

**Unity Triumphant:
The Call of the Kingdom**

by Elizabeth Herrick

UNITY TRIUMPHANT

THE CALL OF THE KINGDOM

**AN INTRODUCTION
TO THE BAHAI TEACHINGS
AND A TESTIMONY OF FAITH IN
THE REVELATION OF BAHU'LLAH.**

**BY
ELIZABETH HERRICK**

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FAGE

PRAYER OF JESUS.

"And all Mine are Thine, and Thine are
Mine, and I am glorified in them.

4' Holy Father keep through thine own Name
those whom Thou hast given Me, that they all
may be One, as we are

" Yf~ither pray I for these alone, but for them
also which shall believe on Me through their
word:

" That they all may be One; as Thou Father,
art in Me, and I in Thee, that they also may
be One in us."

(John, Chap. xvii., vers. 10, 11, 20.)

FOREWORD.

testimony and introduction is written
under the impelling power of the Spirit,
77 to bear witness to the Truth of the Reve-
Of BahA'U'l!Ah.

With the desire to spread a knowledge of His
h

jill-w0hin- i the world, it is published as a thank-
gs in

Verin i dance with the directions of
g, in ace-or
t,-*Abdu l-Bahá', and the kindly help and encourage-
Mftt -of confirmed believers in, the BahA'i Cause.
ch as it is an introduction, the Sacred
of the BahA'i Revelation are quoted with
iderence to those of previous Revelations,
in order that readers may search for themselves,
from those sources, and form their own conclu-

sions. Those who do not wish to refer to Prophecy
are asked, for their own sake, and for the sake of
the -world, to consider the righteousness of the
BahA'i Teachings, and decide after just investiga-
tion, whether they do not meet the extreme need
of the present day, morally, intellectually, and
-spiritually.

-_.-'--Whom say Ye that I am? " was the question
which the Spirit put to the individual, through
Jesus. And some were able to say: " Thou art
the Spirit of the living God."

Likewise, the Spirit puts that question to us,
to-day, through Bahá'u'lláh. It is the same ques-

|

tion, put by the same Spirit, and it is put to the in-
dividual. The Spirit cannot be ignored. It comes
with power to cast out evil spirits, which are not of

It. It knocks at the door of the heart of every individual,- and each one who is. wise will answer his own door to the Spirit, and not leave that to -any other. It is only the spirit within which can -answer the Visitation of the Spirit. For only Spirit can recognise Spirit; and only Reality respond to Reality. " All the ways of man are right in his own eyes; but the Lord weigheth the spirits." Spirit sees all and knows all. It does not depend on acquired g cumbersome knowledge which becomes rusty with age, and which is often used as a blind to veil the Truth. That lesser knowledge which only serves 'rime, should never be allowed to obscure the greatest of all knowledge, which is the Knowledge of God. That is the eternal ' Well of everlasting Life. Whatever their outward privations-m~y be, those who drink from it never thirst. It

has power to quench the fires of animosity"; for the hatred and animosity which crucified Jesus are to-day quenched. He is

to-day honoured in -every language, and in all regions of the world. Enthroned in all hearts is He. His Teachings are a Standard of Judgment. 'His Life inspires the resurrection of the individual. He reigns in hearts the world over, and will ever reign in His own Station, the Well-Beloved Son of God. St. Paul says: The first-born among many brethren. "

2

be- asked: " Then what more is there to ? " Well, there are the " other things " to I which were not given to Him to say, the 'nine had not come for them to be God protects the-world against premature revelation.

-Josus was only suffered by the- elders to teach for three years. But -could they, by crucifying His body,~ and persecuting His Soul, extinguish the Light of the Spirit?

-Apostles, Prophets, Saints and Martyrs answer:

66 NO! 19

Is it, then, to be believed that the elders in this Day can stifle, or ignore, or cover up with their

own theories the knowledge of " those - other things," which the same Spirit has uttered so divinely through BahAu']]Ah?

Twenty thousand Martyrs, in our own day, forfeiting their lives, have answered: " No!

And some are even yet, in 1923, joyfully making 191-5 the same reply, because some elders think they can extol themselves by putting God out of the Courts of His own world. If they believe they can, why are not all the history books burnt? Nay, they

cannot, for all that the Spirit saith is confirmed, from everlasting to everlasting. And if history books do not teach that , what is the use of them? Spirit ever stands for]Reality.

3

Many have testified, and are testifying, their faith in the Revelation of Bahi'u'llah. And it ' that no one person, whatever will be readily seen his or her qualifications or worldly station may be, will ever be able to deal exhaustively, or adequately, with so great a subject. That is something for which the world may be grateful, and it is mentioned in order to convey the understanding that this present endeavour, inasmuch as it is a testimony, is a testimony of faith, that the writer, after examining the Teachings of PahAVIIAh, and

after investigating to some extent, by no means exhaustively, the Prophecies relating to it, and after bringing the Teaching to bear upon the problems, spiritual, moral, intellectual, and social, which to-day exercise her own mind and the mind of the world - generally, has come to the joyful conclusion that Bahá'u'lláh has brought Divine Light to the world, and in This Day is He Whom God hath sent, a Personal Manifestation of His Spirit, even as Jesus was. The pen fails to define the Significance of His Appearance. In brief, then, this testimony acknowledges Him to be what He claimed to be; as Jesus to-day is acknowledged to be what He claimed to be. Whereas, in the beginning, His claim was not openly acknowledged, save by a few.

It is hoped that this contribution, made by one without claim to any special ability, may, perhaps for that reason, reach others, who believing, will

forego their own, lest 11 the very stoUe\$ CrY

ation to propagate the Teachings Of
a on- His disciples, What, we may ask,
would be the state of the world, if instead Of spread-
a knowledge of them, they had carefully con-
hiddeng, and, idolised them? It is not the'
lack of knowledge concerning His Teachings, but
the failure to practise them, which has brought
calamities upon the world.

What its conditions would have been had they
never been known is unimaginable. Those who
ractised them have been the salt of the earth.,
have p

This is undeniable. Jesus revealed the Fatherhood
d; and throughout His life., which is from all
of Go

eternity, has prayed, and has taught men to pray,,
for the O g of the Father's)Cingdom on earth,
e c. min
as it is in heaven.

I The subject dealtwith, being of vital importance to the happiness of the whole world, should interest all people, whatever their Religion, - or Race, or Nation. And as this becomes evident, readers will know, that apology for not presenting it would be more in place than any explanation for doing so.

A Revelation comprehending all previous Revelations is given to the world by Bah u . The quintessence of which is : that all Revelations of the Truth, past and present, are in Harmony.
'9 Illhh

Although many persecutions were heaped upon Him by worldly despots, Bahi'u'llih has, during 40 years of Exile and 'confinement, recorded the utterance of the Holy Spirit in the rich and melodious languages of Persia and Arabia. In face of all opposition He has bequeathed to the world the Treasury of the Divine Will for this New Age. And it is- very necessary that those within and without the* Churches, of every Religion, should know what the Spirit saith unto them To-day.

The Divine Will for To-day is revealed in the Sacred Iffritings of BahA'u'llih, and expounded in the Tablets of the Greatest Branch. -Those Writings are gradually being translated into English and other languages, and will be translated into -the Universal auxiliary language; and when the

world becomes fully aware of them, they will be as eagerly read as the Holy Books preceding them; for they prescribe the Divine Remedy for the Religious, Social, and Industrial troubles of our day.

There are many in the world to-day who, while perceiving the need of Unity, are frankly confessing the lack of spiritual power so essential to it.

To bring about Unity, even in any one Religion or Nation, seems to them a stupendous and impossible task. -Whereas, the reason for their depression and failure is that their aim is not great enough. It is incomplete. For the Oneness of all is the Truth of the matter, and knowledge of that Truth, the only Key to Happiness: glimpses of

6

True

have been revealed by the Prophets and

with the capa-

~ations of God, in accordance

t , - f the world's

the Age, at different stages o

as

j~.w what Jesus thought of those who could
read the "Signs of their own times- .9 9 Of what
-therefore, is it for us to read off ',~,t rulers - and their
kingdoms

and

o anci re to heed-the Prophets-
'11irough their failu
~stations of the if we. heed not the
zr dayl

Wild

e I ssage of God in our own? To-day the test is

Religion has been giVe-n to the world to
te Unity; but ffirough the perpetuation of vain

rtml

i1twitions, superstitions, and blind dogmas, which
given

.-inthe course of time have obscured the Light
--luccessive Revelation Is, Religion, through mis-
nding, has often been the cause of divi-

?.-iio

j ns, persecutions, and strife. Even in this Cause,
stands so clearly for the promotion of Unity
101d Brotherhood, some, as already mentioned, are
sa - crificing their lives, because opposers in their
blind desire to suppress it, instead of proving them-

- to be temples of the living God. have become
whited sepulchres," even as Jesus found in
av, when through lack of spiritual insight,
who should have welcomed, crucified Him.

The world is largely unconscious of the Divine
Drama which has been witnessed since the appear-
&nee of the BAb and is still being witnessed by

angels in heaven and on, earth, yet " He that watcheth over Israel slumbereth not, nor sleeps',f~ while to these things, many in the world, and of it, - are heedless,, or rushing to and fro after ephemeral things.

There are millions of Jews, Christians, and Mu-bammadans in the world, and it is not possible, either'by argument, persuasion, or the sword, to get them to reject one Religion for another. But it is possible for them all to arrive at the understanding that the aim of the Founders of all.these Religions is One and the same; and that they each serve specifically an Age in the progressive order of the Divine Plan to create Harmony in the world. They are the Supreme Concourse, moved by the Spirit, to promote Unity. How pitiful, then, are the misunderstandings which have blinded their followers to such an extent that they have perse-

cuted each other most cruelly, believing it to be in their Names! Since each has given Light in accordance with the capacity of the Age, and has pointed to further Revelation in the fulness of time to come; surely it is the disposition to idolatrV which has blinded ihe world to the simple truth of the continuity of revelation. When it is seen and understood, all will cease to worship the Lamp, and abolishing prejudices, be able to walk in the Light of Oneness, and glorify God by " consorting with each other with fragrance," as to-day BahA'U' llAh exhorts them to do.

8

75

U-- So, coming in the power of-the Spirit, BaWL
4 4-h.-lends, the veils of supemtition aumder, fidEds
Prophecy of Religion, -and revealing-- its Inner
ing banishes religious - pre4oses the Harmony of the Divine
-Plan.

throw stones at each
11is is not a time for us to
j~4&9 for "God's Mercy is our need, and our aid in
wo
rld and in the Day of Judgment." We
the Day of Judgment, -when
ve iving now in

J 41that which pertains to one I time
cannot be extended
-* t
~ m o another. But it is also the Day of Resurrec-
4a

Vion and Reconciliation, and a " New heaven and
n ew earth " will appear to the understanding.

. th Stars of Certainty. For-the heavens of
~*a wi

W--the past are" rolled-up as a scroll,, andtheSpirit
-th Lo, I make all things New."

May the hearts and minds of the children of the
om be quickened, that they may know of the

'My

in which they live, and knowing it, be enabled
t~ set aside all that would hinder them from enter
-that for which they have now for a long time
prayed : so that they may not stand with those who
it. but be with those who lift up their voices

gd

drejoice in:

The Glad Tidings of the coming of the
Father's Kingdom on Earth."

9

B

CHRIST'S ENTRANCE INTO JERUSALEM:

And when He was come nigh even now at the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying:

"Blessed is the King that cometh in the Name of the Lord. Peace in heaven, and glory in the highest."

And some of the Pharisees from among the multitude said unto Him: "Master, rebuke Thy disciples.

And He answered, and said unto them: If these should hold their peace, the stones would immediately cry out."

Jesus to Jerusalem:

O Jerusalem, Jerusalem! which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her chickens, under her wings, and ye would not!

"Behold your house is left desolate: and verily I say unto you, Ye shall not see Me, until the time come when ye shall say,

Blessed is He that cometh in the Name of the Lord."

(The Gospel according to Luke.)

10

'BAHA'U'Llah TO CHRISTIANS:

'~Proclaim: Surely the Father hath come and fulfilled that whereunto you were promised in Kingdom of God. - -This is the word which the veiled when He said to those around Him that could not bear it; but when the stated time

ended and the Hour arrived, the Word shone
from the Horizon of the Will-.

Beware, 0 Concourse of the Son, cast it not

Ye, but hold thereunto! This
-Light hath appeared from the Orient and hath
-journeyed toward the Occident until it came unto
.thee in these Latter Days." ,

Verily, He the Son beareth witness to~Me,-and
I bear witness to- Him

Then tell Me: Do the, children know the
Father and confess Him? Or do they contradict

Him as the people contradicted Him before?

"In this Day it behoveth you to proclaim in
this Greatest Name among the Nations. Do you
choose to be silent whilst trees and stones are call-

ing out in the loudest voice

Surely the Lord hath come, the Possessor of
Great Glory !

Verily, We have opened unto you the Gates of
the Kingdom;

Are ye closing the door of your houses before
MY Face? "

Lawh-el-Aqdas,"
Bahd'u'llah's Message to Christians.)

11

THE LORD OF HOSTS.

". THUS, SPEAKETH THE LORD OF HOSTS, SAYING,
BEHOLD THE MAN WHOSE NAME IS THE BRANCH -.
AND HE SHALL GROW UP OUT OF HIS PLACE, AND HE
SHALL BUILD THE TEMPLE OF THE LORD:

EVEN HE SHALL BUILD THE TEMPLE OF THE
LORD; AND HE SHALL BEAR THE GLORY, AND SHALL
SIT A." RULE UPON HIS THRONE: AND THE COUNSEL
Of PEACE SHALL BE BETWEEN THEM BOTH."

(Zechariah, Chap. 6, ver. 11)

THE GREATEST BRANCH.

" WHEN THE OCEAN OF MY PRESENCE BATH
EBBED AND THE BOOK OF MY]REVELATION IS COM-
PLETED, TURN YOUR FACES TOWARDS HIM WHOM
(' OD HATH PURPOSED, WHO HATH BRANCHED FROM
THIS ANCIENT RoOT."

(Bahd'u'lldh, Kithbu'l-Aqdas.)

a

'ABDU'L-BAHA
THE GREATEST BRANCH
CENTRE OF THE COVENANT

AMONG THE NATIONS.

'ABDU'L-BAHA

PROCLAMATION
OF I ABDU'L.BAHĀ.

O PEOPLE!

THE DOORS OF THE KINGDOM ARE OPENED!
THE WATERS OF LIFE HAVE GUSHED FORTH.

. TmSIS ANEW CYCLE OF IlumANPoWER! ALL
THE HORIZONS OF THE WORLD ARE LUMINOUS: AND
THE WORLD WILL BECOME INDEED AS AGARDEN AND
A PARADISE.

IT IS THE HOUR OF THE'UNITY OF THE SONS OF
MEN, AND THE DRAWING TOGETHER OF ALL CLASSES.

THE GIFT OF GOD TO THIS ENLIGHTENED AGE, is
THE KNOWLEDGE OF THE ONENESS -OF MANKIND,
AND OF THE FUNDAMENTAL ONENESS OF RELIGION.

THE LIGHT OF KNOWLEDGE HATH APPEARED
BEFORE WHICH THE DARKNESS OF EVERY SUPERSTI-
TIOUS FANCY WILL BE ANNIHILATED.

THE WORLD WILL BE SEEN AS A NEw WORLD,
AND ALL MEN WILL LIVE AS BROTHERS.

WAR SHALL CEASE BETWEEN NATIONS, AND BY
THE WILL OF GOD

THE MOST GREAT PEACE
SHALL COME.

THE UNIVERSAL BAHAI TEMPLE

THE FIRST MASFMQUGLADIUKKUR WAS BUILT AT
Ism-ABAD (CALLED BY THE RUSSIANS AS KUABAD),
IN RUSSIA. ON THE PAGE FOLLOWING IS A PICTURE
OF THE SECOND BAHAI TEMPLE, OR MASH-
RIQU'L-ADIUKKAR, TO BE BUILT ON THE SHORES OF
LAKE MICHIGAN, CHICAGO, ILL., U.S.A. DESIGN

By Louis J. BOURGEOIS.

" IN FORM THE TEMPLE IS NINE-SIDED. FROM
DOME TO FOUNDATION IT IS A UNIQUE CREATION. IT
IS SAID BY EXPERT ARCHITECTS TO REPRESENT THE
FIRST ORIGINAL IDEA IN ARCHITECTURE SINCE THE
13TH CENTURY. IN GEOMETRIC ORNAMENTATION IT
IS SAID TO CONTAIN ALL THE RELIGIOUS SYMBOLS OF
THE WORLD. BUT MORE THAN ALL THIS, THE NOBLE
SYMBOL OF THE SPIRITUAL ORE, OR SUN BEHIND TIM
SAVIOUR OF MANKIND. THE WONDERFUL NINE-
POINTED STAR, FIGURING IN THE STRUCTURE OF THE
TEMPLE ITSELF, AND APPEARING AGAIN AND AGAIN IN

ITS ORNAMENTATION, AS SIGNIFICANT OF THE SPIRITAL GLORY IN THE WORLD TO-DAY.

THE TEMPLE WILL BE A PLACE OF WORSHIP FOR ALL MANKIND. ITS DOORS WILL NEVER BE CLOSED. NO PRIESTS ROOD WILL EVER OFFICIATE WITHIN ITS WALLS. ABOUT IT WILL BE GARDENS AND FOUNTAINS. BEYOND THESE, A SERIES OF BUILDINGS DEVOTED TO THE APPLICATION OF TRUE RELIGION TO LIFE. ONLY WORSHIP AND PRAISE CAN BE VOICED IN THE TEMPLE ITSELF."

(-T, literary Digest, Aug. 1920.) 1

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THE FIRST MASFIRIQU'L-ADHK, ~R
TO BE BUILT IN AMERICA,
WILLM-ETTE, CHICAGO, ILL.
FOUNDATION STONE LAID

f

BY 'ABDU'L.BAHA, MAY 1st. 1912.

MASHRIQU'L-ADHK~R.
TD'S OF BAHĀ'U'LĀH FROM
KITABUT-AWAS.

AVONCOURSE OF CREATION! O PEOPLE 1
TSES) IN THE MOST
STRUCT HOMES (OR 110t
*-FUL FASHION POSSIBLE IN EVERY CITY, IN
IAND, IN THE NAME OF THE LORD OF RELI-

,a.

ADORN THEM WITH THAT WHICH BE-
OTH THEM-NOT WITH PICTURES AND PAINTINGS.
4-HEN COMMEMORATE THE LORD, THE MERCIFUL,
CLEXIENT, IN SPIRIT AND FRAGRANCE. VERILY,
ENTION, BY THIS COMMEMORATION, THE
HALL BE DILATED, I'HE EYES GLADDENED,
SHALL YE PRAY THE ORIENT OF PRAJSES

A~HRIQU'L ADUKAR (I.E. THE SOURCE OF

ACH YOUR CHILDREN WHAT HATH BEEN
REVEALED BY THE SUPREME PEN. INSTRUCT
TUM IN WHAT RATH DESCENDED FROM THE HEAVEN
ok GREATNESS AND POWER. LET THEM MEMORIZE
-THE TABLETS OF THE- MERCIFUL AND CHANT THEM
-WITH THE MOST MELODIOUS VOICES IN THE GAL-
LERIE S BUILT IN TIIETE-MPLF, OF THE MASHRIQU'L
: ':!JjW His M

STS S
&ND THUS
M
S E S)

AILHKAR. THE PRAYERS OF THE LORD SHALL BE
CHANTED IN A MANNER TO ATTRACT HEARTS AND
SOULS.

"BLESSED IS HE WHO LISTENS TO THE
RIVER OF LIFE! "

ALLAH'U'ABHA!

He who inviteth the people in My Name,
he is of Me." (BahiVIUh.)

