pleasantry, for he was a ready humorist and made his guests instantly at ease. He had the placidness of a child and the air of one who was never in a hurry and had plenty of time to make radiantly happy the place where God had placed him.

That was his attitude toward the world; but in the presence of The Center of The Covenant, Abdul-Baha, with head bowed and downcast eyes, he became the essence of humility. Even his voice, in answer to Abdul-Baha's questions, became low and subdued. Never have I seen such a perfect and instantaneous agreement of mind and body to express humility.

One day when I was at his house, there were about twenty sheiks who had come over from Alexandria to visit him. One who seemed to be the leader was a very learned and gorgeously attired young sheik, who said with some pride that he had been educated in the oldest university in the world. He was the editor of a magazine in Alexandria and had come to interview Mirza Abul-Fazl, who for more than an hour had been listened to with absorbed attention. His talk was interspersed with an occasional jest and his sharp eye would glance from one face to another to see if his point was understood. One might imagine the learned devotees in the early Christian era listening like this to the eloquence of St. Paul.

Suddenly Abdul-Baha appeared. Mirza Abul-Fazl faced the door, the rest of us had our backs to it and did not see him; there was a moment of silence and Mirza Abul-Fazl stood with his head bowed, his whole attitude changed. He immediately became the most humble and respectful of servitors. Then quickly arranging a chair for Abdul-Baha, he told him in a low voice, in answer to his questions, the subject under discussion.

Abdul-Baha continued the subject, which was on the independent search for reality, further emphasizing the great necessity of investigating truth with a mind unbiased by theology or the limitations of other minds.

At the house of Mirza Abul-Fazl he was an almost daily visitor. Whenever inquiry was made for Abbas Effendi, as the natives all call Abdul-Baha, the conjecture invariably was that he was probably to be found either at the house of Mirza Abul-Fazl or in the rose garden, opposite, dictating Tablets.

Abdul-Baha's love for his old friend, who for years had suffered banishment, imprisonment and persecution for his faith, was re-

marked by all. He said of him one day: "*Such men as Mirza Abul-Fazl already belong to the Divine Concourse. All his interests are centered on the spiritual horizon rather than on this transitory phantasmagoria. All his efforts are turned toward the heavenly kingdom. He has no other thought. Such souls are aided by heavenly confirmations.*"

Chicago, February 26, 1914.

MIRZA ABUL-FAZL

By ISH'TE'A'L EBN-KALANTER

MIRZA ABUL-FAZL was born in 1844, in Gulpaygan, a small Persian town, founded by Humay, the daughter of Darius I. The family to which his parents belonged was one of the most distinguished of that city, and, even to the present time, is well known for learning and knowledge. His father, Mirza-Reza, was one of the most noted Shi'ite doctors of religion in Persia; he died in 1871, at the age of seventy.

In the prime of youth, Mirza Abul-Fazl traveled to Isfahan and Irak, with the object of perfecting his studies. Even in his boyhood he was noted for intelligence, sound memory, and diligence in discovering subtle scientific points, to such an extent that these qualities seemed to the people supernatural.

Before he was twenty-two years of age, Mirza Abul-Fazl had perfected himself in the branches of Arabic learning, such as grammar, rhetoric, etymology and composition; although Arabic is a foreign language to Persians. In accordance with the wishes of his father, he also acquired a perfect knowledge of Mohammedan theology and laws. At the same time he studied mathematics, algebra, arithmetic, geometry, and astronomy according to the Ptolemian system. He also mastered the Aristotelian as well as the rational Mohammedan philosophy.

In October, 1873, he left the town of Gulpaygan and went to Teheran, the capital of Persia, where he took up his residence. A short time after his arrival, he was appointed the superintendent and professor of one of the oldest first class Arabic Universities of Teheran, named the "School of Hakim-Hashem." There, students of different sciences gathered around him and attended his lectures.

In 1875 he became acquainted with a merchant named Aga-Abdul-Kerim of Isfahan, an adherent of the Bahai Religion. As this mer-

chant found Mirza Abul-Fazl sagacious and free from prejudice, he invited him to investigate his religion. Although Aga-Abdul-Kerim had no schooling, yet he possessed a shrewd, acute mind and an excellent character. He arranged interviews for Mirza Abul-Fazl with learned Bahai teachers, such as his holiness the great Nabil, entitled "The Learned One of Ka'een," the late Haji Mohammed-Ismail of Kashan, entitled "Zabih" [sacrificed], Aga-Mirza-Heydar-Ali of Ardistan, and others. They continued the controversy and religious and scientific debate during eight months. Finally, in September, 1876, after this ample discussion and tedious argument, Mirza Abul-Fazl, finding himself unable to refute and resist the proofs and demonstrations of the Bahais, and esteeming the evidences of this movement stronger than the proofs of other religions, acknowledged and embraced the truth of the Religion of BAHÁ'O'LLAH, and became a convert to it.

When Mirza Abul-Fazl acknowledged the truth of this religion, and, on account of the straightforwardness for which he was noted, could not conceal his belief, he openly propounded proofs and arguments of the truth of Bahaism, in his lectures to the students. Consequently, enemies who were jealous of him, always waiting to accomplish his downfall, availed themselves of this opportunity to speak of him in the presence of the clergy and prominent statesmen of Teheran. The clergy denounced him, and, in December of the same year, he was arrested and put in chains by the command of Prince Kamran-Mirza, entitled "Nayeb-Essultana" (Prince Regent), the third son of the late Nasser-Ed-Din Shah, who was then the governor of Teheran, Guilan and Mazanderan. This imprisonment lasted about five months. As a result of this imprisonment he lost all the property which he had inherited

from his father. At the end of five months, he and other Bahais imprisoned with him on account of their faith, were released, owing to the efforts of the late Haji-Mirza-Hussien-Khan, entitled Mushire-Dawla, who was then Minister of War. Upon his release, the clergy of Teheran tried their utmost to persuade him to verbally acknowledge Mohammedanism, and not to openly uphold the truth of the Bahai Religion. To this he would not agree, and patiently endured the most violent persecutions and afflictions rather than accede to the clergy and statesmen. Afterward he gained his living by means of his pen, and diligently labored in spreading the Bahai Religion.

In 1300 A. H. (1882 A. D.), came a great historical calamity. Large numbers of Bahais were arrested in various Persian cities, for now this religion had become very prevalent throughout Persia and the Caucasus. A considerable number of the nobility, comprising Mohammedans, Jews, Zoroastrians, Nusseyrites, et al., had embraced it with the utmost sincerity, and even did not recant when in danger of their lives. Consequently the fire of envy and hatred flamed anew in the clergy and statesmen of Teheran, who considered themselves defenders of the first-named religion. They agreed with the Prince Kamran-Mirza to persecute the Bahais. So they falsely accused and calumniated them before the Shah. Also in Resht, Isfahan and Mazanderan, most of the clergy and statesmen determined to eradicate the Bahais, and arrested a great number. Among these were Mirza Abul-Fazl, who was arrested in Teheran, along with a multitude of the Bahais of prominence, merchants, traders, et al. He was confined for about one month in the house of the Prince, and several controversial meetings and debates were held in the presence of the Prince, concerning this Religion.

The opponents of the Bahais, consisting principally of members of the royal family, religious doctors and statesmen, constantly accused them of sedition and plots. Great efforts were made to alienate the mind of the Shah from them and to persuade him to decree their suppression and slaughter. But as they could not be charged with any violation of the laws of the Government, the Shah became convinced of their innocence, and would not consent to sentence them to death, but commanded them to be put in chains in the royal prison. Thus Mirza Abul-Fazl and a number of the staunch Bahais were imprisoned in chains and fetters

for twenty-two months, subject to rigorous distress and hardship. During most of this time, nobody was allowed to see them. Twenty-four of them were, for fourteen days, chained to two long, heavy chains in a dark underground dungeon. Mirza Abul-Fazl relates that for about six months they received daily news of the plots and intrigues of their enemies, and expected death at any moment, having entirely resigned themselves to the will of God.

After the lapse of twenty-two months, the falseness of the accusations of the enemy was proven to the Shah, and he commanded that the prisoners should be set free.

Released from this rigorous imprisonment, Mirza Abul-Fazl took up his residence in the village of Gholo-hak, one of the well-known and delightful summer resorts of Teheran, where he remained about seven months, engaged in lecturing and writing. Again the Prince found excuse for his arrest, a third time. He was imprisoned for six months in the royal building named Otake-Nezam (the military department), whence he was released February 5th, 1886.

* * *

For about thirty years, Mirza Abul-Fazl traveled in remote countries. He journeyed northward through Persia, Turkey, the Caucasus, Tartary and Russia, as far as Moscow; eastward as far as the confines of China and Kash-Kar; to Syria and Egypt; and in 1901-1902 made a trip through Western Europe and America. During his arduous travels, he everywhere secured a good name for himself and his countrymen; he consorted with the men of learning of different religions, nationalities and schools; and acquired a vast range of knowledge which it would have been impossible to attain without undertaking extensive and toilsome journeys.

In 1303 A. H. (1886 A. D.), he received the Tablet written by BAHÁ'ÓLLAH in 1300 A. H., in which he was commanded to travel for the purpose of teaching the Word of God; and during his distant journeys, undertaken in compliance with this Command, many holy Tablets were revealed in praise of his strength and fidelity to the Cause.

While travelling, he has written numerous books, being considered a standard writer in ancient and modern Persian, as well as in Arabic. In 1892, Mirza Abul-Fazl wrote, in Samarkand, the book entitled *Fassl-ul-Khetab* (Conclusive Proof), in answer to questions asked by Mirza-Heydar-Ali of Tabriz, one of the learned

men of Azerbeyjan. This book he wrote in the style of the doctors of theology, and in the introduction is given an account of the controversy in Samarkand between himself and Dr. Marcard Assadorian, a Protestant teacher, in a meeting held by men of learning.

In 1898, he wrote the book of *El-Farayed* in Persian, in compliance with the command of Abdul-Baha. In this work, he answers the objections of Sheikh-Abdus-Salam, entitled *Sheikh-El-Islam* (a Mohammedan pontiff) of Tiflis. The same year, he wrote the book of *Dorar-ul-Babeyeh* (The Brilliant Pearls), in Arabic, in answer to Dr. Noor-Edin of India.

During the years 1901 and 1902, while sojourning in America, Mirza Abul-Fazl wrote the *Hujaj-ul-Bahyyeh* (The Bahai Proofs), which was translated into English by Ish'te'a'l Ebn-Kalanter, and published at that time. This work is well known to the scholars and thinkers of the Western world.