YOU Shan put crowns on their heads: -crowns
set with brilliant jewels-which shine like stars:
crowns of everlasting gbrightness that will nat
fall off." ('Abdu'l-1BahA.)

THE
REVELATION OF BAHAIU'LLAH
IS UNITY TRIUMPHANT

SATISFACTION.

XY may be assumed that in the different schools of Religious thought through which we have passed e hav in them all sought spiritual, satisfaction: and in our travels we have found at times that we have had to let some things go in order to receive the satisfaction which belongs to fuller pastures. Probably, in all fields of search we have found something we could not let go, because, being true, it belongs to them all.

Truth is indivisible: And though our journey towards understanding necessitates separation from that which is not true, in the end we shall perceive it leads to Unity: for the things we have to let go are merely our prejudices-or the prej-dim of other people-against a further knowledge Of it.

Truth is also satisfaction: And the utmost satis-factibn is to be found in the Teachings of

w e

BahAVIIAh. They are a Lighthouse of Spiritual Guidance to those of all Religions, who are crying out for that promised Light, which is the special need of this Age: for many know, and confess, they have it n6t.. The Revelation' of BahA'u'llih is not exclusive. Coming to those who worship God under different Names, and to those who accept no Religion, it fulfils the Prophecies of God, and meets the highest social aspirations of Humanitarianism. Securing all that is of the highest sight, Bahk'u'llAh saves Religion from drowning in the Sea of Names : and elevates the Host by distinguishing the Light from the lamp which holds it, calling upon all to worship God only.

" There is no God, but God," says Muhammad, and all the Prophets with one accord have ex-

claimed: " Glory be-to God!" So the First Commandment of Moses is confirmed in every New Dispensation of the Spirit, to keep mankind in the straight Path of accomplishment, away from the ruts of fruitless idolatry.

In this Day of the Lord, BahAVIIAh brings essential Laws to establish the 'Kingdom of God, on Earth in order that the Glory of God may become manifest before all eyes. The Name of BahAVIIAh stands for the Glory of God.

For this Jesus lived, and He suffered crucifixion, because religious men took offence at His claim to be the Son of His Heavenly Father.

22

7Bahh'i Revelation is the Qiblah* of Salva-

j~

the whole world, did the world but know it:

~who do know it, be they Christians,

~:-Muslims, Zoroastrians, Buddhists, or those
are

at last finding that their preju-
woi Re

1isap i the Light gof the Sun of Truth

rear n

has again arisen with great brilliance in the
st Horizon of intelligence, in our own Day,
bling all to meet in the Spiritual Heavens of

ding' as friends and lovers, " of one
nd in a house."

We have no great& Scriptural proof than that
to be found in " Hidden Words " (Balift'u'llih),

that not merely satisfaction is intended, but that
Vur Creator bespeaks joy and gladness, for all who
CO - -operate in the natural and spiritual laws of the
universe. 's Laws are established in the

God
of things, have been expounded by His
phets, and are written in the Sacred Scriptures
all Religions, arid all the " free thought " in
world cannot cha nge those Laws. The Truth
cannot be 'Overt-hrowiil- and nobody is wise who
thinks contrary to- it. BahAVIIAh assures each
individual of God's Love, and of the ecstatic joy
of life, which enables those who keep His Laws to
A-1. rise triumphantly glorious, even over death itself.

For fulness of life in God's Kingdom, on earth,
and throughout eternity, is the prophecy of the
Religion of God.

. *"Qiblih," the Point to which devoted ones turn in
reverence, as Christians to the East.

In an elementary Persian text book, used in schools, it is written, " Justice half Religion is." The same little book states as a proof of God's Love to individuals, that He gives to each " a Mother." This proof none can misunderstand, for it is not a mere matter of words. It is written 'in many Scriptures that " God is Love," and by the power of His Spirit, many have sacrificed their lives to prove that Faith.

If then, Justice is half Religion, the other half must be Mercy and Generosity: for it is God the Merciful, the Generous, the Giver, Who through BaWu'llkh addresses each one of His children with the utmost Divine Love and Courtesy: -

0 SON OF SPMrr 1

Justice is loved above all. Neglect it not if thou desirest Me- By 1t thou wilt be strengthened to perceive things with thine own eyes and not

with the eyes of men, to know them by thine own knowledge, and ~not by the knowledge of any in the world. Meditate on this-how thou oughtest to be. Justice is of My Bounty to thee, and of My Proavidence over thee; therefore keep it ever before thy si ht.

Stg

Seeing then, God's Love in the nature of things, hearing of it through His Holy Prophets, and each experiencing it through a Mother's love, should we be irresponsible to the wonderful bounty of God? Since Justice enables us to see things with

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our own eyes, it should be clear to the fairminded that the satisfaction which we seek in God and in each other, is inh all things provided, and should be'met -with recognition, responsive generosity, and true thankfulness -on our part.

Satisfaction, joy, and gladness will become individual and universal experience, when all arise from the bed of indifference, and by the power of the Spirit of God, decide to take and to offer to others the overflowing Cup of Generosity which Bahi'u'llah offers to Humanity, to-day.

The Day of Grace' inaugurated by Jesus, has had a long spell of centuries and has suffered considerable abuse. And it will be remembered that He was aware it would be so ; for when it was

suggested by His disciples that the goodly disposed should be separated from the evil doers, He replied: " Let both grow together until the Harvest. "

This Day is the Harvest of the seed-sowing of MoSeS, Jesus, Muhammad, and of all the Manifestations and Prophets of God before them, when

the wheat will be gathered into the barn of reality,
~and the chaff scattered by the winds of circumstance, or discarded as stubble. All that is not of reality will perish in the realms of forgetfulness, or God willing, become purified in the fires of remorse.

The Call of the Kingdom is Now! Now is the accepted tignic 1

I

DIVINE PRINCIPLES THE FOUNDATION -AND TRUTH OF BEING.

XT is now over fifteen years since the writer of this grateful testimony was attracted by the Holy Fragrances of Bahh'u'llih, through a handful of His followers, who at that time, met at the Higher Thought Centre, in

London. A room had been engaged there for the purpose of expounding the Bahk'i Teachings, and many were the questions put by earnest students to Miss Ethel J. Rosenberg, who had made the pilgrimage to Acca, and having sojourned in the home of the Master, had many beautiful stories to tell of His constant kinaness to all around Him, as - well as much important Teaching to impart, which she herself had received direct from Him. The beautiful and indefinable spirii peculiar to the IlahA'i Dispensation was always evident in those gatherings, and through our persistent questioning some of us sought, and found, intellectual satisfaction, as well.

Most of the Teaching given at the -Higher Thought Centre was of the nature of practical modern metaphysics, pertaining to healing, and individual and general welfare. It was based on the hypothesis of Divine Principles as the origin, foundation, permanence, and Truth of Being, and as aid to individual perception of Truth.

"Me Bahi'i Teachin

9, however, related to Pro

is recognized as coming through a Personal

.~Westation, a life-giving, -and unifying Spiritual
or Revealer- of the Divine Will. It was pre-

as coming through a Personal Revealer, as

0. ; Christian, Moammadan, and all the great
ions have come ;-'but with the important, and

G-Dine,, surprising claim, that'lt comes to u~nite
all! It, therefore, is a manifest spiritual
ence, which can be known and experienced

,I qz- individual participation., So the
bountiful

of its claim to promote Unity may be a
ience, a ,

of personal exper's well as'of intel
-pouring

tetual reeption; for it is a Divine out
pe

the. Spirit to meet the- needs of Humanity, and
rs its own sacrificial proof to demonstrate its

In. Coming io unite, it cannot proselytise.
briefest aim being to enable all to perceive the
eness of God, of Humanity, and of Religion,
and to ensure to the world the Most great Peace.

-This is not contrary to the clearest perception
of- both ancient and modern Seers.

It was natural that this magnanimous claim
should excite persistent questions, for some were
present who thought they had found Truth in a
Measure delightfully entrancing in one or other
-of' the differ gent presentations of Metaphysical
teaching. We thought we bad found the " Truth
of Being,"* and were happy in saying a joyful
good-bye to the "worm," and "miserable sinner"

* ("Truth of Being." Grace Western).

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ideas which - had too long hampered our spirit in the name of theology. So being set free from all that, and believing the Truth had set us free: we rejoiced in a study of Divine Principles, with the understanding that they were for current expression-in all personalities.

There was no mere " divine immanence," or "spark" of divinity within us, not in our conception of ourselves, such as is now conceded by theology, but potentially, the complete "image and likeness" as stated in Scripture, which is natural and common between Father and Son, just waiting to be discovered and demonstrated, as bit by bit we unwrapped ourselves from the mental

The study of Divine Principles had set us free from the meshes of theology, and given us a deeper insight into the Teachings of Jesus. We took Him to be the Word, the Light, the Truth, and the Way of Life, expressed Personally, to lighten the Path of His followers throughout the Christian Era; sufficient, until the further Light which He promised in the fulness of Time, should Come. For the II Spirit within us " bore testimony to the fact, that He had demonstrated His Divine qualities to the utmost; and since we per-ceived, and con-ceived ourselves to be the children of the stefeld)

The Baider and the Plan." Ursula N. Ge

28

a 46 reverent recognition of our Divine 1) -
Heavenly Father, we saw no reason why we also

should -not grow in grace, " to the measure of the stature of the fulness of Christ," as Jesus did.

of course, in His StationP or-in such exalted in history. That would be impossible! For wi~ ~ each have our own place, as -He said: " In Xy Father's House are many mansions: I go, to 9 prepare a place for you.

How lovable and tender this assurance concerning the Heavenly Kingdom, into which, through His own mind, Jesus,so graciously permitted His disciples to peep! What sweet consideration, to assure us of rich inheritance in the Father's Name! Have we another Friend, who doing for us what did., could leave us so tenderly, so nobly, and ivith such selfless fortitude to prepare a place for - - It would be sin -against the Holy Spirit, if

did not answer " Yes,," as well as " NO." For

s- Spirit has borne fruit in many lives. Others willingly suffered cruel death and torture for our sake, and for the sake of righteousness, because -the tree of God's planting must bear fruit, and the Manifestations of God in each Visitation are the growth of centuries, watered and strengthened by the Heavenly breezes of eternal Divine utter-alice, and sustained by food some " know not of." always bear the fruits of reality, and they ,lever mock one by unacceptable propositions.

So the children of the Kingdom have now a place 6 9 prepared for them," and may no more be ,deceived or kept in ignorance of their Divine birth-

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right. ~ We find that in the heart of God there is

a place for every one, and Glory be to Him I The
His Kingdom, is Now!

Call to

The purpose of this endeavour is that Some
who may read will become interested in that Call.
For it is to those 'who know not of it these words
are written, in the hope that their keen interest
will be aroused in the Sacred Writings of their
own Day, and in the Divine Laws revealed through
the Supreme Pen Of Bahi'u'llah-

His Call to the Kingdom, is Now! Have we
heard it? What is our reply? Do we pass it on,
or remain deaf and dumb? The Kingdom of
Heaven cannot be controlled by selfish seekers
after their own glory. The most honourable
places are filled-by those who can drink the Cup
of Sacrifice. Let us take a -time of reverent
silence, alone, sometimes, in remembrance of those
who have drunk that Cup for us, if we cannot do
so in the fellowship Remembrance, to which their
Sacred Hearts invited us.

. We may not abase ourselves before Them.
That is not what They came for. Such abase-
ment has been in the past one of the greatest
religious mistakes, and contrary to the spirit of
resurrection : for They have ever called us to
fellowship with the Highest. There has never
been any courtesy from Them, to us. Quite
the contrary. They are blind imitators who feign-
ing obeisance, teach others to abase themselves;
but the holy, loving, and devoted reverence which

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understanding, and real cannot be

sisters in-the Heavenly

Ilviort -walked this earth He was known as the
Son of God, and men gnashed their
a claim. It was accounted blas-

P otten

-at- such

.Amy in those dark days, but now, it is taken as
,!watter of course'. For the first word in the
~rd's Prayer changed all that, ' and now we know
to deny the Heavenly Father, is Teal blas-

ftat there should be children of the Spirit, was

r

:J hard for men to understand. Hence theologi

.gth~i abrications and the interminable discussions

who affirm, and those who deny,
ivinity of Christ!

immaculate conception takes place in the
Wh -en we are born of the Spirit, and is
the

tion which we have of ourselves and each
er. There is a little clarifying verse which run.,;:

Though Christ in Bethlehem a thousand times
be born,

e

nd,

ncep

-If He's not born in you, your hope is all for-
lorn.

a The example of Jesus is naturally and essen-
tially the judgment, the resurrection, and the life

31

of us all. For by His life He brought us into con-
scious active communion with the Father, proved
the resurrection of His Spirit, and thus gave us.
everlasting Life.

Early acquaintance with- the Baha'i Teachings.. will naturally, in a Christian country, find many-so entranced by the beatific vision of Jesus, which makes clear such 'possibilities for the children of men, that they may hesitate to examine their own Scriptures concerning ihe present-day Revelation, which in them, is promised, 'But it is hoped, that when they remember Jesus promised it, they can-not refrain from examining the matter. For surely, all must soon become aware that the Light of Divine Intelligence illuminates the path of humanity with resplendent beauty, in our own day.

To turn aside from it is to court disaster, and to become lost in the labyrinths and cross-currents of mental confusion; for it is the Be-appearance of that Spiritual Light, which lighteth the whole world. It awakens the individual consciousness to a knowledge of divine origin, and so confirms the claim of Jesus, Plato, and Socrates; and is the Divine response in the nature of things--

to the need of this bewildered world.

32

RELIGIOUS FREEDOM.

HROUGHOUT the 19th century " Freedom was the -parrot cry of the unthinking majority, and the constant watchword high-minded men : yet this common cry did of itself bring about political freedom to 'women. Women had to claim it.

With many, freedom became little more than a fetish, or a licence', a sort of beautiful doll which grown-up people liked to play with, and which often led them into chains; as idolatry of any kind ,always does. We know actually gone so far as to say, they would rather see England " free " than " sober " I Though it -is clear there will not be much freedom worth having for any country which does not get free from the ravages of strong drink. And good

patriots of every land who have worked in the face of ignominy to set humanity free from it, will rejoice to know that it is a BahA'i -Precept that " alcoholic liquor shall not be used as a beverage"; for it has blighted many a brilliant career, and

-wrecked the happiness of millions of homes.

Notwithstanding the many blessings of freedom, which last century has bequeathed to this, the abuse of it has left us with such an undesirable crop of conditions, that the special work of this 20th century which is the work of establishing Unity and

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some statesmen have

Harmony, is exceedingly difficult : so difficult, that without clear Spiritual Guidance, such a task could not be. accomplished.

There are many organisations on foot to-day, which, representing only partial good, gather their armies together to attain supremacy and preference over organisations representing other partial good. The natural result being that there is chaos and unnecessary hardship for many good people in their efforts for religious, political, social and industrial reform. Though as St. Paul told us, " all things work together for good to those that love God. " And Bahá'u'lláh looking out on such a world of confusion, has declared in the Name of God, that Religious, Political, Social, and Industrial prejudices must be abolished. This will mean the abolition of much futile slavery on the part of those who wish to save the world from destruction by inadequate means. For those who advocate them have often in the past been known

to be cynical concerning the efforts of other people, not knowing, that all good is One. Temperance societies, for instance, have ignored Industrial questions. Socialism has scorned Religion as fraudulent, and Religion repudiated Socialism as materialistic. And it cannot be denied that each has had a measure of truth in its objections. This only proves the impartiality of Truth, which cannot be seen with a biased mind. When belonging to more than one organisation for reform, many a time have the hearts of some been stabbed

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cynicism of personal friends, who showing ful prejudice have rendered conversation

le.

possib

are no child of mine," have fathers been o say to their children, " if you do not be-
-ve 9~ this, or that. Or, " out of my house'you
90, if you refuse to fetch my beer." And children

o would have refused to go for beer, have had to
h 90 to the tap room for their father, because their
mother's heart was breaking. Such episodes do
not help children to keep the Fifth Commandment
4, of Moses.

Alas! the hopes of many fathers even to-day are
centred on the turf, and their minds concentrated
on the beer glass; because, as the late Venerable
Dean of Peterborough (one time Vicar of St.
'Matthews, Leicester,*) used then so clearly to ex-

plain with emphasis: "Gambling is a desireJo
VLoAC_4y_a_nothces loss.

How can anybody keep the Commandments of
God who claims the right of freedom in un-
brotherly indulgences? Those who try can only
supply instances of the folly of making a god of
"Freedom," which like some other things, is

good for good purposes and bad for bad ones.
Many to-day regard the honour of the turf as in-
violate, and dismiss God as fictitious, and Tre there-

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fore unaware of their duty to their own children
or to the mother of them. It is amazing that self-
respecting persons can turn away from that which

*The Rev. William Clavell ingtami.

35

a l

is really honourable, and belittle their own intelh-
gence by gextolling honour which is a fictitious

affair, and, with the enemies of society, dismiss all consideration of their solemn obligations made in the presence of witnesses, h to their own chosen partners in life. -I It is a pity there areboth men and women who so delude themselves. May the spirit of understanding open the eyes of any who have not seen the truth in such matters.

66 A man's only -bondage is his word," says the Prophet Jeremiah, and it is for each to decide to whom he gives his word. He can give it to the truest and best of Friends, or to the Tempter. His Creator is benign, -and it is ordained in theg nature of things that Man has, for a test, the freedom of choice.

36

E SPIRIT OF COMPETITION.

"HERE has been in times past, and very properly, a great outcry against the fierceness of industrial competition. * Often it

made many of us ask: " Are we on earth, or hell? And Kingsley, who was not him-tortured in the mills of industry, has wondered behalf of his fellows, " if there will be any competition in heaven?

9. of course, that heaven is a condition of mind, that it is essentially communal individualistic., the reality within should nces without, and it would not then competition could have any place.

The BahVi doctrine that work done faithfully in spirit of service is acceptable as an act of worship, seems to dispose of the spirit of competition, -and by giving a benevolent incentive to heavenlier graces, it suggests not only industrial harmony, but industrial delight, and the possibility of bringing realisation the blessed benediction: Peace

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d not in
, 9k, ow evi e
m that
into
n earth, and Goodwill towards men. What-

vi
er one's religious, social, or political views may
be, no one would object to that most desirable state
—of things. How much stronger, how much more
capable we are, when happy in our work! Surely

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such practicable demonstration of Religion would
win the adherence of all men, and very soon make

atheism, anarchy and rebellion obsolete; for -we are raised by our ideals, and such thoughts would then have no place in the common mind; therefore honest lovers of humanity should not scoff at idealists, for " High aims overleap the- bounds of low' successes." We are brothers and'sistersi and if we have not attained perfection, we shall incidently help each other by aiming at it. There are worlds of endeavour to conquer, which would give men a rest from conquering each other.

Competition lets loose the wolf spirit, and though " all the ways of man are right, in his own eyes; the Lord weigheth the spirits." The spirit of envy, jealousy, and selfishness is engendered by competition; yet these are forbidden and despised, and incompatible with peace. Spiritually, emotionally and psychically, competition is unmerciful, unjust, vainglorious and unsound : a satanic device to oppress the souls of men. It has resulted in riches being heaped up superfluously upon the few, and too often left many deprived of the bare

means of existence. Even the young, in some countries, have been known to commit suicide, because failure to pass examinations in " the clumsy dust of ancient knowledges " has doomed them to military service and despair. They have preferred not to live, rather than to live under such cruel and insane conditions. To do one's utmost in the way of service and attainment should satisfy

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reasonable beings-but to be always wanting to other people is to rob life of its:courtesies ~graces.

ndu

strial competition savours too much of con-
Ision, takes the poetry out of life, and robs in-
-duals of the right to serve each other peacefully
their own free-will. It deprives them of their
in making the very universe ring with joy.
e joy of satisfaction-to be experienced by all :
en we shall have no more pins without points,

~no matches that will not light, no pencils which break away refusing to be sharpened; and no boots and shoes which cripple us. Pure food and g.ino substitutes; beautiful fruit.' nuts, and other foods, which will make everybody forget "aleoholic beverages without iegret. For, in seek7 ina first the Kinadom of God and His righteous-

ness, we are told by Him in Whom we believe, "I that " all things which we need, will be added unto US, in measure pressed down and running over, be-
d anything which we can think, or speak."