As late as December, 1911, he wrote a scholarly answer to an opponent of the Bahai Cause, known as *Burhane Lämé* (The Brilliant Proof), which was published by The Center of The Covenant, Abdul-Baha, while in America.

His other epistles and pamphlets, which are scattered in all parts, are too numerous for mention in this article.

* * *

One of the theories originated by Mirza Abul-Fazl was the "Proof of Stability," in demonstrating the Essence of the Self-existent One. This is one of the greatest and clearest logical arguments for proving the Divine validity of the religions and demonstrating the Essence of the Almighty. By a single rational proof, it demonstrates both the existence of God and the truth of the true Prophets. He first propounded this argument in the book of *Fassl-ul-Khetab*, in 1892, and for the second time, in the book of *El-Farayed*, in 1897.

He was the first one of the Bahais who demonstrated by rational and logical arguments, that miracles are not sufficient to prove the truth of the Manifestations of God. He was the first one who clearly explained the purpose of what was spoken by the Prophets, in the Holy Scriptures, as to the "words being sealed," to be opened at the "last days."* He was also the first to explain that the great religions of the world which have changed and governed the conditions of society, are seven in number; and that the "seven heavens" is a term by which the Prophets have symbolized the Divine religions. Before Mirza Abul-Fazl propounded his theory, the point was not understood, for this number was not spoken of in the Divine Books and Tablets, nor in historical works.

He was the first one who demonstrated by rational proofs, why the Pagan religions are considered as polytheism, although they owe their origin to the Almighty, and acknowledge one God. For if by worshipping images, people are to be considered as polytheists, the Greek Church and Roman Catholics must also be considered such, while they are in reality, the "people of the Book," and believers in Divine Unity and true Religion.

Mirza Abul-Fazl had a wonderful genius in explaining subtle philosophical points, which skill was his specialty. He himself thought that he received this gift as a fulfillment of the prayer which the Blessed Perfection [BAHA'O-LLAH] made for him in a Tablet written to Haji-Mohammed-Kazen of Isfahan. It is as follows:—"I beg of God to enable Faal (Mirza Abul-Fazl) to teach His Truth, and to unveil that which is hidden and treasured in His Knowledge, with wisdom and explanation. Verily He is the Mighty, the Bestower!"

*BAHA'O'LLAH declared: "Verily, We have opened the seal of the 'sealed Wine.'"

MEMORIAL MEETING FOR MIRZA ABUL-FAZL

On Sunday night, February 1, the spacious parlors of Mme. de Lagnel's apartment were quite filled with the Bahais of Washington, D. C., who assembled in a meeting of Memorial for Mirza Abul-Fazl. Many present had been taught by this great soul. Ish'te'a'l Ebn-Kalanter and Mme. Dreyfus-Barney were the speakers of the evening. Brief addresses were also made by others who had known Mirza Abul-Fazl, including Mrs. F. J. Woodward. Prayers were chanted by Ghodsea Ashraf and by Ish'te'a'l Ebn-Kalanter. The utmost spirit-

uality and unity prevailed, and an undercurrent of deep reverence pervaded the meeting.

On Wednesday night, February 4, at the Washington Conservatory of Music, the Memorial was continued. The Chairman, Mr. Wm. P. Ripley, delivered an eloquent appreciation, and others, including Mrs. Pauline A. Hannen, Mrs. Eleanor Sargent, Mr. Louis G. Gregory and Mr. Hannen, gave tributes. Some present who are not yet believers were greatly impressed.

JOSEPH H. HANNEN.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

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

HE IS GOD!

(Signed) ABDUL-BAHA ABBAS.

ANNOUNCEMENT—Beginning with Volume V, the STAR OF THE WEST will be issued with a Cover, the pages will be numbered consecutively and an index to the volume made at the end of the year for the benefit of those who preserve the issues with the intention of binding them in book form. As we have no revenue from advertising it is evident that we are dependent upon subscriptions, the price of which we have found it necessary to increase, beginning with the next issue, March 21st, to \$1.50 per year and 15 cents per copy.

Believing all will unite in this endeavor to increase the effectiveness of the STAR OF THE WEST, we are Yours in The Center of The Covenant,

THE BAHAI NEWS SERVICE

Vol. IV

Ola 1, 69 (March 2, 1914)

No. 19

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

KNOW thou that the building of the Mashrak-el-Azkar is the greatest foundation in those regions. God said in the Koran: "Those who believe in God and the Last Day, shall build the Temples of God." It is incumbent upon thee, and upon all, to put forth the best efforts in these days, in building this glorious Temple: raising the tumult of commemoration therein, during the wing of the night, at dawn, and at eventide. It is incumbent upon ye (men and women) to be united in this Great Cause, so that ye may be confirmed by the Divine Bounty and Merciful Spirit; become increased with energy and power, gain a recompense and estimation. I implore God, and supplicate to Him to make your feet firm in the straight path and the upright Way.

—ABDUL-BAHA.

From Tablet to Claudia Stuart Coles, received in September, 1911.

REGARDING the mid-winter meeting of the Executive Board of Bahai Temple Unity held recently in Chicago:

The members of the Board came together with an entirely new feeling, due no doubt to the fact that the great task begun five years ago had been successfully carried out—that of paying for the site on which is to stand the first Mashrak-el-Azkar in America—and that they must face the next step in this glorious undertaking.