-That, we g know, is the generous promise of ".

- But alas! The ravages of competition have not only been evident in industry. In Science, Art, Literature, and even in Religion itself, the desire of the false to attain glory, and to dominate the true, has also been known. It is unnecessary to

dwell upon it. But in this time of re-construction
we should see to it that the true, in all lines of
activity, shall prevail.

God is one. Humanity is One. The Founda-

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tion of the Religion of God is One. - Therefore all effort, whether it be religious, political, social, industrial, or humanitarian-should be directed with due appreciation and regard to that , Divine Economy which has made all things One. Otherwise, heavenly zeal is consumed. Competitive effort is selfish, separative, unsatisfactory, and is not in accord with the Divine Policy which cares for all, provides for all, and comprehends all.
For Truth being One and indivisible, spiritual values cannot be used in a spirit of rivalry and in-

dependence under separate banners, through failure to appreciate their relation to each other and to the Source from which they spring; any more than fractions can be used without regard to their relative value to each other and to the Whole Number which governs them.

But it is not all, we gratefully remember, who would trifle with the Oneness of natural and spiritual Law. Some there are who agonise even now in conflicting organizations which cry out like locusts for sustenance: ~vhile many are broken in the endeavour to support them. And this is bound to happen when that which is partly true does not relate itself with the whole. The wise and the honest relate themselves with the whole Truth. George Washington must have felt this, when he exclaimed: " Let us raise a Standard to which the wise and the honest can repair. The Event is in the hands of God." If memory serves correctly those words are inscribed on the Arch

which one passes from Washington Square, into Fifth Avenue, New York. There the rich have repaired. And it is hoped that the iieh -in this world's goods will hasten to become the wisest and most honest of people, that they may

the feat which the Lord Christ said: " is more difficult than the passing of a camel through a needle's eye.", There are rich in all lands.. even the poorest of lands. And when so many are in -,extreme need, this requires explanation.

The Call of the Kingdorn is to all, rich and poor, to " Put their hands into God's Treasury Ahat He may lift His head radiantly above all their treasures." (Ba hk'u'llih, in " Hidden Words.

When the rich cease to oppress the poor because all have inscribed George Washington's standard on heart and mind, we shall see the endeavour for

one Financial standard throughout the world. Then, neither the dollar, nor the pound, the franc, the mark, or the rupee, will have advantage or disadvantage. For Life is One, and in their relation to each other they all represent life values. The unfortunate will not always be subject to further misfortune, by becoming the slaves of the money market as they are to-day. - There are different sorts of slave which need to be abolished.

We know that many men, in other lands, have shared Washington's aspirations for honest standards in finance, morals, industry, religion,

and in all human relationships. But it is not enough to aspire separately. It is necessary for individuals- and nations to aspire together, in order to secure the refreshing fairness in these matters, which is their heart's desire.

Melodious individual voices have reverberated through the centuries~, and are now blended into One Voice, which is -calling all to Unity.

Jesus yearned in prayer for Unity. The Bahá'i Teachings come in answer to that prayer, calling all to gather in thatwhich is the ripe Harvest of His seed-sowing.

The Principles of BahA'u'HAh are Pillars of Strength, in establishing Unity. They enable us to see that to be free, is not enough; because Humanity is One Family, and an all-comprehend- ifig glance should enlist the practical-help of every one, in establishing Unity and Harmony the world

over.

The Human Ideal, should be Harmony and Oneness. Then will all see with God's Sight, and the effort for Unity, will incidentally set individuals free from the greatest of all bondage-the bondage of self.

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I

'ABDU'I,BAHA
INDUSTRIAL UNREST.

&J:JBDU'L_BAHA said: "You have questioned me about strikes. This question is and will be the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers : the,other, the excesses,-the avidities, and ill-will of the workmen and artisan~. It is therefore necessary to remedy these

-two causes.

But the principal cause of these difficulties lies in the Laws of the present civilization: for they lead to a small number accumulating incomparable fortunes, beyond their needs, whilst the greater number remains destitute, stripped, and in the greatest misery. This. is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction. g

" This contrast is peculiar to the world of man: with other creatures, that is to say with nearly all animals, there is a kind of justice and equality. Thus in a shepherd's flock of sheep, in- a troop of deer in the country, among the birds of the prairie, of the hill, 'or the orchard, almost every animal

receives a just share based on equality. With them-such difference in the means of existence is not to be found: so they live in the most complete peace and joy." .

" It is quite othenvise with the human species, which persists in the greatest effor, and in absolute iniquity. Consider an individual who has amassed treasures by colonising a country for his profit. He has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread. There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partly annihilated, and that collective life is fruitless. In-

deed, fortune, honours, commerce, industry, are in the hands of some individuals, while other people are subject to quite a series of difficulties and to limitless troubles; they have neither advantages, nor profits, nor comfort, nor peace."

" Then rules and laws should be established to regulate the excessive fortunes of certain private individuals and to limit the misery of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honours, commerce, agriculture, industry, would end in a want of comfort, in discouragement, in disorganisation of the means of existence, and in universal disappointment : the order of the com-

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munity would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not by law; it is therefore preferable for ion to-do the work. The main point is, by

f laws and regulations to hinder the constitution of excessive fortunes of certain individuals, and to protect the essential needs of the masses. For instance the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance; that is the height o ' f iniquity, and no just man can accept it. Therefore laws and regulations should be established which would permit the workmen to receive from the factory owners their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory, and the work and labour from the body of the workmen. In other words the workmen should receive wages

Which assure them adequate support, and when they cease work, becoming feeble and helpless, they should receive from the owner of the factory

a sufficient pension. The wages should be enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness."

" When matters are thus fixed, the owner of a factory will no longer put aside daily a treasure which he has absolutely no need of; and, the workmen and artisans will no longer be in the greatest misery and want, and will not be subjected to the greatest privations at the end of their life."

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Without taking into consideration -that the fortune is disproportionate, the capitalist succumbs under formidable burdens and gets - into the greatest difficulties and troubles; the administra-

tion of an excessive fortune is very difficult and exhausts man's strength.")

" It is then clear and evident that the repartition of excessive fortunes amongst a small number of individuals, while the masses are in misery is an iniquity and an injustice. In the same way absolute equality would be an obstacle to life, to welfare, to order, and to the peace of humanity. In such a question a just medium is preferable. It lies in the capitalists being moderate in the acquisition of their profits, and in their having a consideration for the poor and needy; that is to say, the workmen and artisans -should receive a fixed and established daily -wage, and have a share in the general profits of the factory."

" It would be well,with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working,

get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right to derive the means of existence."

" In the same way, the workmen should no

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longer rebel and revolt, nor demand beyond their rights

they should no longer go out on strike, they should be obedient and submissive, and not ask for impossible wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment and by an efficacious fine put an end to the transgres-

sion; thus order will be re-established, and the difficulties settled. The interference of courts of justice

and of the Government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs between workmen and

manufacturers cannot be compared with ' ordinary

affairs between private persons, which do not concern the public, and with which the -Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between e ' mployers and workmen produce general detriment: for commerce, -industry, agriculture and general affairs of the country are all intimately linked together. if one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment. "

"The Court of Justice and the Government have therefore the right of interference. When a difficulty occurs between two individuals with reference to private rights, it is necessary for a third to

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settle the question; this is the part of the Government; then the question of strikes-which causes trouble to. the country and is often connected with the excessive vexations of -the workmen, as well as with the rapacity of manufacturers-how could it remain neglected? "

" Good God! Is it possible, that seeing one -of his fellow creatures starving, destitute of everything, a man can rest and Eve comfortably in his luxurious mansion? He who meets another in

the greatest misery, can he enjoy his fortune? Therefore, in the Religion of God, it is prescribed and established that wealthy men each year give a certain part of their fortune for the maintenance of the poor and unfortunate. This is the foundation of the Religion of God, and the most essential of the Commandments."

While man is not forced by the Government, whenever by the natural tendency of his good heart, and with the greatest mirituality, he makes provision for the poor, it is most praiseworthy, and well pleasing to God and man."

" Such is the meaning of the good works in the Divine Books and Tablets."-

The above discourse on " Strikes," is taken from an " Appendix," to the London 1908 edition of " Some Answered Questions," Collected and Translated from the Persian of 'Abdu'l-Bahá, by

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Laura Clifford Barney. - It is contained in t4 American edition of 1918.9 but since industrial troubles are world-wide, it ts given here for the benefit of those who might not otherwise know of' the- Solution portrayed by 'Abdu'l-Bahá', the Servant of God.

49

THE -BEWARE TABLET.

HE Friends of God and Handmaidens of the Merciful must render service to the Oneness of the Human world, and show love and aTmity to all the children of men. They must deal with the utmost devotion, good-

will, love, and kindness, towards all Humanity."

His Highness, BahAVIIAh, addressing the
World says:

" Ye are all the leaves of One Tree, the fruits of
One Branch." Therefore the law of relationship,
brotherhood, kinship, fatherhood and motherhood,
is established and proven amongst all the families
of the Human Race.

'endeavour Ye, with all your heart and soul, so
that you may live and act in accordance with the
Teachings of Bahh'u'llah.'

To become a shelter and an asylum to every
oppressed one;

To assist and uplift every vanquished one;

To be a skilled physician to every sick one;

To bestow a swift healing antidote to every
wounded one;

To inspire with confidence every fearful one;

To grant tranquillity and composure to every
agitated one;

To gladden the heart of every depressed one;

To bring mirthfulness to every weeping one;

To become salubrious water to every thirsty one;

To be the cause of glory to every fallen one;

And to be charitable to all the poor.

Beware! Beware! Lest ye offend any heart!

Beware! Beware! Lest ye hurt any soul!

Beware! Beware! Lest ye deal unkindly toward any person!

Beware! Beware! Lest ye be the cause of hopelessness to any creature!

Should any soul become the cause of grief to any one heart or of despondency to any one soul, it were better for him to hide himself in the lowest strata of the Earth, than to walk upon the Earth.

Should any soul desire the abasement of his Kind, undoubtedly nonentity were better for him: his nonexistence better than his existence, and his death better than his life."

" Therefore my advice to you is: Endeavour as much as you can to show kindness to all men, to

deal with perfect love, affection and devotion with all the individuals of Humanity. Remove from amongst yourselves, racial, patriotic, religious, sectional, political, commercial, industrial, and agricultural prejudices ; so that ye may become the founders of the structures of the Oneness of Humanity. All countries are One country; all nations are the children of One Father. The struggle for existence among the ferocious wolves has become the cause of all these differences, and

strifes; otherwise the expanse of the 'World is spacious, and the Table of the Bounties of the Almighty is spread'in all regions."

Upon Ye, be Bahá El Abha!

(Signed) 'ABDU'L-BAUK ABB. AS.

One can scarcely read this Tablet of Bahá'u'-RAh with concentrated attention without being conscious that the Voice of God is calling, or without experiencing a baptism of the Holy Spirit. Some Bahá'ís have called it "The Beware Tablet," not only for obvious reasons to be found in the Tablet itself, but perhaps also with an inner knowledge of the necessity of exercising constantly that divine kindness to which we have ever been called-by the Messengers of God, in every Age.

To-day, that Call is again made clear by
Bahh'u'llAh, the Nightingale of Significances.
Divine kindness has been manifested by Him, and
has been exemplified in the life of 'Abdu'l-BahA,
the Greatest Branch.

When that kindness which blends the human
with the divine is manifested the world over,
from each to all, in accordance with the Divine
Exhortation, all will become conscious of the
presence of the living God, for we shall in each
other, see glimpses of God-likeness, face to face,

* Translated by Mirza Ahmad Soltrab, Washington, D.C.
Nov. 11, 1910.

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and be assured of it, by evidences in the lives of
each other.

Then, indeed, will the Glory of God cover
the earth." Have not the Prophets, of every

Age proclaimed that " these things shall be ? "
God 's Will is good-will to all mankind, and
this knowledge should incline all to attune their
hearts to the countless melodies of the Divine
Message for To-day, and to recognize that the
Spirit of

THE LORD OF HOSTS

-has been manifested in accordance with the ful-

filment of Prophecy, and is calling all men to
unite under the Banner of Universal Harmony.

Divine kindness has been made manifest to the
world through Bahá'u'lláh and I Abdu'l-Bahá,
the Greatest Branch, even as in former Time,
it has - -been manifested by Jesus, the- Christ,

Whose teaching and the teaching of the Prophets anticipated the appearance of Bahh'u'llah and 'Abdu'l-Bahá in the world.

It remains for each and all -of us to manifest good-will to each other by the power of the Spirit which gives life to us all, in order that the Kingdom of God may be realized on Earth.

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THE UNIVERSALITY OF ETERNAL TRUTH.

C', '%w* OWARDS the end of His time on Earth! Jesus clearly said there were 6 'other things " which He had to say unto His disciples, which then, they could hnot bear: but

that at a time when no man knoweth, " Another would come in the Spirit of Truth, and guide them into all Truth. " He also said when offering the Cup at the Feast of His own Passover, " I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's Kingdom." (Matt., Chap. 26, ver. 29.)

Nearly 2,000 years have passed since those- words were spoken with a meaning which covered the Passing of the Son on the cross- of rejection, and the coming of the Father?s Kingdom to establish the Glory of God on Earth.

Yet, free as we have believed ourselves to be, Christians, in common with those of other Religions, have confined themselves to the habit of not looking beyond the Teaching of the Founder of their own Religion-as that Teaching relates to individual salvation. This tendency, together with the disposition to idolatry and place-seeking rather than to obedience, creates a difficulty in accepting further Revelation now, when in accord-

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ance with the necessities of the Time it has become due, and the inclination to dismiss Prophecy with its broader scope as something belonging to the realms of uncertainty, has hidden the all-embracing Purpose of Religion from view.

So we may not forget, that Truth is indivisible.

We must know that it is the Spirit of Truth which moves the Prophets and Saviours of the world to deliver the Universal Messages of God. They

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always invite individual co-operation: therefore Prophecy cannot be dismissed, for it is laden with just and righteous Purpose for the whole of Humanity.

The recognition of Divine Universal Principles is necessary to the happiness of individuals and Nations. This knowledge will incidentally

bridge that painful difference of opinion between Christians of some denominations concerning

whether they should take an interest in the righteous government of the world; for application of the principles of Righteousness to national and international affairs will naturally make it easier for every one to live up to their Religion. Whereas unjust social relationship between individuals or nations deprives many of hope, either in this life or the life to come. Righteous Principles are all-comprehending and will put party politics out of court.

To-Day, the commanding Voice of God speaks through BahA'u'lla, and we know it to be the same 'Voice of Righteousness which has spoken

through all the Manifestations of God Who have appeared under different Names: from Moses, Abraham, Jesus, or Muhammad, who all saw afore-time that Divine Event which has come to pass through the travail of their -Soul-the rising of the Sun of Righteousness in the world of Humanity to make all men One-the establishing of the Kingdom of God, on Earth.

Bahh'u'llih comes in the Spirit of the Father, therefore aR we hold dear for the individual in the Name of Jesus, He gives in overwhelming measure. but His Teachings, fulfilling Prophecy, contain also further Revelation of God's Will concerning Universal affairs, and the Divine Will is clearly expressed in the Principles given to the world by Him. 'They are the Ropes of God given for the world's salvation in this time of difficulty

and transition, and to which all who desire the protection of God should cling. For they are essential to establish on Earth, the Most Great Peace. Being PrincipleShof Righteousness, they are easy to understand, and should readily find a home in every heart.

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PRINCIPLES OF BAHĀ'U'LĀH.

WHICH are Rays from the Sun of Righteousness now penetrating the mind of Mankind, for they represent important Measures of Justice, now over-due, and are essential to the establishing on Earth, -of THE MOSTGREAT PEACE.

1. THE ONENESS OF MANKIND.

2. INDEPENDENT INVESTIGATION OF TRUTH.

3. THE ONENESS OF THE FOUNDATION
OF ALL
RELIGIONS.

4. RELIGION MUST BE THE CAUSE OF UNITY.

5. RELIGION MUST BE IN ACCORDANCE WITH
SCIENCE AND REASON.

6. EQUALITY BETWEEN MEN AND WOMEN.

7. PREJUDICES OF ALL KINDS MUST BE FOR

GOTTEN.

8. UNIVERSAL PEACE.

9. UNIVERSAL EDUCATION.

10. SOLUTION OF THE ECONOMIC PROBLEM.

11. AN INTERNATIONAL AUXILIARY LANGUAGE.

12. AN INTERNATIONAL TRIBUNAL.

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A list of BahA'i publications will be appended for those interested in, further study of the Bahi'i Faith, and in the Sacred Writings of Bahi'u'l-Iih and 'Abdii'l-Balik, seekers after Truth may find that which is more precious than rubies, because it pertains to eternal life.

This is to be found through the Holy Books of God's Revelation which have been given in the past, is found in the present Revelation of Bahi-

'u'llAh, and will be found in as many more Revelations as may be necessary to bring Mankind into complete rapport with the Laws of God, which pertain to general resurrection from the deadness of trespasses and error.

The mines of wealth contained in God's Revelations to Mankind are now opened up to us afresh, and more than- they have ever been, through the penetrating Sight of Bahh'u'llhh, who, seeing their Inner Meaning to be One Harmonious Whole, courteously invites us to investigate and consider it for ourselves, that we may participate in His Vision of Eternal Truth which the all-comprehending Generosity of our God has provided for US. Clearly, He shows, we are the inheritors of the Kingdom of Heaven. In Unity, we are rich indeed, but by separations and divisions we have made ourselves poor.

The InnerMeaning of God's Revelation is the Cup of Oneness which BahA'u'llAh offers. And those who accept it with understanding are im-

elled to offer it to others; for the Friends of God

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and Handmaidens of the Merciful are moved by
the power of the Spirit coming through
Bahh'u'llih~, (the same Christ Spirit which filled
Jesus) to spread the knowledge of the Oneness of
God and the Oneness of Mankind.

As Jesus, an earnest student of the -Scriptures,
recognising Himself in them was undoubtedly the
best exponent of them, in His Day, so Bahi'u'llah
in accepting Him, makes clear that the same Spirit
is evident in all the Manifestations of God—that
being one and the same Spirit, It proceeds from
the only Source of 'Majesty. So He delivers to
us His Message , containing the greatest of all
Knowledge, the Knowledge of God. It is obvious
therefore, to those who see with the eye of the
Spirit, that BahA'u'llah is the very Sunrise of
exposition.

He expounds God's Laws for to-day, in clear and pristine purity, in order that His Covenant with God amongst the Nations may be fulfilled-, and that Heavenly Kingdom, which Jesus yearned for, be established on Earth.

BahA'u'llAh, manifesting the Spirit of the Father, left, in accordance with Prophecy, His own Beloved Son, 'Abdu'l-BahA, to be the Centre of His Covenant amongst the Nations, to establish the Kingdom of God on Earth. And by His hard and loving labour of delight, 'Abdu'l-]3ahh has bequeathed to the world wisdom and guidance, necessary to protect the Cause of God from error.

In the lives, and through the Sacred Tablets and Holy Writings of BahAVIIAh and 'Abdu'l-Bahk the Spirit earnestly'says to all: " Come!" And unless the world heeds this Divine Invitation, it is inevitable that great calamities will overtake it.

Jesus was the clear exponent of the Sacred Writings before Him, and it will be seen that Bahh'u'lhih and 'Abdu'l-Bahi are clear exponents of the Divine Scriptures given before their appearance. Their own Sacred Writings are therefore as precious as the records concerning- Jesus; for they make His sayings perfectly plain-and fulfil the promise of further Divine Guidance. Jesus gave us a New Commandment. We have not kept it very well. He was the Corner Stone, which the builders of His Day refused. He prayed for the Kingdom of God to come.