From the pen of The Center of The Covenant, Abdul-Baha, has gone forth instructions to prepare a sum of from two to three hundred thousand dollars before beginning the buildings of the Mashrak-el-Azkar. To this work of gathering contributions for the mentioned sum, should the friends address themselves.

Communications from the Board will, from time to time, go to the various Assemblies of the country, informing them of the progress of the work, thereby stimulating and encourag-

[Continued on page 322]

IN MEMORIUM MIRZA MAHARAM

THOSE who have passed on through death, have a sphere of their own. It is not removed from ours. Their work—the work of the Kingdom—is ours; but it is sanctified from what we call time and place. Those who have ascended have different attributes from those who are still on earth, yet, there is no real separation.

In prayer there is a mingling of station, a mingling of condition. Pray for them, as they pray for you! When you do not know it, and are in receptive attitude, they are able to make suggestions to you, if you are in difficulty. This sometimes happens in sleep. But there is no phenomenal intercourse! That which seems like phenomenal intercourse has another explanation.

—ABDUL-BAHA



ON the evening of January 29th, the Bahá'is of Washington, D. C., assembled to honor the memory of Mirza Maharam, who died recently in India.

Mr. Charles Mason Remy made a beautiful drawing commemorating the occasion—a reproduction of which, on a small scale, is presented herewith. Appropriate words of greeting and sympathy, in keeping with the spirit of this wonderful cycle of BAHÁ'ÖLLAH and The Center of His Covenant, were written on the reverse side of the drawing, incorporating the words of Abdul-Baha which are shown in the above panel. It was signed by thirty-four of the friends, and forwarded to the Bahá'is in India.

DR. MINNIE E. CALLAWAY—Died January 5, 1914, at Denver, Colo. She was one of the early believers in the Cause in America.

HENRY T. CHAMPNEY—Died November 17, 1913, at New York city.

MRS. CLARA HALL—Died in January, 1914, at Boston, Mass.

LEW E. ROCK—Died January 12, 1914, at Chicago, Ill.

FINETTE S. SEELYE—Died January 29, 1914, at New York city.

ADELADE STUBER—Died February 27, 1914, at Cincinnati, Ohio.

MASHRAK-EL-AZKAR CONVENTION TO BE HELD IN CHICAGO

[Continued from page 320]

ing all; also that the Convention will be held in Chicago this year and the information pertaining thereto.

The east of America was blest last year by the Convention held in New York city, and the west will receive an outpouring of the Spirit when the Convention of 1915 is held in San Francisco—God willing; so the Executive Board felt the middle west was entitled to the Convention this year.

It was thought a jubilee celebration might be held in gratitude for the accomplishment of clearing the sacred land of the Maskrak-el-Azkar from all indebtedness, for surely, as the friends gather on the land dedicated by the hands of the Great Orb of The Covenant and

purchased by the voluntary contributions poured into the heart of this continent from all the countries of the globe, a pentecostal baptism must pour out upon the hearts of those who gather at the site of the "mother" Mashrak-el-Azkar.

The members present at this session were Messrs. Hall, Wilhelm, Ashton, Jacobsen and Mesdames Parmerton and True. The last day's session was favored by a visit from Mr. Ralston, of San Francisco assembly, who was passing through Chicago on his way home from the east.

A balance of \$1,800.00 was in the treasury.

CORINNE TRUE, *Financial Secretary.*

PERSIAN-AMERICAN EDUCATIONAL SOCIETY

Since the last report, which appeared in No. 13, STAR OF THE WEST, the following additional Scholarships have been subscribed:

Abbas Ally Butt Cashmiree, Rangoon, Burma.
Noor Mohammed Butt Cashmiree, Rangoon, Burma.

Khoda Baksh, Rangoon, Burma.

Cape Town Circle, Cape Town, S. Africa.

Mr. Olaf Pary, New York Mills, Minn.

Mrs. Olaf Pary, New York Mills, Minn.

Charles Mason Remy, Washington, D. C.

Dr. Susan I. Moody sends the following:

ACCOUNT OF FAMINE FUND

Received from America, April 1, 1912.. \$600.00
Donated by Dr. Moody 65.00

\$665.00

DISBURSEMENTS

April 5, 1912, through Zoeckler.....\$125.00
June 1, 1912, through Dr. Funk..... 200.00
Aug. 1, 1912, through Habibollah..... 50.00
Aug. 1, 1912, through Dr. Mohamad
Khan 50.00
April 1, 1913, check to Tarbiat School.. 100.00
Dec. 31, 1913, check to Tarbiat School.. 140.00

\$665.00

Telegrams and bank expenses..... 2.70
(Paid by Dr. Moody.)

Account closed December 31, 1913.

Unexpended balance turned over to Tarbiat School by authority of American donors—
J. H. H.

Faithfully yours,

JOSEPH H. HANNEN.

ESPERANTO

To our many Bahai friends who would respond to the earnest appeal of Abdul-Baha to learn the International Language we would say that with the aid of the *Jones' Esperanto Manual* (25c) used hand in hand with the new propaganda journal, *The Esperanto Monthly*, Volume I, Esperanto can be thoroughly learned with or without a teacher.

Owing to its masterful simplicity, logical construction, and use of international roots at

once recognized by the student, thousands throughout the world learn the language alone and are enabled to correspond with their fellowmen the world over.

The United States Esperanto Association (Miss J. E. Hamand, Secretary, Schaller, Ia.) can supply the text-books mentioned and is ready and anxious to render every possible service to all who desire to study the language.

OUR PERSIAN SECTION this issue contains: (1) Tablet to Mirza Abul-Fazl; (2) Departure of Mirza Abul-Fazl; (3) Arabic letter in his regards; (4) Departure of Mirza

Maharam; (5) Talk by Abdul-Baha on "The soul and its everlastingness," delivered in Boston; (6) the month of fasting; (7) announcement; (8) the STAR OF THE WEST

هر روز و هفتاد سال قبل بود آن سلطنت تشریفاتی است این
 اثر است و اثر بقی مقدم مرتب نشود اثر لاابد وجود مؤثر
 بیاید
دلیل ثالث
 مردن چه چیز است؟ مردن اینست که قوی جسمانی
 انسان مختل شود چشمش بینید گوشش نشنود قوا
 در آنکه مانند وجودش حرکت نگیرد با وجود این مشاهده
 پنجاهم که در وقت خواب با وجود آنکه قوی جسمانی انشا
 مختل میشود باز میشود ادراک میکند احساس نماید
 این معلوم است که روح است که بیند و جمیع قوا در آن
 رحال آنکه قوی جسمی مفقود است پس بقای قوی روح
 منوط بحسب نیست
دلیل خامسین
 جسم انسان ضعیف میشود فرجه میشود مریض میگردد
 همت پیدا میکند و با روح بر حالت اول خود برقرار است
 چون جسم ضعیف شود روح ضعیف نمیشود و چون جسم قوی
 گردد روح زرقی نماید جسم مریض شود روح مریض نمیشود
 جسم قوی یابد روح همت نیاید پس معلوم شد که غیر از این
 جسم یک حقیق دیگر در جسم انسانی هست که ابد تغییرناپذیر

بنات جسمی دیگر نیست و بحسب عالم محدود و خوش میگوید که عالم
 حیوان و انسان وجودی ندارد حالا آیات هم لسان این
 بنات و دلیل بر آن است که عالم حیوانی و انسانی وجود ندارد
 پس عدم احساسات بیشتر دلیل بر عدم عالم روح نیست و دلیل
 بر موت روح نیست زیرا هر آید آن مافوق خود را نمیفهمد
 عالم جماد عالم بنات را نمیفهمد عالم بنات عالم حیوان را درک نتواند
 عالم حیوان بعالم انسانی پی نبرد و چون ماد عالم انشا نظر کنیم
 بهمان دلائل انسان ناقص از عالم روح که از مجردات است
 خبر ندارد مگر بدلائل عقلیه و چون در عالم روح داخل گردیم
 میبینیم که وجودی دارد و محقق و روشن حقیقی دارد و بی
 مثل اینکه این جماد چون بعالم بنات رسد میبیند که قوی
 ناپیه دارد و چون بنات بعالم حیوان رسد به محقق
 میاید که قوی حساسه دارد و چون حیوان بعالم انشا
 رسد میفهمد که قوی عقلیه دارد و چون انشا در عالم
 روحانی داخل گردد درک میکند که روح مانند شمس برقرار
 است ابدی است باقی است وجود و برقرار است

تشریح ضیاء حق

امروز که اول شهر میام است احیای عالمی که معذور نیستند روگردانند
 و قویشان بکلی محقق شود و ککارشان با اعمال خیریه و خدمت مردم بیشتر
 روز بروز در تنز ایستاد و فواید و نفعات عظیمی است اگر جمیع اولو عالم
 امر کنند که اهالی طریق زودتر و بیادیرتر بخوانند ممکن نیست که گوش دهند
 ولی از اثر قوه کلمه حضرت بجا الله الان بکمال روح و جان روزی و آسایش

جسم قوی یابد روح همت نیاید پس معلوم شد که غیر از این
 جسم یک حقیق دیگر در جسم انسانی هست که ابد تغییرناپذیر
دلیل ششمین
 شهادت الهی مگر میکنند و اغلب اوقات با خود مشورت
 می نمایند آن کی است که بشمارای میدهد؟ مثل آن است
 که انسانی محبت مقابل شمانشته است و با شما صحبت کند
 وقتی که فکر میکنند با کی صحبت میکنند؟ یقین است که
 روح است آمیم بر اینکه بعضی میگویند ما روح را نمی
 بینیم صحیح است زیرا روح مجرد است جسم نیست پس
 چگونه مشاهده شود مشهودات باید حسد باشد اگر
 جسم است روح نیست الان ملاحظه میکنند این کائنات
 بناتی انسان را میبینید مشاهده میشود ذلالت ندارد پس
 نمیکند بکلی از عالم انسانی خبر ندارد و از احوال مافوق بی خبر است
 و در عالم خود میگوید که جز عالم بنات عالمی دیگر نیست مافوق

اعلان

از عزم حضرت سرگین شرقی جاکم وجه اشتراک در برت بنک
 شهنشاهی بالذکر گرفته و یک سر به شیکاگو میزنند سکان روح
 و در کستان اگر بران ممکن نمیشود بنات ارسال نمایند

مجموعه اختر

مجموعه اختر چهارم را در دسترس دارید و آن آینه در دسترس نیست و در دسترس

چون روح با اصل از ترکیب عناصر نیست لهذا تجلی ندارد زیرا هر ترکیب را عقل و چون روح را ترکیب عقل ندارد