BahAVIIAh brings Laws and Principles of Gu-id-ance, of universal importance-which are essential

to it. He, therefore, coming to proclaim the Glory of God, is the Desire of Nations to-day, and God's own Answer to the prayer of Jesus—" Thy Kingdom come, Thy Will be done, on Earth, as it is in Heaven."

Statesmen of many lands are assembling, and not knowing that He Who is the " Desire of Nations " has come to declare Universal Principles which are the Will of God, they are acting on behalf of the Nations in a way which has not yet brought Peace.

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They have made sincere attempts, but-without the Guidance which comes from God, Man can ' not bring Peace to the world. He has been trying ever since the world began, and has miserably failed.

It will be seen by all who consider them that all~ the Principles of BahA'u'llhh contain the very essence of Peace,: individual and universal. They

are absolutely without prejudice. No selfish interest can be conserved when they are established. And with these Pillars of uprightness and guiding lines of construction-with Christ Jesus the magnificent Corner Stone, the rich gift of our Generous God-we can with perfect confidence proceed to establish the Kingdom of God on Earth.

Bahh'u'llAh has Covenanted with God, for this. Gathering up the desires and aspirations of the -Heavenly Messengers Who have appeared before Him, He has made His Covenant with sacrifice,

in order to establish the Most Great Peace.

Therefore, in this Day, a New Dispensation of the Spirit of God has come to us through BahAVIIAh, and leaves from the Tree of Life are given for the Healing of suffering Nations.

A brief historic note will be given on another page, indicative of the outline of this most thrilling Event of all Time—the Coming of the Kingdom of God on Earth. It will be seen that the BAb, blessed be His Name, the Door! through which Light came, bears the same relation to Bahh'u'llAh

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as John the Baptist bore to the Coming of Jesus. John, suffered martyrdom for that reason, and likewise martyrdom happened to the BAb. But every calamity which has occurred in the history of the BahA'i Cause, has proved to be a great blessing fraught with benign consequence.

What, for instance, could have seemed a greater misfortune to the English people, the French, the

German, the Italian, or those of any country, than to have a Divine Revelation coming to the world in a tongue unknown to them! How much trouble has arisen to Christians, because they have been unable to read exactly what Jesus said in the language in which He spoke, or in which His sayings were first recorded! It is not impossible that some meanings have crept in which were not exactly His. So great is the power of His Spirit however, that it would have been impossible for any recorder to conceal it. It is recognisable by the simple minded, and is something we can each know and be sure of, in spite of difficulties. Yet, nevertheless, it would have been joyous to have been able to read His meanings in the tongue in which He spoke to His disciples, or even for all the Nations to be able to read them in one and the same language. And indeed, we have the means for this at hand. How true it is, that "there is nothing which we may think or speak, which the Spirit has not power to accomplish!"

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A UNIVERSAL AUXILIARY LANGUAGE

T is written of men and nations that a little child shall lead them.-Yes; - and whether they manifest the spirit of the wolf, or the bear, or the leopard, or the cow, or the young lion or the lamb; they shall lie down together.

They shall n ' ot hurt or destroy in all my Holy Mountain:

Forthe Earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

And we know it is the word which the Lord hath spoken, for it is coming to pass. Even at the time when men repudiate simplicity for leadership it is significant that this is so, for "although

the leaders of the people cause them to err, 91-

" the zeal of the Lord of Hosts doth accomplish
it..99

When BahA'u'llAh in the zenith of His Man-hood, was confined with His companions in prison, by despotic governments, and religious fanaticism,, with the heavy chains of persecution around their necks-for teaching in God's Name that the

" bonds of affection and Unity between the sons of men should be strengthened; that diversity of religions should cease, and differences of race be annulled; and proclaiming that fruitless strife and

ruinous wars should pass away—that all men should live as brothers," and that the "most Great Peace shall come," God was preparing a little child (who listened at his mother's knee, in another part of the world)—to do a mighty work in furthering one of the Principles which the Divine Mind through Bahh'u'llkh was promulgating as essential to usher in, and secure, Universal Peace; That child afterwards became Dr. Zamenof, who is now renowned for presenting to the world the International Auxiliary language, known as Esperanto.

Dr. Zamenof was born in 1859, at -Bielestock, in Poland. The inhabitants there consisted of four different elements: Russians, Poles, Germans, and Jews: all speaking different languages, and living at enmity with each other. The young boy was strongly impressed with the fact that an alien language is a primary cause of international hatred, and at an early age he pondered over the

strange difference between the creed his mother taught him, "the brotherhood of man," and the actual opposite of this, which he saw on all sides. Child as he then was, he acutely sorrowed for the world, and gradually became filled with an unfaltering ambition to change all this. From this determination he never swerved, although of course, he found as he grew up, that the boy's idea of unlimited power was exaggerated. Nevertheless, while at school and at college, he still persevered in his endeavour to unite all men in a common tongue

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ot "In 1879, when he was 19 ye 9 ars of age, the language was more or less ready, and Zanienof and his colleagues celebrated its birth in a college festival; but the author was still too young to publish his work, and decided to wait five or six years. While attending the university he gave all his spare time in those most precious

years of youth to the study and perfection of his invention. - After many disappointments, he succeeded in publishing it at his own cost, in 1887. "

" Thus we see Esperanto is the outcome of years
Of patient perseverance on the part of a man of
genius. Now, it can be learned at the cost of a
few hours pleasant study during a period
. per week, during
of six months. Of what national language can
this be said?"

How good- it is to have, in the face of such
apparently overwhelming difficulties, this practical
assurance that there is, as Shakespeare wrote, " A
Divinity which shapes our ends." And without
doubt many could point to other events, events
which have contributed to " The One far-off

Divine Event," of which Tennyson sang, and to
which " the whole Creation," has now moved:
For, even in the darkness of the night which the
world has, known, it has approached us so nearly as
to have taken place in our own Day!

Now He, Bahh'u'llhh, the Desire of Nations, has
Come, of necessity bringing with Him Divine

(Margaret L. Jones. Esperanto Manual.")

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Laws and Principles which-will make all men One.
Is not this that.to which all Ages have aspired? -
Let us read how His -Beloved - Son, 'Abdu'l-
BahA, being set free from the bonds of oppression,

laboured throughout the world to promulgate those Principles of salvation, and- decide, when we have read, what we are going to do, now He has left us, toward spreading a knowledge of them, and what part we shall take in getting them establishedia and what support and encouragement we shall give to those who are bent on.this great Purpose?

We know we can do nothing of ourselves. It is, as Bahh'u'llAh has taught us, " the gexecutive Power of God's Spirit, which enables His servants to perform His orders."

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'ABDU'L.BAH)k IN PARIS.

DDRESSING the Paris Esperanto Group,
February 12th, 1913J. at a banquet given
in his honour at the Hotel Modern in that
city, after a brief introduction by M. Bourlet, the
President of the Paris Esperanto Society,
'Abdu'l-BahA said:

" One Pf the revealed Principles of the Universal Religion is the establishing of a Universal Language.

"In the material world of 'existence, human undertakings are divided into two kinds~universal and specific. The result of every, universal effort is infinite, and the outcome of every specific effort is finite.

In this age, those human problems which create a general interest are universal; their results are likewise universal, for humanity has become illiterdeperdit. The international laws of to-day are of vast importance since international politics are bringing nations nearer to one another. It is a general axiorn that in the world of human endeavour, every universal affair commands attention and its results and benefits are limitless. Therefore let wlis say that every universal cause is divine, and every specific matter is human. The universal light for this planet is from the sun; and the special light here to-night, which is electric, illumines

this banquet hall through thhe invention of man. In like manner the, activities which endeavour to establish solidarity between nations and to infuse the spirit of universalism in the hearts of the children of menare like unto divine rays from the Sun of Reality, and the brightest ray is the coming of the Universal Language. Its achievement is the greatest virtue of the age, for such an instrument will remove misunderstandings from amongst the peoples of the earth and unite their hearts. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all his fellow men.

" The basis of knowledge and the excellencies of endeavour in this world are to teach and to be

taught. To acquire sciences and to, teach them in turn depends upon language, and when the international auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

" No doubt you are aware that in the past ages a common language shared by various nations created a spirit of solidarity amongst them. For instance 1300 years ago, there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Baghdad and Mesopotamia. There existed among these peoples rank hatred but as they were gradually brought nearer through common protection and common interests,

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the Arabic language grew to be the means of inter-commumication, and they became as one nation. They all speak the Arabic language to

-this day. In Syria if you ask any one of them he Will say., ' I am an Arab,' though in reality he- is not. Some are Greeks, others Jews, etc. We gsay., ' This man is a German, the other an Italian, a Frenchman, an Englishman, etc. All. belong to the great human family, yet language is a barrier between them. The greatest working basis for bringing about Unity and Harmony amongst the nations is the teaching of a universal tongue.

Writing on this subject, 50 (now 60) years ago, Ms Holiness Bahh'u'llAh said that complete union between the various sections of the world would be an unrealis-ed dream as long as an international language was not established."

11 Misunderstandings keep people from mutual

association and these misunderstandings will not be dispelled except through the medium of a

common ground of communication. Every intelligent man will bear testimony to this."

" The people of the Orient are not fully informed of the events in the West, and the West cannot put itself into sympathetic touch with the East. Their thoughts are enclosed in a casket. The Universal language will be the key to open it. Western books will be~ translated into that language and the people of the East will be informed of the contents : likewise Eastern lore will become the property of the West. Thus also will

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those misunderstandings which exist between the different Religions be, dispersed. Religious preju-

dices. play havoc among the peoples and bring about warfare and strife, and it is impossible to remove them. without a language in common."

"I am an Oriental and on this account I am shut out from your thoughts and you likewise from mine. A mutual language will become the mightiest means of universal progress towards the union of East and West. It will make the earth one home, and become the divine impulse for human advancement. It will upraise the Standard of Oneness of the world of Humanity and make the earth a universal commonwealth. It will be the cause of love between the children of men and create good fellowship between the various creeds."

Praise be to God that Dr. Zamenof has constructed the Esperanto language. It has all the potential qualities of universal adoption. - All of us must be grateful to him that in his noble efforts in this matter he has served his fellow men well. He has constructed a language which will confer divine benefits on all peoples. With untiring

effort and self-sacrifice on the part of its devotees-it gives promise of universal acceptance.

" Therefore every one of us should study this language and make every effort to spread it, so, that each day it may receive a wider recognition, be accepted by all nations and Governments of the world, and become a part of the curriculum in all the public schools. I hope that the business of

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the future conferences and congresses will be carried on in Esperanto. In the future two languages will be taught in the schools, one the native tongue, and . the other the International Auxiliary Language.

"Consider to-day how difficult is human communication. One may study fifty languages and yet travel through a country and be at a loss. I myself know several of the Oriental languages but know no Western tongue. Had this Universal language pervaded the globe, I should have

studied it, and you -would have been directly informed of my thoughts,g and I of yours, and a special friendship would have been established between us.

" Please send some Teachers to Persia, if you

can, so that they may teach Esperanto to the young people. I have written asking some of them to come here to study it.

"I hope that it will be promulgated very rapidly, then the world of humanity will find peace. All the nations will associate with each other like mothers and sisters, fathers and brothers, and each member of the body politic will be fully informed ofi the thoughts of all.

"I am extremely grateful to you, and thank you for these lofty efforts, for you have gathered at ithis banquet to further this language. Your hope

is to render a mighty service to Humanity and for this great aim, I congratulate you from the bottom of my heart."

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THE HEALING OF THE NATIONS.

WORLD made up of contending factions is a world diseased and suffering; because, it a -house divided against itself cannot stand." Physically, this round globe is " One Rome " for Mankind; a generous gift of the Creator, containing wonder upon wonder, and bounty upon bounty, yet to be discovered. All the Designs of God are generous above the conception of men, and His Ideal Man, who reflects

His, Glory, the most glorious gift of all.

The reader now knows the Principles of BahA' U'Uhh, which come as God's gift To-day for the Healing of ihe Nations, and we are all aware of the unrest in the world, and of the need for re-construction, even in our own country. But there are other countries suffering more, and bearing things which have long been too unbearable-through religious, political, racial, social, agricultural, industrial, commercial, and other prejudices.

Therefore, every Nation would, if aware of it, welcome with a "loud voice," and with "glad hosannas," Him Who comes, in the Name of God, to tell us that in this Day, "Prejudices of all kinds must be forgotten."

When we hear that whole nations are from time to time well nigh massacred, or occasionally some 150 villacres demolished," because of prejudices in

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of one kind or another, we clearly see that nothing short of the abolition of prejudices could remedy such unhappy conditions; conditions which -were more familiar to BahAVIIAh., and others who live in the East, than they are to us, to whom they

only become known through those who have travelled and sojourned in those regions. Let us take note of some of the differences which tend to perpetuate them, bearing in mind while we do so that "Order is Heaven's first law."

"A striking instance of the confusion arising from conflicting chronologies and modes of reckoning time appears on the previous page. It is the replica of a leaf taken in 1911 -from an ordinary tear off "calendar in every-day use in business houses at Constantinople."

"A glance will suffice to show that it is not the simple affair to which we are accustomed at home; but a closer examination reveals complexities to which the six languages in which it is printed are but the threshold."

"At the top of the page we are living in the year 1329 ; half-way down in 1911 ; and at the foot in 5671. This bewildering anachronism is followed by another. In the section printed in French it is the 20th of April, and in the Greek section on

the left it is the 7th, for the Greeks adhere to the Old Style. The narrow strip across the middle of the leaf is Bulgarian. Turning to the Turkish section at the top, the confusion increases, for on the left hand we find that the month is Nisan.,

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and the large figure below tells us it is the 7th. The right section gives the name of the month as Rebi-ul-Akir, and the date as the 21st. These indicate respectively the official year and the ordinary Moammanan year. We also learn that the month of Nisan has 30 days, and Rebi-ul-Akir 29. The small characters beneath the large 21 tell us that it is the 164th day of Kassim. This is the reckoning of the Turkish peasant, who knows nothing of months. The year for him has two divisions, Kassim, which begins on the 8th of November, and Hidrelis, on the 8th of May. The Hebrew characters at the foot of the page inform us that it is Thursday 22 Nisan 5671. Thus our

indicator has four- dates for the year, four names for the month, and six numberings of the day for this particular Thursday. But we have not penetrated all its mysteries. In the French section

we meet with the startling assertion that noon is 11 minutes past 5 to the Turks, and that 12 o'clock Turkish time is 49 minutes past 6 with us. This is accounted for by the fact that the Turkish day begins at sunset, and is divided, like ours, into two periods of 12 hours each. Hence on the 30th of June, noon and midnight are 24 minutes past 4, whilst on the loth of December they are 29 minutes past 7."

" All this may look like an ingenious puzzle, but it is a serious necessity to the man of business. In transactions with the Government on this particular Thursday, 20th of Apffl, 1911, he has to be

careful that documents were dated 7th of Nisan--
1327. In those with a Turkish merchant, a bill
of --exchange'or cheque had to be dated 21st Rebi-
ul-Akir, 1329. In buying produce from a farmer
his receipt or -order was 164th Kassim. In deal-
ings with-a Greek firm it was important to remem-
ber that it was the 7th, gnot the 21st, whilst in
making an appointment with a Turk for 1 o'clock
in the afternoon it was necessary to write 11
minutes past 6. As the time of sunset varies every
day, clocks and watches must be altered constantly.
Some people carry two watches, one marking
European, the other Turkish time; but many use
one watch with two dials.

" We have not exhausted the information con-

tained in the leaflet. For the Greeks the day is Great Thursday (Megale' Pempte'), for the Armeniansg it is the Annunciation of the Holy Mother of Jesus (Avedis Soorp Asvadzazin), and the Washing of the disciples' feet (Vadnaluvacen).

Therefore, the man of business must remember that Greek and Armenian establishments are closed. "

" There are newspapers at Constantinople in Turkish, Greek, Armenian, Arabic, and Persian. One constantly hears in the streets Skipetar and Vlach, the former the speech of the Albanians, the latter of the Wailachians. The babel is increased by various European tongues, with an occasional dash of Kurdish or Georgian. Among the newspapers is one in Hebrew characters, not in Hebrew,

'-t' udveo-Spanish. This is, perhaps, the acme of
Ingu
al confusion."

if we who know and speak only one tongue do
not always understand each other, we may well
believe that the suspicions Pnd hatreds and mur-
derous outbreaks we read of from time to time
must, in a- great measure, be due to misunderstand-
ings consequent on such confusion; and not alto-
gether because the hearts of those who live in those
regions are less human than our own, as we have
been prone to believe.

What, then, is the Divine Remedy? We have
seen, from a perusal of the Principles of Bahi'u'-
lAh, that a Universal Auxiliary Language is part

.of it. And a mere glance; at the leaf of this
calendar would make it impossible for anyone to

i nore such merciful remedy. How could- a

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Universal Teacher be under-stood without it? Only with great difficulty. Some would die before they knew Him, for it takes devoted men of learning and enthusiasm to translate a Message into every tongue. The Message of Bahh'u'llAh inspires many to undertake this difficult service. Otherwise we should not be able to read of it in English. The conditions of the world and the Time in which we live undoubtedly require a Universal Auxiliary Language. And, equally, the application of a77 the Principles of BahA'u'llhh is essential for the Healing of the Nations.

As already remarked, there could be no

(See " Turkey and the Turks," by Z. Duckett Ferriman. 1911
Mills & Boon).

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greater trial to those who are earnestly waiting for a Divine Message whatever language they speak,, or to whatever country they belong, than for it to be given in a tongue unknown to them. Yet so it is; for the Heavenly Fragrances from the Ridva'n (Garden of Paradise) find Utterance in this Day, in the rich and melodious languages of Persia and Arabia.

This seems strange at first, yet the Wisdom -of it clearly coincides with the Divine Purpose. It will test the- sincerity of seekers after Truth, serve to abolish prejudice, and incline all to a Universal tongue more quickly and more easily learned, and remain a Sacred Treasury for all time, which embravees and is complementary to earlier Sacred Utterances.

*The BahA'i Teachings advocate the adoption of

a -universal calendar- in which the--year is divided into 19 months of 19 days each, with 4 or 5 " intercalary " days between the 18th and 19th months, the New Year commencing at the Vernal Equinox, and the years being numbered from the date of the Proclamation of the BAb in A.D. 1844.

'Abdu'l-BahA interpreted the 1,335 days spoken of at the end of the Book of Daniel as meaning 1,335 solar years after the Hegira, i.e., A.D. 1957. And said:

" By that time the BahA'i Teachings will be Universally spread; a Universal Language .-dopted

And the MOST GREAT PEACE inaugurated."

Given through Dr. Rsslernont on his visit to Acca,
Jan.-Feb., 1920.

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'ABDU'L.BAHĀ IN LONDON
AT THE CITY TEMPLE.

After enduring, in company with His Father Bahá'u'lláh, persecution, confinement, and Exile, under the Persian and Turkish Governments for a period of forty years, when the Turkish Constitution was formed-'Abdu'l-Bahá,, being regarded as a political prisoner-was set free.

In 1911 He visited England, coming first to London, where He addressed large audiences of different denominations through His interpreters. He afterwards visited Paris, Stuttgart, Switzerland, and Buda-Pest.

" On September 1st, the first Sunday after His

arrival in - England, He spoke from the City Temple pulpit to the evening congregation -at the special desire of the Pastor, the Rev. R. J. Campbell.

Though 'Abdu'l-Bahá's coming had not been advertised, the Church was filled ~to its utmost capacity. Few who were there will ever forget the sight of that venerable figure clad in His Eastern garb, ascending the pulpit stairs to address a public gathering for the first time in His life.

T'hat this should be a Christian place of worship in the West has its deep significance.