قوة لا ياتيه العقل العظيم اقلام احتراي ولبى ايها الاخون الصادقين من محسبكم الصادق الامين في ٢٤ ربيع الاول ١٣٣٦

اقاميرتزل عجز

پيش از ورود اين ابناء خزنة خير معود حضرت مبلغ فاضل معظم اقاميرتزا محرم رسيد هر كس كه اين وجود محترم را دیده است شهادت میدهد كه يك كوكب در آسمان امرالله بود عليه الرحمه والرضوان كل من علمها فان يسمي وجهه برك ذوالجلال والاكرام باغي آنچه كه ذكر شده است از حيثيت فراق ظاهرى و خلع اين جسم ترابى ولى معتقد اهل بها در بقاى روح اينست -

بقاى روح

نطق مبارك حضرت عبد البهاء در رساله "بقاى روح" در شربتن ابركار در شب شنبه ساعت پنج و نیم ٢٦ ماه می ١٩١٢

مسئله بقاى روح را فعلاً در كتب مقدسه خوانده ديگر لازم نيست كه من مجدد آبگويم شنیده و خوانده ايد حالن از برای شما دلائل عقلی ميگويم تا مطابرت كآب بقاى روح شود زیرا كآب بقاى روح ناطقت كه روح انسان باقى است و حال امد دلائل برهانی برلى شما اقامه ميكنم

دليل اول

ابن واقع است كه كآفه كائنات جسمانى مركب از عناصر است و از هر تركيب يك كائى موجود شده است مثلاً از تركيب اين گل موجود شده است و اين شكل را پيدا کرده است چون اين تركيب عقل شود آن فقا است و هر تركيب لابد تجليل منتهى شود اما اگر كائى تركيب عناصر جهمانيه نباشد اين تجليل ندرت موت ندارد بلكه حيات اندامى است

دليل ثانى

هريك از كائنات را در محقق صورتى مثلاً يا صورت مثلث يا صورت مربع يا صورت نجس يا صورت مستدق و جمع اين صور معتدده در يك كائى خارج در صورت واحد محقق نيابد و ممكن نيست كه آن كائى بصورت نامتناهى محقق يابد صورت مثلث در كائى آن واحد صورت مربع نيابد صورت مستدق صورت نجس صورت مستدق صورت سلس حاصل كنند آن كائى واحد يا مثلث است يا مربع يا نجس لهذا در انتقال از صورتى بصورتى ديگر تغيير و تبديل حاصل گردد و نشا و انقلاب ظهور يابد و چون ملاحظه كنيم در يك ميخانهيم كه روح انسانى در آن واحد محقق بصورت نامتناهيت صورت مثلث صورت مربع صورت نجس صورت سلس و صورت مثلث و صورت ثمن روح بگل محقق و در حيز عقل موجود و انتقال از صورتى بصورت ديگر ندارد لهذا عقل و روح متلاشى نشود زیرا اگر در كائنات خارجة بخولهم صورت مربع را صورت مثلث بدانيم بايد اولاً بگلى خراب كنيم تا ديگرى را بتوانيم ترتيب بنائيم اما روح در كلى جميع صور است و كامل و تمام است لهذا ممكن نيست كه متقلب بصورت ديگر گردد اين است كه تفسير و تبديلى در آن پيدا نميشود و الا لابد باقى و برقرار است اين دليل ثلث است

دليل ثالث

در جميع كائنات اول وجود است بعد از سلسه اش حقيقى ندارد اما ملاحظه ميكنيد نفرسى كه دو هزار سال پيش بودند هنوز آنا نشان في دري پيدا گردد و مانند آفتاب بايد حضرت مسيح

اوقات خود را چه زیر سلاسل و اغلال و چه در غل غلقت
اسفار بید و چه در بین تکلیف کتب و رسائل مدیده و
چه در توضیح حقائق روحیه و مادیه در کمال سعی و اهتمام
در خدمت امر الله و نصرت عهد الله صرف نمودند و در
مدت عمر از احدی خواستی از هیچ جهت جز طلب حق
مخبر و آفاق نفروند بلکه کثرتی از جوهر علوم و لاغنی
از برای عالم انسانی گذاشتند .
چون این خبر مرخص به سمع اجابای الهی رسید جمعی
انصروا سکنندیه و پوریت سعید حاضر شدند و در
نهایت توقیر و احترام و تجلیل و اکرام به تشییع جنازه مبارکشان
رفتند و باناموت مناجات الهیه و آیات قرآنی از
خانه آقا میرزا محمد تقی در مصر برداشتند و در طی
الحاق است که مختصراست به جناب حاج میرزا حسن
خراسانی آن هیکل نورانی استقرار یافت
البته بر جمیع واضح است که صعود حضرت مذکور
در حدود سبک بسیار مؤثر واقع گشت و لکن به
اطراف فرودند از جمله :-

۳۰ ممر مجروش . محمد تقی اصفهانی
قد درفت العیون و اخترت الکلوب من هذه
للصیبة الكبرى علیکم بالصبر الجلیل فی هذه الزیة
المطمی (عباس)
و ختم بسیار بزرگ با شکوهی در بیت مبارک گرفتند
و جمعیت کافه دوستان و مسافین در این ختم عزیز
فائز و تملات حرفات عالین ابر فرمودند و بعد هم
مجلسی از برای آما و التحن منعقد گردید و قلوب کل بدکر
آن بزرگوار مشغول گشت و همچنین در محافل معتد
ایرک و سایر قطعات عالم ختم باسم و یادگاری آن جرم
گرفتند خداوند مهربان بروح مقدس آن پاک طینت
عیانت فرماید با آنچه که شایسته مجرحت و غفران و رافت
و فضل خداوندی اوست !!

مجموعه اختراعت خدمت دوستان جمیعا در این مصیبت عظمی
تعزیت گوید عشاء و بقضاء الله و تسلیها لمن ان الله
و ایا الیه راجعون

مکتوب عزیزی

بمقام جناب العالم الفاضل الشیخ امین افندی الجلیلی
از این مکتوب معلوم میشود که حضرت آقا میرزا
ابوالفضل در نزد علماء عرب چه مقامی داشتند

اسکندرون . حسین افندی اقبال علی افندی
سادق الامامجد : ما زال الدهر یریننی بمصائبه
وانا اقبلها واصبر علیها و ما رأیت نفسی قبل الجلد واهی
الغزیه اکثر منی فی هذه الیلة لیله طالها شوم لیله
من انصر لالی عمری لیله اخذت فیها فی سید و سید
کل من ادعی السیاده ابوالفضل و ام الفضل منج
الفضل و کل الفضل فلن اقدم تعزیتی و تعزیرتی بعین
نعم سلوتنا مولی الوری و هو عزائنا و علیه مدارنا و انا
ولکن من یؤمننی علی جزئی و هو واسطی بل سب حیاتی
رحاک یا الله من اللذین بعد من یرد مصروف العزب
والشرق من الحار و الدفاتر من القطار و القلم من بعد
یکشف لنا ما اعم و لا یفسر لان نعرف من البحر سادق
ارحمت تعزیتی و تسلیتی فاتی فی اشکلات الیاسر اللهم
قرب ایام لعیاه و اعطف میا نجب رحمتک علی جدت حواء
و انزله المنزل الذی یطیق تحمیه ما بات ابوالفضل کل
ذکر حی ابدا و روضه ترفرف فوق هذا العالم اللهم
رحمتک ارحم و صبرک علی هذا المصاب العظیم و الرز الجسیم
فای عین لا تمنع و ای قلب لا یقطع و ای جلد یقرب اما سر
هذا المصاب ان الله و ایا الیه راجعون فلم یبق لنا غیر
سوی الوری فلیعلیه نلقی امانا و نرجوان لا تری فیها ما یردنا
فهنالك العزیر و هنالك عظمی المصاب فلا حول ولا

مقصود این است که در سئال ایقان هیچکس
 بشری را بمنزله عذاب شمرده اند و صفت فرشته را بمنزله
 آفتاب و حیثیتش شدت و این الاکتسابی است
 سخاوت کماله و بقوات و تجرید عظیم عبارت از این
 گونه تفسیر تا اول فرموده اند

پس حال وقت شعله و اشتعال است و هنگام نذر اینها
 وقت آنست چون بجز وجودش آید و چون سحاب در وقت
 و غرض و چون سحابه مدینه و فاد فرجه و ترانیم کوشید
 و چون طوبی بر سماه بقاء و در غرض و فراتید ای بلبلان کز لاله
 هدایت و ای همدان سیای غایت و وقت جوش و خروش
 است و هنگام نغمه و آهنگ است و دلتنگ منشید و
 محزون و در خون غمبید پرور از بارچ علفانید و نغمه
 آواز و در گشردن غماید قصد سبای سخن کنید و
 آهنگ و یا من حضرتتان اگر در این بهار الهی نغمه سحر
 در چه موسی آغز ساز غماید و بگلهای معاز هم و حراز
 گردید

یا ایا الفضل این اشتعال نام سرد است و این اشراق
 اهل محبت و این امواج بحر عارفان و این نسایم و اهل طهارت
 و این قناریان التار التار للاذان و این قناریان المصطفی
 اهل الحکام این جنبه قلب و این سعه صدق و این
 بشارة و عک و این اشتعال جودت و این شعله قلبت
 مع التکون و لوکان فی هذه الايام الممودة من سنة المحور
 مددحه ممودة فاخرج من زاویه اللؤلؤ و انصلح القول طری
 فی هذا الفناء الاهی و ادخل حقیقه امرالله بقیامک علی نیت
 روح قدسه و علاء کله قیاماً بر لزل به امکان التشرک و بر تعبه
 فراموشی از جناب عن رب الالجاب و تعلم علم العرقان و تشرک الحرام
 الاقید و تخفق ریات البیان و یرتفع شرع الحیاة فی سفینه النجاه
 علی بحر الامکان

عوض خواصند نمود اگر چنانچه موافق رای واقع شد
 بنظر چنین نباید که وجود آن خوف نترس جدیدیک عنوانه
 شد و صورت تصم بر عزیمت بنظر چنان نباید که اول
 بنایت تربط ظاهر مشرف شدید بعد عام آن سمت
 گردید و الروح و الهاء و التاء علیک بنهایت استیصال
 مرقوم شد عفو فرماید (عبده عباس)