I " Mr. Campbell introduced the visitor with a few simple words, in the course of which he said:
" We as followers of the Lord Jesus Christ,

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Who is to us, and will always be, the Light of the World, view with sympathy and respect every movement of the Spirit of God in the experience of mankind,- and therefore we give greeting to

'Abdu'l-BahA in the name of all who share the Spirit of our Master and are trying to live their lives in that Spirit.

" The Bahi'i Movement is very closely akin to, I think I might say identical with, the spiritual purpose of Christianity."

" 'Abdu'l-BahA said:

" O Noble Friends, seekers after God! Praise be to God! To-day the Light of Truth is shining upon the world in its abundance. The breezes of the Heavenly Garden are blowing throughout all regions. The Call of the Kingdom is heard in all lands, and the breath of the Holy Spirit is felt in all hearts that are faithful. The Spirit of God is giving Eternal Life. In this wonderful Age, the East is enlightened, the West is fragrant, and everywhere the soul inhales the holy perfume.

" The Sea of the Unity of Mankind is lifting up its waves with joy, for there is real communication between the hearts and minds of men. The Banner of the Holy Spirit is uplifted, and men

see it, and are assured with the knowledge that this is a New Day. . . .

" In the days of old an instinct for warfare was developed in the struggle with wild animals. This is no longer necessary. Nay, rather co-operation and mutual understanding are seen to produce the so a

greatest welfare of Mankind. Enmity is now the result of prejudice only.

" In the 'Hidden Words,' BahA'u'llhh --says: Justice is- to be loved above all.' Praise be to God, in this country the Standard of Justice 'has been raised. A great effort is being made to give all souls a true place. This is the desire of all noble natures. This is to-day the Teaching for the East and for the West. Therefore the East and the West will understand and reverence each other, and embrace like long parted friends who have found each other.

There is One God. Mankind is One. Let us worship Him, and give praise for all His great Prophets and Messengers, who -have manifested His brightness and glory."

" INSCRIPTION IN THE OLD BIBLE."

WRITTEN BY 'ABDU'L-BAHA IN PERSIAN.

This is the Holy -Book of God, of Celestial inspiration. It is the Bible of Salvation, the noble Gospel. It is the mystery of the Kingdom and its Light. It is the Divine Bounty. The sign of the Guidance of God."

'ABDU'L-B.A,HA ABBAS.

C' 'Abdu'l-Bahá in London," pp. 3-5.)

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'ABDU'L.BAHĀ
AT ST. JOHN'S, WESTMINSTER.

" On September the 17th,, 'Abdu'l-Bahk at the request of the Venerable Archdeacon of Westminster addressed the congregation of . St. John the Divine after the evening Service.

it With a few warm words characteristic of his whole attitude Archdeacon Wilberforce introduced the revered Messenger from the East, who had crossed seas and,countries on His Mission of Peaceg and Unity for which He had suffered forty years of captivity and persecution.

" The Archdeacon had the Bishop's chair placed

for his Guest on the Chancel steps, and standing beside Him read the translation of 'Abdu'l-BahA's address himself.

" 'Abdu'l-BahA said:

" O Noble Friends! -O Seekers after the Kingdom of God! Man all over the world is seeking for God. All that exists is God: but the Reality of Divinity is Holy above all understanding.

" The pictures of divinity which come to our mind are the product of our fancy; they exist in the realm of our imagination. They are not adequate to the Truth. Truth in its essence cannot be put into words.

" Divinity cannot be comprehended because it is comprehending.

" Man, who has also a real existence, is comprehended by God: therefore the Divinity which man

not any representation of it. Divinity it-sOf contains all, and is not contained.

Although the mineral, vegetable- animal and man all have actual being, yet the mineral has no knowledge of the vegetable. It cannot apprehend it. It cannot imagine or understand it.

" It is the same with the vegetable. Any progress it may make, however highly it may become developed,⁵ it will never apprehend the animal nor understand it.

" It is the same with the animal. However much it may progress in its own kingdom, however refined its feelings may become, it will have no real notion of the world of man or of his special

intellectual faculties.

" The animal cannot understand the roundness of the earth, nor its motion in space, nor the cen-

tral position of the sun, nor the power of electricity; nor can it imagine such a thing as the all-pervading ether."

" Although the mineral, vegetable, animal, and man himself are actual beings, the difference between -their Kingdoms prevents members of the lower degree from comprehending the essence and nature of those of superior degree. This being so, how can the temporal and phenomenal comprehend the Lord of Hosts ?

" It is clear that this is impossible!

" But the essence of Divinity, the Sun of Truth-,

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shines forth upon all horizons and is spreading its rays upon all things. Each creature is the recipient of some portion of that power, and man,

who contains the perfection of the mineral, the vegetable, and the animal, as well as his own distinctive qualities, has become the noblest of created beings. It stands written that he is made in the image of God. Mysteries that were hidden he discovers. And secrets that were concealed he brings into the light. By Science and by Art he brings hidden powers into the region of the visible world. Man perceives the hidden law in created things and co-operates with it.

14; 4; Lastly, the perfect man, the Prophet, is one who is transfigured, one who has the purity and clearness -of a perfect mirror-one who reflects the Sun of Truth. Of such a one-of such a Prophet and Messenger-we can say that the Light of Divinity with the heavenly perfections dwells in him.

" If we claim that the Sun is seen in the mirror, we do not mean that the Sun itself has descended from the holy heights of his heaven and entered into the mirror! This is impossible.

" The Divine, Nature is seen in the -Manifestations and its Light and Splendour are visible in extreme glory.

" Therefore men have always been taught by the Prophets of God. The Prophets of God are the Mediators of God. All the Holy Prophets and Messengers have come from one Holy Spirit

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and bear the Message of God, fitted to the Age in which they appear. The One Light is in them all, and they are One with each other. I But the Eternal does not become phenomenal: neither can the phenomenal become Eternal.

" Saint Paul, the great Apostle, said: 'We all with open face, beholding as in a mirror the glory of God, are changed into the same image from glory to glory, as by the spirit of the Lord.' "

PRAYER.

0 God the Forgiver! 0 Heavenly Educator! This assembly is adored with the mention of Thy Holy Name. Thy children turn their face towards Thy Heavenly Kingdom, hearts are made happy, and souls are comforted.

Merciful God! Cause us to repent of our

shortcomings! Accept us in Thy Heavenly Kingdom and give unto us an abode where there shall be no error. Give us Peace. Give us Knowledge. And open unto us the gates of Thy Heaven.

" Thou art the Giver of all! Thou art the Forgiver! Thou art the Merciful. Amen."

"The congregation was profoundly moved, and following the Archdeacon's example knelt to receive the Blessing of the Servant of God-Who stood with extended arms-His wonderful voice

rising and falling in the silence with the power of His invocation.

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As the Archdeacon said: 'Truly the East and the West have met in this sacred place to-night., The hymn 'O God our help in Ages past I was sung by the congregation standing, as 'Abdu'l-Bahá and the Archdeacon passed down the aisle to the vestry hand in hand. - -

" Outside the Church, Salvationists were holding their Meeting and 'Abdu'l-Bahá was deeply impressed and touched at the sight of the men and women and children, gathered together in the night, at the street corner praying and singing."

('Abdu'l-Bahá in London.)

ERPOOL.

_6ABDUT-BAHA IN LIV

the United States

In 1912 'Abdull-Bahi toured of America, addressing assemblies Of every Religious denomination, Ethical Societies, Socialists, and Agnostics. And after that most successful tour, meeting with welcome everywhere, on arriving in Liverpool, found also, in that city, assemblies awaiting Him, eager to give ear to the message of Peace He had to deliver to the world.

Engagements in London, Edinburgh, Bristol, and elsewhere, made it impossible for Him to stay long in Liverpool. He addressed the Theosophists there, and also the Baptists at Pembroke Chapel.

On Sunday evening,, December 15th, 1912, after being introduced by the Minister, Rev. Donald B. Fraser, he made courteous reply,

saying how delighted he was to meet such a large congregation,, in a Church so re-Downed for its high social endeavour, and faith in God. Many had arrived from surrounding districts and Manchester, long before the gates were .opened. On that happy occasion, speaking in Persian, Ahmad Sohrab interpreting, 'Abdu'l-Bahh said -

" The greatest prize this world holds is the con-sumination of the Oneness of Humanity. All are the children of God. God is the Creator, the Pro-

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vider, the Protector of all. He educates all of us, and is compassionate towards men. His grace en-compasses all Mankind. The Sun of God, shines upon all Mankind. The rain of God falls for all.

The gentle breeze of God wafts for all. Humanity at large is- sitting around the Divine Table of the Almighty. Why should we engage in strife?

Why should we ever engage on the battlefield to kill each other? God is kind is He not? Why should we be unkind? What is the reason? How ,are we benefited by being unkind? To-day, the chief means of dissension amongst the Nations is Religion; while in Reality, the Religion of God, is One. Differences lie in 'blind imitations which have crept into Religion after its foundation. Religion is Reality, and Reality is One. It does not permit of multiplicity. His Holiness Abraham was the Herald of Reality. His Holiness Moses was the Spreader of Reality. His Holiness Jesus was the Founder of Reality. His Holiness Muhammad was the Spreader and Promulgator of Reality. The Reality of Religion, is One. Fundamentally there is no difference. The Reality of Religion consists in the Love of God, in the Faith of God, in the virtue of Humanity, and in the

means of communication between the hearts of men. The Reality of Religion is the Oneness of the Whole of Humanity.

" What is the Wisdom of Religion may we ask? There is no doubt whatever that the Wisdom of Religion is love and amity amongst the people;

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that it establishes fellowship between the various organizations of man. The Religion of God is for Peace not for War. Why should we ever make it a cause of separation and alienation?'It is a remedy to bestow health and recovery. Why should we

nd sickness

ever make it a cause of disease a

We are all the children of God, all are His--servants. The glances of His Mercy, encircle us all.

He has bestowed Religion that it may be the means of bringing together the various members of His Family. Yet in the Orient such a means of illumination has become the cause of rancour

between the people of various Religions. They -shed the blood of one- another. They pillaged each

other's property, they sacrificed each other's children. There was great commotion and constant

warfare going on. Darkness had encircled the Radiance of Religion. The Horizon of- Reality was

bidden by clouds of imitations and dogmas, and no rays of the Sun could penetrate these clouds."

" At such a time His Holiness BahA'u'llhh appeared in Persia. He summoned the people of various Religions to love and friendship. At this time in Persia, the Jews, the Christians, the Muslims, the Zoroastrians, the Buddhists, all of contending Religions, were ever fighting each othei. Having heard the words of Bahh'u'llhh, many are

now living in the utmost unity. What harm can accrue if such amity becomes permanent throughout the civilised and uncivilised world?

" Bahh'u'llAh declared International Peace. In

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Persia, many years ago, He declared International Peace, amongst Religions and Nations, and between the Races of every clime. With -the greatest power and penetration did He arise to spread principles of Peace. For this, He was thrown into prison, and suffered great hardships. His properties were pillaged. His friends were martyred.

More than, 20,000 souls sacrificed their lives, so that the Oneness -of the World of Humanity might be realized.

All His life Bahh'u'llih endured great calami-

ties and hardships. Often He was in chains. Sometimes He was living in Exile. Often He was incarcerated in barracks. Notwithstanding these stumbling blocks, ever He strove, ever He worked, so that He became able to establish amity among the people of contending Religions. Religion must become the cause of Love. If it becomes the cause of enmity, what use is there for it? Religion must become the cause of prosperity. Alas! A thousand times -alas! that it should have become the cause of rancour! Consider, ignorance has reached such a degree of folly, that it is the duty of Humanity to investigate Reality. No one must be satisfied -with mere traditions. Traditions differ, and cause misunderstandings to remain. These misunderstandings have created direful conditions. "

ONTINUING, at Pembroke Chapel,

'Abdu'l-Bahh said:

I I While in America I spoke in a Tabernacle of the Jews, 1. said in that Synagogue, that the misunderstandings which exist between the Jews and Christians have been the cause of their separation and their hatred of each other. If the Israelite investigates Reality there is no doubt that he will come to the conclusion that he must associate with, and love his brother Christian. Hatred must not linger any longer because the Jews to-day imagine, and in former times imagined, that Christ was the opposer, or enemy of Moses, that His Holiness Christ was against Moses. To the Jews, I further said: You think Chhrist destroyed the foundation of Moses; but let us be fair, let us be just, and investigate Reality. The Cause of Moses, the Religion of Moses, for 1,500 years was circum-

scribed within the boundary of Jerusalem. The Bible was only found in that small locality. Other parts of the world never heard the name of Moses. Even the people of Persia never heard the name of Moses. They had never seen the Book of Moses until His Holiness Christ appeared. He raised the Name of Moses. His Holiness Christ Promulgated the Old Testament throughout the Orient and the Occident. During the Mosaic Dis-

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pensation, the Bible was only translated in to one language. h'. But through'the blessing of Christian-

ity,- the Bible was trhnslated into many languages -and 'spread throughout the world. Consider what love - Christ had for Moses. His Holiness Christ promulg a-ted the fundamental Principles of Moses. The h, Ten Commandments He spread throughout the -world. He made famous all the Israelitish- Prophets. Were it not for the appearance of Christ, -how -could the people of America ever have heard the name of Moses? How could the Bible have become a household Book? All these ser- vices were rendered by Jesus Christ. Now let us fin&out, after these statements, whether Christ wa's the enemy of intoses,g or His best Friend? Be just. His Holiness Christ was the spreader of the Mosaic Movement. He spread the Old Testa- ment. Notwithstanding this, you are thinking He was the enemy of Moses. Why not abandon these prejudices? The Christians believe that Moses was the Prophet of God, that the Bible is the Book of God, and that all the israelitish Prophets were the mouthpieces of God. What harm would there

be, if you came out and said : ' Christ is the -Word of God,' so that this dissension may cease? And so that fellowship may be established eternally between the Jews and the Christians? If you just say these words: ' Christ is the Word,' it will show that you have investigated Reality, and dissension will be left behind.

" When we are not investigating Reality there

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is dissension between Religions. For instance, in the Book of the Quran, His Holiness Mubammad mentions the Name of His Holiness the Christ. It is from the itext of the Quran, that Christ is called the Word of God, the Spirit of God. It is theg record of the Quran that Mary the mother of Christ was living in the Holy of Holies, that she had the fellowship of the Almighty, and that food descended from Heaven for her. It is written in the Quran that the Holy Spirit, addressing Mary, said: ' Oh, Mary! be faithful to God, for He hath

created thee pure and sanctified, and hath made thee superior over all the women of the world.

And again, it is written in the Quran that ' Christ ascended into Heaven, and that He will again return from Heaven.' Again, that ' Christ is

Pure, and Unique.' So most of the praises and Commands of Christ are recorded in the Book which is considered Sacred by 300 millions of Muslims. Just think of the present misunderstanding between these two Religions! The presence of misunderstanding has caused the warfare of the last 1,300 years between Christians and Muslims. Think of one Crusade which lasted 200 years! Yet Religious warfare continues!, There are more than 260 million Muhammadans throughout the world. You cannot destroy this colossal number. Therefore if there is love and fellowship

among the Jews, the Christians, and the Muhammadans, the Orient and the Occident will find the greatest composure and Peace."

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Referring to the Balkan War, 'Abdu'l-Bahi said:

" God is- not pleased with.the horrible events which have been transpiring in the Balkans. - They are hated by Him. Every lover of Humanity is dis pleased with them. g There, people are killing. each other like so many wolves. They tear each other to pieces. They shed each other's blood. They kill each other's innocent children. Just consider, the ferocious beasts do not treat their

kith- and kin like this. The wolf may tear to pieces one animal, for food, which it does. But wolves never tear each other in thousands! Are men more ferocious than wolves? Are they not more unjust than birds of prey? What are the causes of all this strife? The Foundation of the World of God, is Love. But Nations say, 'we want to increase our dominions.'

" I will make one more statement, and close, and I want your careful attention. What is this land, this earth? Is it not this : That for a short time we live on this earth; then it becomes our grave, our cemetery? Now is it beneficial to engage in War, and in strife? Many generations have come, have lived for a short time on this Earth, and have gone under it. It is the Universal Graveyard of Humanity. Is it praiseworthy that we engage in warfare, shedding blood, destroying houses, pillaging the wealth of Nations and killing little children beneath the boofs of horses? Is it

worthy that we sacrifice eternal life, and the everlasting soul of man, for the sake of a little dust? Justice and Equity do not permit it. I hope that you will strive with all Your might to raise - the Standard of the Oneness of Humanity, and unfurl the flag of International Peace, over all regions of the earth.

Alas! since those words were spoken, we have been engaged in the fiercest Warfare the world has ever known-. Is Mankind to be subject to such, folly for ever? Divine Wisdom has decreed Athrough BahA'u'llhh, that Religion must be -in accord with Science and Reason. Therefore, since individuals,, by Divine Wisdom, as we have seen, can do great things, without Divine Guidance

they can go astray into actions of diabolical foolishness and insanity.- It is necessary that merciful guidance should protect humanity against insane onslaughts. ' BahA'u'llAh brings to the World that Merciful Guidance..

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RELIGION IN ACCORD WITH

SCIENCE AND REASON.

0 %mPHERE is no opposition between Religion and Science. They are the two wings upon which man's Intelligence can soar

into the heights; with which 'the Human Soul can progress. It is impossible to fly with one wing alone."

If Religion were contraryg to logical h Reason then it would cease to be a Religion and be merely a tradition. "

. " There is no- contradiction between True Religion and Science. When Religion is opposed to Science it becomes mere Superstition; that which is contrargy to Knowledgeg is Ignorance." -

" How can a man believe to be a fact, that which Science has proved to be impossible? If he believes in spite of his reason, it is rather superstition than faith. The True Principles of all Religions are in conformity with the teachings of Science."

" The Unity of God is logical, and this is not antagonistic to the conclusions arrived at by scien-

tific study."

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Religion has two main parts. The Spiritual and the Practical. The Spiritual - part never changes. All the Manifestations of God and His Prophets have taught the same Truth-and given the same Spiritual Law. There is no division in the Truth. The Sun of Truth-has sent forth many rays to illumine Human Intelligence., The Light is always the same."

We are familiar with the phrases - Light and Darkness', 'Religion and Science.' But the Religion which does not walk hand in hand with Science is itself in the Darkness of Superstition and ignorance. " ('Abdu'l-BahA in " Paris Talks.")

One of the charms of Creation is individuality. Without it there could be no freedom, no unity, and no life. Whatever theories, from time to-

time have been prevalent, concerning the origin.- nature, shape, size, duration, or position of this planet, both -Religion- and Science have been responsible for error concerning it: error due to partial knowledge, sometimes, and sometimes to an unkindly and dominating disposition.

It is, however, obvious to all of us, that the World of Humanity is- made up of individuals. Therefore individuals must have been in the Mind of the Creator before they became visible to each other. The fact that we are visible to each other, should incline us to revere the Intelligence of our Creator; the All-Wise, Bountiful, and Supreme Intelligence.

it 'we do I not think A beautiful picture an accident, or -a consequence of blind nature, why should anyone presume to suppose, we ourselves, are created without any special purpose or design? The highest - ambition of artists, is to portray truthfully what is visible'already-with such power, that not only the outer view is portrayed-but the inner meaning revealed. To whom the Glory? From whence do they derive their capacity? - They inherit it truly, but do they, inherit it from flesh, or from Spirit? Suppose we say both. It is even then Spirit which gives the capacity to persevere. The capacity for what the world calls genius is inherited from the One Supreme Spiritual Power we name God because the Manifestations of that Power are Good.

We are assured by the Founder of Christianity, Who is supported in that assurance by all the

Prophets and Messengers of God who heralded Him, that the care of Our Heavenly Father is such, that not one sparrow falls to the ground without 11is knowledge, and that His care for us is such, that even the hairs of our head are numbered."