سئال استدلایه که انضمام آن جان پاک بود ترا
 و تدویر شد بشکرات الطاف حضرت احدیت لثا
 کشردم که بنایدان تکلمت باحیث نفسی سعادت فرموده
 که بحدیث جمیع فرق عالم قیام نمایند و نطق و بیان و قوت
 برهان نشان را در جمیع ملل عالم ماثلاً و معیار نباشد
 فشکر علی ما انطقک بشانه و اقامت علی بیان برهان
 و اثبات حججه و دلایله و اظهار امر بین ملکوت خلفه و لو
 کان للناس اذان و لعلیه و عقول نکیه و نفوس مطهره
 و قلوب صافیة لکنتم هذه الرسالة و انی لا اترجیح
 الی الله ان یجعل آیه الهدی و رایة الحق و منار
 العرفان و مطلع الایقان و ممدد الطریق و الدال علی سوا
 السبیل بین ملاء الوجود و قائد جنود الحیات فی ملکوت
 الشهود انه موید من یشاء و انه لعلی کل شیء قدير
 و البهاء علیک ع ع

صغور آقا میرزا ابوالفضل

در بیست و چهار شهر شهریور ۱۳۳۳ که مطابق ۱۶ جانویه
 ۱۹۱۴ م تکران ناگواهی از مصر رسید که حضرت فاضل
 مخیر و زاهد مدنی منقطع حجاب آقا میرزا ابوالفضل
 گلپایگانی کمال تذکر و هو شیاری این دار فانی را وداع
 و به عالم باقی صعود فرمودند فی الحقیقه قلوب دوستدار
 را بریان نمودند چه که وجودی بود بی مثل و بی نظیر
 و جمیع شئون ممتاز بودند و در طول عمر جمیع اوقات

حاجت القاسم مدد و خصص حرکات آنحضرت بصفتان مجبی
 تفصیلی مرقوم نموده اند جناب آقا میرزا عزیز الله تفضیلاً

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مَجَلَّةُ الْبَاحِثِ

۱۳۲۹

صفحه اول
جلد چهارم
شماره نوزدهم
قیمت اشتراك
(ماله) مایچ ۲

این مجریه بر حسب تاریخ هفتاد و نوزده روز چاپ و توزیع میگرد و در نهایت آخری دو سائل یکاگی بشر و معدن دیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین موعود خواهد نوشت و مقالات مفید که موافق سلیقه او است قبول و نشر خواهد گردید

لَوْحٌ مِّبَارِكٌ

لوح مبارک که بعد از صعود جمال قدم جل ذکره الا عظم از برای من ادرک لقاء رب اقا میرزا ابوالفضل باریز شده است

حوالاتی

یا ابا الفضائل و امه و اجدید چند است که بری معلی انبیا رض قلبان معین عرفان بتمام مشفقان نرسیده و حرارت حرکت شوقیه شعله اش بر زمین دلهای دوستان حقیقی نرسیده و حال آنکه مکتوب مفصلی در باب حقیقت از فرقت عبرت آفاق ارسال شد دلیل و صواب ظهور نمود و اشاره قبول شهود نگشت معلوم است که این افسردگی و پژمردگی از شدت احتراق از فراق عبرت آفاق است و این خوفت از کثرت تأثرات در مصیبت کبری و کفن انوار شمس حقیقت را افری نه و امواج بحر اعظم را سکونی و کمونی نیست فیضات مکنونی است که باقیست و عقولان جبروت اعلی مترادف ابرنسیان عنایت فالذین است و شیطان بخت الله در خسد امکان ناپسند تا بد از رفیق ابعی متابع است و توفیق از حضرت کبریا متواتر اگر آن آفتابانند از افق ادنی که افق امکان است غایب است از افق اعطال و کلام اگر اجمال ابعاد بشر بسبب جبروت

از نشانه آفتاب حقیقت نورانی خود و ممنوع و محقر بود حال آن حجاب که در هر عهد و عصر وسیله انکار بود کشف الظن آن گردید چه که در جمیع احیان ظهور کرد که مظاهر احدیتش از مطلع امکان طالع شنید بهای اعظمشان این بود که میگفتند " اِنَّمَا اَنْتَ بَشَرٌ مِّثْلَنَا " فَمَا هَذَا الْاَبَشَرُ تَكُنُّمُ خلاصه ظهور احدیت احدیت را از مطلع بشریت علت بلطان میسرند و سبب انکار میگردند و بعد از صعود مؤمن و مومن میشوند زیرا بظاهر شعله بشری ملاحظه نمیکردند لهذا منتهی قوت برتر و بیج الهی میشوند و منظر " وَبَصَرَكَ الْيَوْمَ حَمِيدٌ " میگشتند چنانچه اگر ملاحظه بفرمایید مشهور میگردد که در جمیع اعصار اعلا کلمه الله بمدن خود شایق انوار افاق اعلی گردید چه که ناس قطع ایمان بغیب را خوشتر دارند و دلگشتر شمردند در جمیع احیان در پی ظهور انکار بودند و استبکار و زبیدند و بهانه جستن و در کانه و اهرام نشینا کردند و چون ملاحظه میگردند که شخصی به یکبارشیر ظاهر و مشاهرت جسمانی دارند از موهبت برائی محقق میمانند چون بصیر شیطان که نظر در جسم خاکي و ظلم ترابی حضرت آدم کرد و از ان کنیز پایان که اعظم موهبت الهیه و شرف تنقیب انسانی است کور و نابینا شد " وَخَلَقْنَاهُ مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ " گفت .

نجم اختر

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شیرکاء و افریقا

شماره پنجم مابین الثانی

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