If He, Whom we all love and honour, could give such assurance, we may reasonably question by what authority, and at what point in the 'History of Religion, did Christianity get so into the hands of a dominating power, that in the past, individuals have been put to death and cruelly tortured fWr exercising their reasoning faculties? Or, because their exploring nature prompted them to

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face the greatest dangers, and endure unspeakable sufferings (even rejoicing in them when they have been testimony to the Truth)-in order to discover more about this fascinating planet"- which a bountiful Creator -has designed to. -be g a Paradise for Mankind! Even atheists want

Paradise. Science and Reason bespeak -it. Humanitarianism demands it. And we may be sure the Creator likes to hear that demand. It is in harmony with the assurance, and the Loving Kindness of Jesus. And, before any branch of human knowledge had become sufficiently mature to echo the Truth of such possibility-the opening Chapters of Genesis stated it. Truth is echoed to-day, from all branches and fields of knowledge to be One, to be reasonable, to be scientific, and satisfactory. Abraham called Mankind to recognise, and worship the One True God. The first

point of view is the last. For the last was first. It is the Eternal; the Divine; the Revealed Truth,

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Y Eternity is My Creation. I have created

It for thee. Ily Oneness is Ily Design, I have
Designed It for thee" says our Creator, through
His Messenger, BahA'u'llAh. (" Hidden Words.")

h One does not point to past errors and limitations
for the purpose of condemnation. We have all
erred; yet the Spirit of God beckons, and gives
us wings, beyond our human limitations. 46 1
came not into the world to condemn the world,

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but that ye might have life, and have it more
abundantly; and to the end that he that believeth
on Me, (the Christ Spirit in Jesus) might have
life everlasting."

The Primal Word of the Almighty is some-

times called the water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence." . . . " The seen and the unseen fail to attain the measure of His Understanding. The world of being and whatever has issued from it bears witness to this utterance. 9'

To-day, the best fruit of Science and Knowledge is that which benefits mankind and improves his condition."

" The pulse of the universe is in the hands of the skilful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of to-day has one cure and that of to-morrow another. Look ye, upon This Day. Consider, and discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie upon the bed of suffering. Men who are intoxicated -with the wine of self-contemplation pre

vent the wise Physician from reaching it. Thus have they made the world and themselves to suffer. They know not the ailment nor recognise the cure. They take the wrong for the right, the crooked for the straight, the enemy for the Friend."

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",The Heavenly Wise One proclaimeth:
"A harsh word is like a sword, but gentle speech
is like unto 'Milk. - The children'of the world attain-
to betterment through this."

The Tongue of Wisdom says:

Whosoever possesses Me not, has nothing.h
Pass by whatever exists in this world and find Me.

I -am the Sun of Perception and the Ocean of
Science. I revive the withered ones and quicken
the dead. I am that Light which illumines the
Path of In-sight. I am the Falcon of the Al-
mighty. I bear healing in My wings and teach
the Knowledge of soaring to the Heaven of

Truth.

How often has proven the weakness of
human strength -and the -feebleness and impotence

,Df the material' and phenomenal against the
Heavenly power of His Prophets, a manifest sign
of His Chosen Ones, a clear standing light of His
Road and Pathway and an accurate standard
for recognising the proof and argument of His
Truth. The people of the world long resisted
it; but were finally dismayed; nations both of the
East and West wrestled with it, but were
overthrown.

This power was opposed, at the appearance of
Moses, by the Pharaohs; at the manifestation of
Christ, by the Jews and emperors; at the rise of
Muhammad by the Persian kings and Arabs. It
has also been opposed by false prophets, who have

* See "Tablet of BahA'VUah.- p. 161

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attempted to found a religion without the permission of God; falsely and presumptuously, laying claim to prophethood, as is'testified and recorded in history. The histories of Mazdak, in the days of King Ko'bad; of the Jew, 'Sad Dawlah; of Argoon-Khan, the Mongol, in Persia; 'Ala'adin El Khaledge, in India; and the French Philosophers during the revolution of 1792, are all warnings and admonitions to the prudent. These'philosophers, -wise men, kings and g statesmen attempted, through their great ingenuity and the abundance of their science and learning, to institute a religion -of simpler laws, regulations, doctrines and princi-

ples - within the range of average capacities and minds, suitable to all tastes and conformable to the time and circumstances. Conditions proved favourable to their desires, and the civil and military leaders submitted to their opinions and plans.

" But God frustrated their ideas, disappointed their hopes, dispersed their congregations, and showed the folly of their imaginations, until their histories remain as warnings to men of honour and as admonitions to people of discernment and perception.

" For what reason have the doctors of Darwinism taken the resemblance of some human bones to those of ourang-outangs as a decisive proof of the fact that mankind has descended from apes? Why have they considered this evidence, notwithstanding its shallowness and invalidity, as being a final certificate that man has gained his

ce of growth, existence and heredity from the orang-outangs? They have regarded apes as their ancestors-, but have not considered the Power, which alone has conquered the world -and subdued nations^{3a} as being a proof of the fact that the Manifestations and Dawning-places of this Power have been - Divine and heavenly personages. Could the habit of smoking, evinced by a single orang-outang, and its likeness in body to - some of the African savages, prove its homogeneity with mankind? Apes differ widely from savages in numerous things , such as intelligence! comprehension Of general subjects., capacity of attaining perfection. etc. Shall all this be admitted as -proof. while the subjugation of Pharaohs, domination of kings_

and tyrants by the rise of a single individuala Without assistance or encouragement of any ruler, is not considered evidence -that a man is assisted by an Invisible, Divine Power?

"Indeed, this is strange philosophy-amazing wisdom and discernment 1 How true is the warning of the great Apostle Paul - ' Beware, lest any man spoil you through philosophy and vain deceit.' The stability of the Word and continuance of a religion is the strongest and firmest evidence as to the truth of a mission and the founder of a Faith. . . .' This proof is named the proof of continuance or stability; because the continuance of a religion and the stability of the Word establishes the truth of God, and is a testimony to its reality. It is absurd to think of God as being

incapable -of annulling falsehood. He has not forgotten His promises to suppress false claimants.

. . . This is 'confirmed by Sacred Writings, and preserved in the utterances of the Prophets."

In the light of history we may Judge,'though it is not ours to condemn, because all are judged by their deeds. So inasmuch as time has thrown light upon past error-we may judge any matter, with profit.

There is not the danger to-day, as in the past, of inventive power, or the spirit of exploration, being suppressed by Religion, or Science. Present-day dangers are of a different kind. For such is the result of making a god of Freedom, that what Mankind to-day requires at the hand of Science and Religion is: that -all branches of knowledge, and manifestations of inventiveh power-shall be arrested from destructive, and turned to. constructive uses. Humanity, whatever its colour, whatever its theories concerning the

Government of the World,'should agree in this.
And not only agree passively, and record its vote
for it, but, since wrong direction ' is initiated by
individuals, so all individuals should accept the
-Divine invitation issued through Bahá'u'lláh to
become " stars of God's Omnipresence," and
watch, and pray, and act unitedly, with all their
might, in accordance with Divine Guidance-to
capture the scientific and inventive power on foot

* (See " Bahá'i Proofs." Abul Faz]. pp. 188, 189.)

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to-day, to destroy Humanity-and demand I its ser-
vice : not in the interest of a few individuals who
claim large portions of this earth, and the natural,
wealth it contains, for their own special benefit-
and who try to silence complaint by doles of
charity; for that which God gave and designed for
all,-must be for the benefit of all. And Lo !

The means of obtaining it for all, God has also

provided in This,, Our Day! It is to be obtained in an orderly way, through the friendliness of Nations, by means of an International Tribunal, and the Parliament of Man. This was a Divine Decree, issued through Bahá'u'lláh on behalf of Humanity, before some of us were born. And if the- Nations would turn to God for His Clear Guidance given through His Messenger, instead of arguing about which should have the biggest Navy, or the chief right to heap a,.ip destructive

armaments (which competitive spirit itself inclines them to doubt the possibility of an effective " League of Nations ")-they would find all arguments silenced,, and come face to face with the Divine Command, given to the World of Humanity through Bahá'u'lláh over 60 years ago! Why will the people turn aside from such protec-

tive care, and turn to mortal leaders, the blind leaders of the blind!

In past days, when disputes concerning the shape of the Earth were silenced, the whole world was thrilled with wonder. It is good to recount the fact that the matter was set-

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tled beyond the realms of dispute, " by the - circumnavigatipg spirit of three sailors, Columbus, -Da Gama, and finally Magellan, the latter being aided by an Expedition sent out in -the commercial interests of Spain. After a voyage of over a year, Magellan arrived at the

strait now bearing his name, and, it is related by Pigafetti, an Italian who was with him, Magellan wept for joy., when he found -it had pleased God to bring him where he might grapple with the unknown-dangeriof the South Sea, " The Great and Pacific Ocean. "

44 Magellan was murdered, either by savages, or by his own men, but, taking command of his ship, his lieutenant, Sebastian d'Elanco, brought it, the ~gan Vittoria, after a voyage of over three years, to anchor in the port of St. Lucar, near Seville, on September 7th, 1522."* -

Since those days, and in our own lifetime, we have had wonder upon wonder to thrill us. We can now fly across the Atlantic. By touching a switch we can light up a room, or a large hall, or a city. We can speak, and recognise each other's voice, at long distances; make- our meanings clear through Telegraphy, and the Marconi System, without speaking. From a small coastal town we can pick up a wireless message sent from

a vessel a hundred miles out at sea; listen to a dis-

History of the Conflict between Religion and Science."

J W. Draper, M.D., LL.D.

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course proceeding in Manchester at a distance of 200 miles; or sit at home in London and enjoy a concert beingg given in America! We can travel under or over the earth or the ocean quite comfortably, while eating a meal, reading a book, or writing a letter, or settling matters concerning the League of Nations! Are these a few of the 6 6 greater things " referred to by Jesus, which He said we should do? Even so, a still greater thing than all these, is to put into operation through an International Tribunal and Parliament of Man, the International and Divine Law-that all things, and all Powers, and the means of exercising them-shall be for pacific and bountiful purposes; not for the special benefit of those who want to

ride over, rule, and deprive others of their heritage, and this, in order that they themselves may be glorified!- Glorified for robbing their fellows, they would also rob God of the Glory which belongs to Him alone! Great honour is due to all who exercise their capacity to enrich, and serve Mankind. None are deprived by God of the joy of service. Nay, He gives to all-the capacity to serve. All honour to those who serve faithfully. But Glory is to God, the Divine Protector,: the Generous Giver of all things.

When the French occupied Offenburg recently they cannot fail to have been attracted by a monument-the only one in the town-s-tanding conspicuously in the market place. It is a statue, a gallant figure of the 16th century, with peaked

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beard, and doublet and hose of that period. The anchor and coil of cable on which the figure leans' the globe at his feet, and the unrolled chart in his left hand, bespeak a mariner; and the stranger wonders what connection he can have with a town so far away from the sea. His astonishment increases when, on closer inspection, he perceives the very singular trophy in the right hand—an uprooted potato plant! Round the pedestal runs a border, in high relief, consisting of the flowers, foliage and tubers of the potato, worked into a graceful design. Seeking in the inscription for an explanation of the mystery, the stranger, if he

is an Englishman, learns to his amazement, that the statue is that of his great countryman Sir Francis Drake. He learns moreover that it was erected in 1853, thirty years before Drake was similarly honoured at Tavistock and Plymouth, in his native land.

" But what can this population of farmers and vine-growers have had in common with the Admiral whose exploits on the other side of the globe brought him-fame? What can have induced them to commemorate this foreign sailor?

. " The reason is carved in deep letters in the red stone out of which the monument is hewn: 'The bringer of the potato to Europe.' .

" It is not the navigator, not the warrior, which appealed to the inhabitants of the old Black Forest town. It is the act by which he provided a ' refuge for the poor from bitter want,' and ' whose

till the- earth.'

" For seventy years the children of Offenburg who play round the monument have known the name of Drake, not as the bold sea rover,. the destroyer of Spanish might, but as ' the man who-brought-us the potato! '

" Production, gnot destruction, is honoured by the statue of this EDglishman. What a lesson to militants of later days, comes from these humble folk, to their own, and to all nations! It is, we see, in accordance with True Religion, and,there.-fore in accord with Science and Reason." (By the courtesy of Mr. Z. Duckett Ferriman, those of us who have not seen this interesting statue,

enjoy the benefit of his visit to Offenburg, July,_
1922'.)

Surely, it is reasonable that Science should become the Hand-Maid of Religion; in order that Humanity may be saved from the fears which oppress it To-Day: that Peace and Plenty, praise and thanksgiving, may take the place of lamentation the world over, and all Creation burst - into a " New Song," Psahn xcvi., as found in the Book of Common Prayer. It calls upon all Creation to join in a Chorus of Praise, in a true and reasonable spirit of thanksgiving: For a " new heaven, and a new earth," appear.

O sing unto the Lord a New Song: for He hath done marvellous things.

With His own right hand, and with His Holy arm - hath He gotten Himself the victory.

The Lord hath declared His Salvation: His righteousness hath He openly shewed in --the sight of the heathen.

He hath remembered His Mercy and Truth toward the house of Israel: and all the ends of the earth have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and psalms: O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein

is: the round world and they that dwell therein.

Let gthe floods clap their hands, and let the hills rejoice together before the Lord - for He cometh to judge the earth.

With righteous ness shall He judge the world: and the people with equity.

Glory be to the Father, and to the Son., and to the Holy Spirit. As it was in the Beginning, is .1\Tow, and ever shall be: World without end.
Amen.

For God has not only shown Mer - cy and Truth towards the House of Isracl-but to the whole World of Humanity.

64; 6Abdu'l-Bahá', in 1912, spent Christmas amid the holly and chimes of old England-the Christmas of cheer, gift-giving, and mutual well-wishing.

"To have seen the world's greatest prisoner amid these surroundings was a never-to-be-forgotten picture, but one hard to reproduce in words. Many beautiful and touching incidents could be related of that Christmas had we the records of the hun-

Areds- that thronged to see him. Some he met in little groups in the dining room of his flat in Chelsea,, and on request he would, at intervals, address a larger gathering in the drawing room, as people kept coming and going all day. Anon, some distressed soul wished for a conference alone, or a peace advocate sought his advice, on an important issue.

" Many came bearing gifts-the mighty and the lowly, the rich and the poor in this world's goods. A detailed account of the mere happenings of the day -would mean nothing. The trivial details of life, even on a Christmas day, are seldom regarded in the light of a spiritual unfoldment, but it is through these seemingly small incidents that this Master spirit brings out into the court of objectivity those principles which he teaches. Thus the

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very essence of his existence is vested with the penetration of the spirit-so much so, that, save as his fife manifests gthose principles for which he stands, he wishesg to be forgotten as a personality.

" To each who came to him on that Christmas Day, he gave a spiritual present-compatible with

the capacity of each; for 'Abdu'l-Bahh's method of teaching the people so that they become moved with conviction, is through the heart.

Cc Someone brought him an expensive gift. He accepted it graciously. Holding it lovingly for a moment, he told the wealthy giver of his own simple life. " And now," he said, smilingly, you see I have accepted your beautiful present, and it has made me very happy. I thank you for it. And now I am going to give it back to you.

Sell it, and give the money to the poor. The rich in England are too rich, and the poor are too poor.²¹

" The man was at first astonished, but when, after further conversation, he arose and took his de⁷ parture, one felt from his attitude toward the great master, that a new impulse or seed had been planted.

"Often 'Abdu'l-BahA would laugh outright at some little gift that showed ingenuity, and many a compliment he wafted back to America, -the land

of his then recent sojourns.

'6 One American girl was much amused at his rehearsal of American experience. He concluded

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by saying, " I learned much from my travels and hardships. Among other things, I learned to wash my handkerchiefs when occasion demanded, and to sew."

On an impulse, she ran out to a shop near by and bought the tiniest leather sewing box, and on her return, laughingly presented it, saying that it was impossible for her to imagine a prophet sewing on his buttons.

I will accept the sewing case with gratitude, and will keep it," he said, as he put it among his things, and then added, " I am not a prophet. I am a man-like yourself.", He laughed, and we all laughed, for she was a well-known suffragette.

" He accepted it!" she exclaimed at the door, and so extremely overjoyed was she, that one felt

that some deeper message or awakening beyond that which we had witnessed had been accomplished through the simple transaction.

"From laughter, 'Abdu'l-Bahá's face Would become stern or expressive of a great weight of impersonal sorrow, the suffering induced by the realisation of the hunger of humanity for spiritual rest.

The Real Meaning of the Advent of Christ on

This Earth.

"Christ's birthday is a glorious day," He said. It is necessary that these anniversary celebrations be observed, else man in his negligence would

forget all about his Creator; but we should seek to penetrate the g dark veils of custom and imitation of ancestors, perchance we may discover the reality of the meaning.

The advent of Christ on this -earth was a blessed day, for it was the day on which the Sun of Reality dawned; the day on which all beings were revivified. In the world's calendar, it was the beginning of a Heavenly Spring.

To-day the mention of Christ is on a thousand tongues, but when He was on earth, He was not thought much of, - notwithstanding they . were awaiting his coming with great impatience. They thought that they would be his intimate friends.

Some there were who used to cry day and, night, saying, ' O God, hasten the day when the Promised One will manifest himself on this earth.' When He came,- they knew Him not; they persecuted Him and finally killed Him, h for they said : ' This is not the true Messiah whose coming is to be under special conditions. How is it that He claims to be from Nazareth, the son of Mary? He was to come with a sword; this man does not possess even a staff. He was to sit on the throne of David; this man does not possess a mat to sit on. He must conquer the East and the West;, this man does not possess a shelter. He was to teach the law of Moses; this man is abolishing it. In His day, justice was to encircle the world, the wolf and the -Rheep drink from one fotintain; the lion and the

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deer to graze in one pasture; the vulture and part-ridge live in one nest.'

The people could not see that these things

were -taking place. The Reality of Christ was from heaven-- though His physical body was from Mary. The sword was the tongue of Christ, which cut right from wrong., Many had swords, but his sword conquered the world. .

"The Kingdom of Christ ' was Heavenly and not like the kingdom of Bonaparte; it was the reality of the ancient law Christ spread, not the words. He conquered East and West by the Holy Spirit, not by force. Sects which were in the utmost animosity drank from the one fountain -that is, the Fountain of Love." -

'A bdu'l-Ba'hd Visits the Poor on Christmas Night.

On Christmas nigl it 'Abdu'l-Bahh visited the poor of the Salvation Ahrmy 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.

A supreme test of attention transpired when many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact 'Abdu'l-Bahá displayed on all occasions, his message to the homeless was simple, direct and short.

"I feel to-night," He said., C4 great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly -with the

this world. The world consists of brothers. The poor have ever been the cause of the freedom of the world of humanity; have ever been the cause of the up-building of the country, and have ever laboured 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 to 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 origin 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 the kingdom of God.' This testimony of Christ to. the exalted state of the poor ones is sufficient. It is easy, very easy, for the poor to enter into -the kingdom of the Almighty.

" The poor have capacity, and are favoured at

the threshold of God. If wealth was a necessity, Christ would have wished it for Himself. He lived a simple life, and one of the titles of BahAVIIA, 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

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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 naturally 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! You are brothers of Jesus Christ.

Christ was one of you. Bahi'u'llah was poor. For forty years he was imprisoned and in dire poverty. The great ones of the world have come from a lowly station. Be ever happy on account of your kingly associates, and if in this world you

undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness,"

" In generous conformity with Bahá'u'lláh's teachings that " our words should not exceed our deedW' 'Abdu'l-Bahá left twenty sovereigns and many handfuls of silver with Colonel Spencer, of the Salvation Army Shelter, so that the poor might enjoy a similar dinner on New Year's night.

" Rapping for silence, Colonel Spencer mounted the rostrum and informed the men that they were

to have this New Year's dinner in 'Abdu'l-Bahá's honour. He 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, after which there

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was a moment of deep silence, before 'Abdu'l-Bahá', in answer to Colonel Spencer, said: " May God prosper you!" and then to the men: " May you -all be under the protection of the Almighty!" - (Isabel Fraser, in *Everywoman*,

Dec.-Jan., 1915-16.)

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'ABDUL BAHÀ

- WITH THE SOCIETY OF-FRIENDS.

T the Westminster Meeting of the Society of

Friends, January 12th, 1893, 'Abdul-

Bahà said:

About 6,000 years ago a Society was formed in Persia called the 'Society of Friends,' who gathered together for Silent Communion with the Almighty.

~ " They divided Divine Philosophy into two parts. That which can be acquired through lectures and study in schools and colleges : and the philosophy of the Illuminati, or Followers of the inner Light. The schools of this philosophy are held in Silence -and meditation, and by turning to the Source of Light. From that Central Light the mysteries of the Kingdom were reflected in their hearts. All the Divine problems were solved by this power of illumination Among the great questions unfolding through

the rays of Divine Reality upon the mind of man—is the question of the reality of the spirit of man; of the birth of the Spirit; of his birth from this world into the world of God; the question of the inner life of the Spirit; and of the fate of the Spirit after its ascension from the body.

" They likewise meditate upon the scientific questions of the day, and these also are solved.

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'Followers of the Inner Light,' they attain to a superlative degree of power, and are entirely freed from blind dogmas and imitations. Men rely on their statements., By themselves, within themselves, they solve all mysteries.

" If they find a solution by the assistance of the Inner Light, they accept it, and afterwards de-

clare it; otherwise they would consider it a matter of blind imitation.

" They go so far as to reflect upon the essential nature of Divinity, Divine Revelation, and the Manifestation of God in this world. All philosophical, divine, and scientific questions are solved by them through the power of the Spirit.

" BahAVIIAh says there is a sign from God in ever The sign f the intellect is y phenomenon. The contemplation, and the sign of contemplation is silence -;because it is iml2ossible for man to -do -two !h:ings at the same U e. He cannot

im -both Meak

and medFt_at_e._-'

" It is a7a-xiomatic fact that while you medi tate -you a7e sDeakiynpr own Spirit. _In that state ot mind you put certain questions to -answers, the Light breaks forth and Reality is revealed.

"You cannot apply the name of 'man' to

any being devoid of the faculty of meditation.

Without it, he would be a mere animal.

"Through the faculty of USQLawo , man at-
ft,RI

tains to eternal life; through it he receives the
Breath of the Holy Spirit. The bestowal of the

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Spirit is given , in . reflection and meditation.

Through it, the Spirit of man is informed and
strengthened. Through it, affairs of which man
knows nothing are unfolded before his view.

Through it, one receives Divine inspiration;
through it, one partakes of Heavenly Food.

Meditation is the key for opening the doors of
mysteries. In that subjective mood, withdrawing
himself from all outside objects, man can unfold
the secrets of things within himself ; because he is
immersed in the ocean of spiritual life.

" Through the power of meditation man frees
himself from the animal nature, discerns the real-

ity of things, and is put in touch with God. This

faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, and colossal undertakings ~ -are carried out. -Through it governments can be run smoothly- Through this faculty man enters into the very Kingdom of God.

" Nevertheless, some thoughts are useless to man. They are like waves ebbing to and fro in the sea without result.

" But if the faculty of meditation is bathed in the Inner Light, and characterised with Divine attributes, then the results will be wonderful.

" The meditative faculty is akin to the mirror. If you put before it earthly objects it will reflect them. Therefore, if the spirit of man is contemplating earthly subjects, he will be informed of these.

But if the mirror of the Spirit be turned heaven-

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4al-ds, the heavenly constellations and the rays of the Sun of Reality will be reflected in the heart, and the virtues of the Kingdom will be attained.

"Let us,, therefore, keep this faculty rightly directed, turning it to the Heavenly Sun and not to -earthly objects, so -that we may discover the secrets of the Kingdom, comprehend the allegories of the Bible, and the mysteries of the Spirit. May we indeed become mirrors reflecting Heavenly Realities, and may we become so pure as to reflect the Constellations of Heaven."

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THE RADIANCE

OF THE TWENTIETH CENTURY.

PEAKING in London, at the Studio of Mr. Felix Moschelesihon Sunday afternoon Jan. 1913, 'Abdu'l-Bahk was asked by him to make allusion to the Hague Conference and to the beneficence of a Universal Language. He said:

For every Age there is destined a great Movement, which is the sum total or Expression of that Age.

in the 19th Century, Freedom, and Liberty, and Human Brotherhood was proclaimed.

: But the Radiance of the 20th Century, into which- we have entered, is Unity and Harmony.

The Light we declare is:

The Oneness of Humanity:

That the Foundation of the Religions of God is One:

And - the Fellowship of all Races.

In this Century Human progress and perfections

will ever be advanced from the Table of the Oneness of Humanity.

i All the Prophets of God have been sent for this:
That they may usher in the Era of Peace.
His Holiness Christ embraced the Cross.
His Holiness John gave up his head.
BahAVIIA endured the pillory.

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" He suffered 50 years' exile and imprisonment.
All through His Life He was exiled, imprisoned in dark dungeons, or incarcerated in a barrack-. All these renunciations and sacrifices were for the sake of Humanity and the fundamental Unity of all Religions.

"At a time when the Orient was wrapped in con-

tention, and encompassed in foul clouds and darkness: Lo, and behold! The Sun of Reality shone forth and flooded these regions with its rays. The first effulgent ray from this illumined sun emanating from the fact that God is the One Shepherd, Who ever provides for, cares for, and protects all Humanity, and is ever kind to all.

" The, second ray appears through the investigation of Reality. We have to abandon all hearsays, and investigate realities. Everything must be seen with our own eyes,'heard with our own ears, and demonstrated with our own minds-so that we may free ourselves from blind dogmas and superstitions.

These decayed and superannuated dogmas and tales of the past, not being based upon Reality, have ever been the cause of contention. They have been causative of the laying waste of Mankind.

"These blind dogmas have made sons inimical to, their fathers, and caused them to shun their mothers.

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Reconciliation is at hand. But, as long as the nations will not abstain from these blind dogmas it is impossible.

It is very difficult for the Sun, to penetrate the cloacids of superstition and dogma. Therefore, if we dispel these clouds, we shall have the efficient rays of the Sun of Reality.

" One of the Teachings of BahAVIIAh 1-S that a Universal Language should be established-so that everyone may study two languages: One his native, and one auxiliary. Then, all people will be enabled to associate amicably and do away with misunderstandings.

'All enmity between Religions comes from lack of understanding. The Auxiliary language will

serve to sweep away misunderstanding. This was

proclaimed 50 years ago by BabAVIJAh. He laid down this law in the Holy Books.

"Another Teaching of BahA'u'llih is: There must be a Universal Court of Justice, so that all International disputes may be arbitrated by the Parliament of Man.

BahAVIIAh 50 years ago, in the Book of Aq-das, commanded the people to establish a Universal Court of Arbitration-, and summoned all nations to the Divine Banquet of International Peace.

" For this the whole Human Race must be consulted through their representatives, whose conclusions when ratified by the people of every

(Now more than 60 years - ago).

country, will latterly be signed by their King, or President if the Country is Republic.

" These representatives will gather together in a place accepted by all the people. That place will be under the protection of Humanity, and no doubt of God.

Then, all the disputes between nations Will be referred to that Court for Arbitration.

" But, if one rise in rebellion not desiring to follow this Council, then all the individuals of the World will rise up against that nation.

" There ' is no doubt when this Council is brought into -being the Peace of the World of Humanity will be established." -

Referring, as requested, to the Hague Confer-

en'Ce 'Abdu'l-Bahft said: "The Hague Conference is good but insufficient. Its sphere of discussion is narrow. It -is not representative of the electorate of the World.

The members of this Conference were obliged to follow the inclinations of the Governments which supported them, and could not deviate one hair's breadth from their instructions. Had they been free and untrammelled you would have realized What could have been accomplished."

"The Council outlined by BahA'u'lla'h will be the last resort. It is confirmed by God : And under the protection of God. Rest assured this International Court of Arbitration will come into existence--for it is the demand of the time. Wie

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can positively say the nature of the time demands it. 31

cc in the -closed Century the demand -was for Freedom. Whoever tried to quell it failed."-. ;

Likewise,-- the International Court of Arbitration- is requisite to this Age. It is impossible for any to postpone it, and the - World of Humanity will assuredly rest in the cradle of Peace. This is one of the bounties of this Cycle. Its miracles are multitudinous. Its discoveries are wonderful. "

"Therefore, let us all arise to serve Mankind, and bring International Peace into being-spending all our endeavours to that end. Let us go to the -utmost sacrifice: 20,000 Bahá'ís have given up life itself for this end : That the Divine commands may be realized throughout the Globe. So that all the children of men may live in the utmost prosperity.

" it is my hope that ere long we may enjoy these blessings. "

THE SPIRIT OF INVESTIGATION.

RILE inviting consideration and investigation for the Bahh'i Revelation which calls conficting armies to marshal themselves into lines with the main purpose of Religion, namely, to create Harmony in the world, and to establish on earth the Most Great Peace; one would always repeat the assurance of the exalted place ascribed to Christ, by the Bahh'i community. For the Aim, and the Voice, and the open of Bahk'u'Uh and 'Abdu'l'BahA have been clear in showing that Christ is enthroned in every heart. In the Light of Oneness, Bahá'ís accept all the Prophets and Manifestations of God. 'Therefore,

no Jew no Muslim, or Buddhist, or those of -other Religions, can become a Bahh'i without accepting Christ. It would be well if Missionaries would assure themselves of this, for their own comfort. And may God bless them with this understanding. For it is high time that the peoples of different Religions left off proselytising each other, merely in the partial interest of Truth : when by a different outlook all can see it together, more fully revealed, in the Teachings of Bahh'u'llAh. For Truth being One, and indivisible, Religion was never sent into the world to create confusion, or to justify the abuse of intelligence, but to establish it.

One of the noble Christians of Cairo, M. -Gabriel de Sassy, made the following statement in

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speech he delivered before an assembly of learned a~ -SP,

men-in-P-arii, during the Exposition of--1-901

When the Baha'is wish to make a convert to their Religion, they endeavour from the very first to confirm him in his own Religion, thus enabling him to become cognizant of the principal proofs whereby the Divine Religions are demonstrated, and to distinguish a Prophet from an impostor. Consequently, the Old Testament of the Baha'is consists of all the Heavenly Books revealed through the former Prophets, while their New Testament comprises the Tablets of Baha'u'llah, which in fact reconcile these books and contain the interpretation and explanation of them 19g? *

The Fifth Principle-of Baha'u'llah points out:

Religion must be in accord with Science and

Reason. And Solomon says: " Above all thy getting, get understanding."

Bahi'u'llAh invites the peoples of all Religions to be fair, to investigate, and to recognise from their own Scriptures, that the Founders of ReligionY honour each other. Why, then, dare their followers slay each other? Let them give their answer to the God Who created them, and to the Prophets who come to the world, in His Name.-

* " BaháU Proofs." Abul Fazl. pp. 70, 71.

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UNIVERSAL HARMONY.

xT was necessary, as we have seen, to have freedom from religious superstition, in order to attain individual resurrection. This has come to countless millions through the Teachings

~of Jesus, as a necessary, precedent to the realisation of Universal Harmony, and the conscious Unity of Mankind, w ch, comes to us through Bahh'-u'llAh. It was this Universal consciousness which Jesus yearned for, when He prayed: " That they all may be One, as Thou Father art in Me, and I in Thee, that they also may be One in US. 9 2 He also taught His disciples to pray for Unity, when He taught them, " Our Father."

The Lord's Prayer was the Key-note to Unity, which Jesus gave.

BahA'u'.lI Ah re-echoes, re-iterates, and gives Volume to the Harmony it contains: " Consort with the peoples of all Religions with fragrance. Follow that which tends to Harmony," will be His Bugle Call, through the coming centuries.' And following it, will alone save Humanity from the calamities which threaten it To-Day. ,

The Principles of BahA'u'lla'h are Divine Guidance meeting the peculiar needs of this Age. And there will be no unity between individuals, or

Nations; no social, political, industrial, or religious Unity, however much we talk about it, unless these Principles of Unity are put into practice;

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because they are the Principles of Righteousness, of 'Truth, of Justice and Generosity. The ('spirit within" every. individual who studies them, will testify to this.

Unify is the natural sequence of gall preceding Revelation and attainment. Its Principles will triumph, over all opposition. It is evident there has been great attainment, in all spheres. Great Manifestation of Human Power. Man ought therefore now, to brace himself up with Faith, to match all this Power, which has been manifested, and garner in all the blessings, which may accrue to Humanity, through a wise directionof it.

Unity holds out the fruitful Basket - of ~ kind, which can soothe And heal

Fragrances to Man
a suffering world. Its riches are unfathomable:

Even as the riches of Man's inheritance on Earth,
and in the Heavens of Understanding, are count-
less.

In this Day, Unity is the test of Righteousness.
Because only practice of the Principles of Right-
eousness make it possible. Otherwise, it is im-
possible.

The Aim of all the Prophets throughout the
Mosaic and Christian Dispensations of the Spirit,
points to Unity. And it should be the greatest
joy in life, for the Friends of God and Humanity

to assist these Heavenly Hosts, in spreading a knowledge of the Principles which make it possible

The Teachings of BahA'u'llkh Who was known as "The Father of the Poor," are fraught with such Blessing, that they offer interest upon interest, and Glory upon Glory, for all. They summon all, to that for which they are created~to become the conscious children of the Most Glorious.

Therefore a knowledge of them is of the utmost importance. For they give that very Guidance for To-Day, which many, in religious, political, social, and - industrial circles, are seeking, and which, in its fullness, they cannot find elsewhere.

cc 006%kNE Day telleth another," ~andh " a thousand years in Thy sight are but as yesterday. " 91

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To-day is the Day of all Days.
It gatherg up the Meaning of Days.
Each Day fuller than the Last must be.
And this Last overflows with the effulgence
Of all the Days of God which have been.

For BahA'u'llfth opens the sealed Books of Prophecy in all Religions, revealing the Harmony of the Divine Plan in them all, and declares to the world with the Pen of Power, that in this Day is the Scripture of them all fulfilled.

Surely it is the Holy Spirit which reminds us of the Day, when Jesus, standing in the Synagogue, opened the Book of Isaiah, and'reading, said: " This Day, is this Scripture fulfilled in your cars"-for another fulfillment has taken place.

Should one not be eager to understand, when coming in touch with some beautiful spiritual power and on hearing that the Sun of Truth has again arisen with great brilliance to enlighten the world, be willingly open to conviction concerning a New Spiritual Dispensation?

Did not Jesus Himself foretell it, when He spoke of One who should come " in the Spirit of

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Truth, to guide us into all Truth " ? Then surely, all who are interested in what He said should ask themselves after full investigation, whether Bahi'u'llah is not that One. This is His claim. And the Scriptures of Religion known by-differ-ent

Names, testify to the truth of it. The least anyone can do is to investigate in the light of the Scripture they believe in, and consider well its meaning, before dismissing the matter. And if it be found that BahA'u'll-a'h fulfills other Scriptures as well : surely that should increase and universalize interest in the Revelation of Truth which He brings? It is eminently satisfactory, in that it is all-comprehending. That of course is the secret of its power to unite.

When first told that the BahA'i Faith has power to unite the people of all Religions, many say : " Impossible!" And their amazement at such a proposition shows how far they are astray from the true meaning of -Religion. For it always has been difficult to accept the idea that some nations should be left out of the Divine Plan; we should not think this right. Some have repudiated Religion altogether because of the superstition of those who would be satisfied if their own race and nation could be saved, whatever might happen to the

others. But Bahá'u'í Ah tells us that " Justice enables us to see things with our own eyes, and not by the eyes of any in the world. " It is also recorded that the Faith of Abraham impelled Him to exclaim: " Surely the God of all the Earth,

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I must do right 1 " Here we have the
Spirit which
God had placed within Abrahamvoicing itself -
And such faith and such voicing of it, would
gladden the heart of any earthly father. Why
should we not have confidence that it delights the
Heavenly Father?

Bahá'u'í Ah, by declaring the Oneness of Mankind and the Oneness of Religion, does not contradict the Faith of Abraham, but substantiates it. "The "Signs of -the Times," which should accompany His appearance have been all around us on every side. We have already noticed, that in His Day, Jesus rebuked as hypocrites those who

did not understand the "Sins of their own times,"

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and therefore denied Him.

BahAVIIAh has certainly made the Teachings of Jesus, in this, and in other respects, especially clear, and surely there is to-day universal need for the Guidance of the Sun of Truth. It is difficult to imagine the state of mind of those who have not found the Teachings of BahA'u'Uhh in this time of calamities; for are they not just what Jesus said would take place at the time when another should come in the same Spirit, to give further Guidance than He could give at the time He left this earth?

It is clear that the BahAi Revelation is the natural and spiritual sequence, due at this time, in furtherance of the Teachings which Jesus gave; for it makes sayings of His intelligible, which have

hifferto seemed obscure; and it is certainly in accord with the Divine utterances of Jesus.

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There are those to-day who are asking constantly, Where does all the modern Teaching place Jesus? Much of it does not take Him into account, but it will be found that -the Ba'hi'i Teaching does. For it takes of that which He gave, ",shows It, to us," and confirms us in it. And not only does it confirm our Faith in Jesus : but the Bahh'i Revelation introduces us to all God's Messengers, even to those of other Names, not acknowledged in the Hebrew, or Christian Religion, and thus brings to our remembrance the saying of Jesus, when His disciples complained that others were casting out devils who were not

with them: " Rebuke them not, for those who are not against us, are on our side." Surely that answer holds good to-day!

Christians cannot deny that Muhammad has on His own ground, dealt more ably with the liquor traffic than they in some countries have yet done. For there are many members of different Churches -who hold shares in brewery companies, and think it quite right to do so. There is not unanimity in this matter amongst Christians, but amongst Muslims there is. Drunkenness is allied with other vices, and we cannot have heaven on earth, unless all agree to banish them all. The day is fast vanishing, in which it was considered by some manly to conserve practices contrary to the highest good of the Human Family.

Universal Religion which stands for Reality, must be allied to Science and Reason, and when

*See John, Chap. xvi., Vers. 13-15.

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this becomes generally known-there will be no atheists. Muhammad (though it is the last thing on earth which many Christians suppose) honoured Christ, and Abraham, and Moses. This fact is made known to the world through the Teachings of Bahh'u'llah.

Those who are enveloped in prejudice must inevitably spend their lives in trying to escape the truth about many things. It is however a little tragic when large numbers take their friends to be enemies, and slay each other. To eliminate the pain of such misunderstanding, it is much better to have a mind ready to investigate Reality. Nobody can discover anything while locked up in boxes of mental prejudice.

It has never been the Messengers of God, but their disciples, who in their inistaken zeal, are ready to " eat God up " by engendering prejudice and enmity.

BahA'u'llAh comes to put an end to religious strife, proving from the Sacred Scriptures of all Religions that God's Messengers have, in every instance, been bent upon the same Purpose of creating Unity in the world. So we see that the very essence of that which they all give is in accord with the all-embracing Unity, revealed in ~ these Latter Days through the BahA'i Teachings. They afford abundant satisfaction in awakening a true knowledge of the Divine origin of every individual (a mattcr which theology has largely left to the perception of Mystics)-and this should silence

the question—" Divine,, or not divine?"—which has been the bone-of contention between Unitarians and Trinitarians, for centuries. One

party Practically denying their own divinity, and the other denying the Divinity of Christ! Whatever have imagined divinity to beP

Mrs. Eddy, thanks be to her! settled that matter for Christian Scientists, by claiming Divinity for all God's children, dismissing ' all arguments to' the contrary—as emanations of " mortal mind."

All mean conceptions of the nature of Man have arisen through clinging to remnants of Truth, and trying to make them cover erroneous ideas; each adhering to that which takes his fancy most, and with it veiling the Divine beneficent Whole.

Babaviah gives, rich assurance of divine birth-right, through the power of the Holy Spirit, .for every individual - and so delivers us from mere self-satisfaction, by enlightening all concern-

ing the Oneness -of the Human Family. Such unaniniitv of the universal consciousness, must, it is suggested, be the At-Onement of those Great Ones, who have laboured with such divine passion, even pouring out their precious life blood on crosses, that perchance by such unquestionable sincerity some might believe in their -Mission to establish universal Love and Harmony; and if it were possible, to convince the world of their Love, which is one with God's Love for Mankind. Mgan-kind has indeed been lost to reason and common sense, in supposing that God- wanted His own

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beloved Son crucified-in order, that He might, be enabled to forgive sinners! From such error and gross superstition, O our Heavenly Father deliver us 1 No simple child could or would have invented such an idea. It is enough to alienate the whole world from Religion; and it is quite enough to account for the lovable straightforwardness of some

truthful children, who, have been known to say
they " loved Jesus Christ, but hated God!

To love a lovable personality is perfectly natural
and reasonable, but to ignore example and fall
flat on one's face in worship, is not desired. Jesus
did not want to be enthroned as a God, or to be
called ` Lord, Lord,' though the manifestation
of His Divine qualities proved Him to be Lord
of Mankind, or,, in other words, made God, in
Man., Manifest. To worship Him, He clearly

said, did not qualify anyone for the Kingdom of
Heaven-but to do the Will of the Father, did.

This is in accordance with His own Words, and
with the Words of all Divine Messengers. They
come, always, to seek Man's understanding.

And, coming divinely, to speak to that which
is divine, though dormant, in Alan; usually Man

has slain them. This time however, though-Martyrs have testified their Faith by joyfully giving up their lives to prove it, God's Manifestation has not been slain. Many sufferings were heaped upon Him; but He overcame all difficulties; -doing the great work committed to Him, radiantly.

Through the clouds of moral, mental, and

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spiritual darkness, BahAVIIAh came with brilliance, sufficient to illumine the Path of Mankind., for centuries and to' such a degree, that finally, " Every eye shall see Him," by seeing the purpose of His appearance, its relation to Prophecy, and to the happiness of Mankind-although His Ascension has taken place. For the Divine Wisdom contained in His Sacred Writings is sufficient

to rejuvenate and transform the world.

It is indeed pathetic to find, as we do to-day, large numbers of earnest souls assembled to confirm themselves in the supposition that Jesus will appear in the phenomenal "clouds" and gather His own to Himself that way. Great patience is needed to dispel such error, for so intense is their belief, that they are horrified at the suggestion that they have mistaken the meaning of the prophetic writings. In the Light of the Sun of Truth however, such superstition cannot long prevail. -That the Kingdom of God should come, on Earth, is a Divine decree, and it is reasonable that the children of God should welcome it.

The following extracts from the Supreme Pen of Bahá'u'lláh bear witness to the Oneness of Human and Divine relationship.

O SON OF THE HIGHEST SIGHT!

I have placed within thee, a spirit from Me,

that thou mightest be My Lover: Why hast thou forsaken Me, and sought to love another?"

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0 SON OF SPMT!

I have created thee rich : Why hast thou made thyself Poor? Noble have I made thee 'Why hast thou degraded thyself? g ~' Of the Essence of Knowledge have I manifested, thee :_ Why seaTchest thou for another than Me? Turn thy sight unto thyself, that thou mayest find Me, standing within thee Powerfull Mighty, Supreme!"

0 SON OF MAN!

My Eternity is My Creation. I have created It for thee: Therefore make It the Garment of thy temple. My Oneness is My Design.

I have designed it forlthee : Therefore clothe' thyself with it. Thus mayest thou be a star, of My Omnipresence for ever.

0 SON OF MAN!

Thou art My Possession! And My Possession shall never be destroyed. Why dost thou fear destruction? Thou art My Light, and My Light shall never become extinct? Why dost thou dread extinction? Thou art My Glory

. (Bahá) and My Glory shall not be veiled : Thou art My Garment, and My Garment shall never be outworn. Therefore abide in thy love to Me, that thou mayest find Me in the Highest Horizon!"

0 SON OF SPIRIT!

I have created thee sublime! But thou hast degraded thyself : therefore ascend to that for which thou wast created."

Hidden Words." BahAVIIAh.)

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What generous love in a Creator! How refreshing after the mere "Thou God see-est me," which has so often been used to terrify the children of men, and has left no encouragement for the individual consciousness to rise to a state of Oneness with the Heavenly Father.

We read, "God sent not His Son into the world to condemn the world, but that the world through Him, might have life." And always One with the Father, Jesus Himself said - "I came not into the world to condemn the world, but that ye might

have life, and have it more abundantly; and to the end that he that believeth on Me, might have Life Everlasting. "

How beautifully these words of Jesus accord with those of Bahh'u'llah when He speaks to the individual for God:

" I have placed within thee, -a spirit from Me, that thou mightest be My Lover!"

And how much more satisfying it is to know that our Creator is seeking our individual understanding, in order that we may be both lovers and helpers !

This opens out a new vista, and suggests boundless possibilities for the children of men. No wonder that with His penetrating Sight BahPullAh has made Courtesy the Cardinal Virtue for this New Age. And how the world needs it!

There could, of course, be no Kingdom of Heaven, without it.

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UNITY MEETINGS.

N the Generosity of the Bahh'! Dispensation

Bahk'u'llAh has made sure provision for the
social life of the Bahi'i Community. For,

This is the Hour of the Unity of the sons of men,
And the drawing together of all classes.

-BahA was in London,
in ign, when 'Abdu'l
He gave the following discourse at a Unity Meet-

held at the home of Miss Marion Jack and
-the writer. Tihe International Races Congress,

in which BahAis had taken special interest, many coming from other lands to take part in it in 1910, made that Unity Meeting specially interesting and representative, since a number had remained in the hope that 'Abdu'l-BahA would come to London, and on September 22nd, 1911,- the hope and expectation was rewarded by the following discourse :

Friends and maidens of the Merciful!

God is all Glorious!

I It is a cold and miserable day but as I was anxious to see you I came here. For a man who has love, effort is rest. He will travel any distance to visit his friends.

I Thank God I see you spiritually at rest. I give you this message from God: that ye may ever turn toward Him.

Praise God that you are near Him! The unworthy things of this world have not deterred you

from, seeking the world of the Spirigt. While in harmony with the world you care not for, the things which _perish. Your desire is for thatwhich never dies, and the Kingdom lies before.you. I hope that the Teaching of God will spread throughout the world, and will cause all to be united.,

In the time of Jesus Christ there was an outpouring of Light'from East to West which brought the people under a Heavenly Banner, and illumined them with Divine insight.

I Western lands, have been kindled by the Light of Christ., I pray earnestly that the Light in this advanced Age will so illumine the world that all may rally under the Banner of Unity and receive Spiritual education.

Then those problems which cause aiffERENCE

among the peoples of the earth will be seen no more, for verily they are not. You are all waves of one sea,, mirrors of one reflection.

To-day the countries of Europe are at rest; Education is widespread. The light of liberty is the light of the West, and the intention of government is to work for truth and justice in Western countries. But ever the Light of spirituality shines out from the East. In this Age that Light has become dimmed; Religion has become a matter of form and ceremony and the desire for God's Love has been lost.

In every Age of great spiritual darkness, a Light is kindled in the East. So once again the Light of the Teachings of God has come to you. Even

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as education and progress travel -from West to East, so does the Spiritual fire travel from East to West.

I hope that the people of the West may be

illumined by the Light of God, that the Kingdom may come to them, that they May find eternal, Life, that the Spirit of God may spread like a fire among- them, that they may be baptised with the water of Life and may find a new birth.

This is my desire. I hope byAhe will of God
11-le will cause you to receive it, and will make you happy.

In the same way that you have education and material progress, so may the Light of God be your portion.

God keep all 'of you in safety.

(I" 'Abdu'l-Bahd in London," P. 39.)

SPIRITUAL SPRING TIMES.

N examindtion of the records will show, that those 'IvWho have been fitted and appointed by God to inaugurate the Spiritual Spring Times of the world, have always been fully conscious of their Mission. They can say, as Jesus said: " My Father worketh until now, and I work.⁷ Because of necessity., they are conscious that the Father worketh through them, and that the work is His.

It would be difficult to imagine the beauty of the physical Spring Times, without the physical sun. And it would be more difficult to imagine the state of the world, if the Spiritual Sun of Truth, had never, in times of " gross darkness," burst forth from the Heavens of Enlightenment on the mind and spirit of Mankind: with re-creative energies, and with such Power, that fulfilling Pro-

phecy, It has " Made all things New," and in Its own mysterious way, set the seal of its Power on Chronological calculations.

There is no mystery in the fact that such epoch-making Events, have been marked by the appearance of Di-vrine Manifestations; it is history.

Only the future is enveloped in mystery-the present is as clear as noon-day, for those who will see with the eye of the Spirit. And it would be~ foolish to deny the re-creative power of the Spirit. to mark the present epoch even more convincingly, because of its gathered volumes: and very difficult to imagine it, unrelated to Prophecy!

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NEED OF PERSONAL MANIFESTATION.

xN both ancient and modern metaphysics, Divine Principle is recognised to be the origin, foundation, and truth of individual

being. And this immaculate conception renders valuable service to Humanity. For it sets each one up with a noble outlook in life, in contradistinction to the "born in sin, " and "miserable worm,^{31P} notio]aS, which have been a ridiculous travesty of 'Truth, and have oppressed- Mankind, through long and weary centuries; and we are grateful for this charter of freedom from ideas which have hindered individual- resurrection.

However, though freedom has its merits, we need, and the world needs, whether the world will

have them or no (and it is not in the -nature of things that They could come, if we did not need Them)-those great Personal Manifestations, NV-who come revealing, and declaring from the Dawning Place of Coryniand-Gods Will for the Era denoted by their appearance. So, because we need

them, they have always appeared, as History and Chronology show, at the inauguration of a New Era. And, as in the Past., some accepted, and some rejected their Guidance, so it is To-day.

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But, nevertheless' 3a the Guidance so greatly needed, is evident to us in the Revelation of Bahh'u'llah.

'Without some unifying, and revivifying Spiritual Power, mere individual freedom is apt to breed chaos. In looking around, what do we see? Shameless,, supercilious egotism, at war with itself and its offspring-abounding chaos.

Contrary winds in the mefital atmosphere create whirlwinds, and a Guiding Spirit is necessary, to lead all into the channels of blessing which Unity affords. And what the world needs in this respect,

is precisely what is always sent for its illumination. If Humanity fails to see this, it must be looking in the wrong direction, or is afraid to acknowledge It, because of a tendency to cling to Guidance given in the Past.

We know it -would have been far far better for the world, if it had listened to God's Prophets in their own Day and Time, instead of waiting for centuries after it has stoned them before affording recogn(ition; for such procrastination engenders a disposition to stone the New Ones.

We know that Light is always Light, in whatever Age it appears: and individuals are so constituted, that " the Spirit which God has placed within them," enables them to see it. If this were not so, life would be a very unfair thing to them.

illuminates the Path to the Most Great Peace.

The Reality of the, Divine Religions is One.

All the Prophets are united in their Message, and unshaken. They are like the Sun; in different seasons they ascend from different points on the horizon. Therefore, every ancient Prophet gave the glad tidings of the future, and every future has accepted the past.

" Religions are like the branches of one Tree.

One branch is high, one is low, and one in the centre ; yet all draw their life from one stem. -One branch bears fruit and others are not laden so abundantly. All the Prophets are Lights, they only differ in degree; they shine like heavenly bodies, each having their appointed place and time of ascension. Some are like lamps, some are like the moon, some like distant stars, and a few are

like the Sun, shining from one end of the earth to the other. All have the same Light to give, yet they are different in degree. If we accept the Light in one, we must accept it in all."

(" 'Abdu'l-Bahá' in London," pp. 1.7, 57.)

" If men followed the Holy Counsels and Teachings of the Prophets; if Divine Light shone in the

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hearts and men were really religious,, we should soon see Peace on earth and the Kingdom of God among men. The Laws 'of God may be likened unto the soul and material progress unto the body. If the body was not animated by the soul, it would

cease to exist." Talks of 'Abdu'l-BahA, given in Paris," p. 98.)

" The Word of God is the storehouse of all good, all power, and all wisdom-. The illiterate fishers and savage Arabs were thereby enabled to solve such problems as were puzzles to eminent sages. It awakens within us. that brilliant intuition which makes us independent of all tuition, and endows us with an all-embracing power of understanding- Many a soul in the ark of philosophy, after fruitless struggles has been - drowned in the sea of conflicting theories of cause and effect, while those on board the craft of simplicity have reached the shoren of the Universal Cause by the help of favourable winds blowing from the point of Divine Knowledge.

" When man is associated with that transcend- ent Power emanating from the Word of God, the tree of his existence becomes so well rooted in the soil of assurance that it remains firm amid the violent hurricanes of scepticism and doubt which

attempt his destruction.

" For this association of the part with the whole endows him with the Whole, and this unison of the particular with the Universal makes him all in all." ('Abdu'l-Bahá Ahbbas.)

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THE FEAST OF RIDVAN.

-b Bahá'ís all over g the
HIS Feast, is kept ly
world, to celebrate that most auspicious
Event in the world's History: Bahá'u'-
lláh's Declaration of Himself as the Expected One,
Whom the Báb had Proclaimed'
It was in the Garden of Ríyádh, outside Bagdad,
towards the end of April, 1863, that Bábá'ulláh
Declared Himself to be that One for Whom the
people of all Ages, in accordance with the Prophe-
cies of the Hebrew, Christian, Moammanan, and
other great Religions, have waited-the Hope of

Israel- and the Desire of all Nations.
Therefore, this Feast is kept during the last
twelve days of April by Bahá'ís in commemoration
of the time when, being Exiled and driven from

place to place under despotic Governments, be-
cause His Teaching was gaining such hold on the
people wherever He went, Bahá'u'lláh was about
to be taken from Bagdad to Adrianople.

This Holy Feast was kept in London, at the
home of the writer, on April 24th, 1920, on which
occasion the following Tablet was received from
'Abdu'l-Bahá' to be read to the Friends assembled:

" O Friends and Handmaidens of God!
" To-day is the Day in which the Sun of Reality
has dawned from the Horizon of existence. Its
Daybreak is clear, and its Sunshine is bright with

such Power that obscuring clouds are dissipated.

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" With the utmost brilliance It is luminous, and
shining from the horizon of the world. This is that
which causes created beings new exaltation.

" Consider y6, how much in this Cycle, Science
and Art are extended.

How strange Arts, and New things have
appeared 1

How the power of Thought has increased 1
And strange inventions have become ap-
parent.

" This Cycle contains in itself, the Wisdom of a
hundred Cycles: and if you gather the Wisdom
of this one, the results will be seen to be far greater
than the results of a hundred Cycles before it.

For instance, if you collect the books, which were compiled in former Cycles, and all the books and epistles which are compiled in -this: Those of this Cycle are more than double those of past Ages.

Consider Ye the brilliance of the Sun. And reflect upon the effect which the brilliance of the Sun of Truth has made upon the Human Creation.

" But a thousand times alas ! That eyes are blind, and ears deaf, and the minds and hearts are neglectful of this great Bounty!

"Then strive Ye -with heart and soul, that sleepy ones may become awake! The blind have sight, and the dead ones become alive I "

Upon Ye, be BahA el Abha!

(Signed) 'ABDU'L-BAiA ABBAS.

* Translated by Lotfullah S. Hakim-

T was the custom of 'Abdu'l-BahA to give out to the guests who met . around His hospitable Table both spiritual and material food, serving the latter to His guests with His own hands. From all parts of the world, from all religions and races, and for many years they met around His Table of Oneness in the utmost joy and harmony. Now, through the countless Tablets and Talks which were given by Him, for them to give again to the world, all may receive of the Spiritual Bounty which makes the whole world One.

Speaking one day at Table on the childhood of BahAVIIAh, He said :

" In the childhood of the blessed Beauty*

his father realised the remarkable powers

latent in his boy, and used to treat him with the utmost consideration and respect. - For his other children he had but little regard, all his attention being devoted to the Blessed Perfection. The signs of majesty and greatness were apparent in him from childhood. One day when he was quite a little child he happened to walk near his father and mother who were sitting together. His father remarked :

" ' This son of ours is peerless and unequalled,

*Bih~Vllah.

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and is not to be compared with any other children,
not in- any way.'

" The mother said 'He is just a little lacking
in height--a trifle short.' I

" The father replied: 'What does that matter?
He is perfect in every way. If his height is not
great it is only that his brain is nearer his heart.'

"From childhood he had an extraordinary power
of attraction which was felt by all. Everybody
loved Him, and people were -so fond of Him that
they always crowded around Him. He was ex-
ceedingly generous, and a lover of outdoor
life. Most of His time was spent in the garden
or the fields. He was very fond- of talking with
people.

"Another incident occurred when he was seven
years old--just entering His eighth year. It was
customary in those days of autocratic government,
just as in the Middle Ages, for the Shah to make a
demand on any person, when he wanted money,

for a sum (it might be 256,000). He would torment the person until it was paid. He Shah several times cut 'Pieces of the ear off those unfortunate victims. Every time the Shah became angry he would cut a piece off. Even one of the Viziers of Persia had pieces of his ear cut off.

"One day the Shah said again, 'Cut his ear!'

The Vizier cried: 'Wait; this is not grass that grows again when it is cut. Nothing will be left of my ear.'

"Once the Shah made such a demand on the

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father of Bahh'uUh. He said after that a second demand was made and also paid. Then a third demand was made, this time much larger than he could possibly pay. On such occasions the Shah sent collectors to the house who took possession and sold the furniture, etc. ~1 by auction. A thing worth

ten pounds would often be sold for one pound. The collectors came and pressed Mirza Abbas (Bahá'u'lláh's father) for payment. The Blessed Beauty, then a boy of seven years, said I will see this matter through.'

"The Shah was away at the time at a place ten

days journey on horseback from Tíhrán. The weather was cold and there had been a heavy snow-fall. The father did not wish him to go, but Bahá'í said, 'I will go,' and the boy of seven went. He saw the Prime Minister and talked with him. The Prime Minister took him to the Shah. He talked to the Shah as though he were a man of thirty or forty and did not leave him until the Shah had written a-firman (decree) granting His request. The ground was covered with snow. A man called Assodullah Bagi, a private servant, rode with the

Blessed Beauty to Tihrrn, keeping the child in front of him on a special saddle used for children, and they rode the ten-days' trip in two-and-a-half (lays, for His faffier was in distress. And at that time there was no telegraph.

" On arrival he turned the collectors out of the bouse.

"All the Ministers and people of the court would

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surround the Blessed Beauty. The chilre were very fond of Him. When he was only thirteen. or fourteen lle became known for His leارhing. He conversed on many subjects, 'and solved many problems. In large gatherings He would di&-

cuss matters with the Ulama (leading Mullahs), and would explain intricate religious questions. Some questions pertaining to the Muhammadan-Religion had never been clearly explained which were expounded by Bahá'u'lláh.

When He was twenty-two years old his father died, and the Government wished Him to succeed to His father's office, as was customary in Persia. Bahá'u'lláh did not accept the offer. Then the Prime Minister said: 'Leave him to himself. He will not descend to such a position. It is impossible that He demean Himself thus. I cannot understand Him; he has some greater purpose in view. He has other thoughts; leave Him alone.'

*Table talk at Haifa, Dec. 16th, 1919, translated by Lotfullah

S. Hakim,

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THE OUTSTANDING EVENT IN
THE WORLD'S HISTORY..

O the three wise men of the East who came to worship Him, to Mary His mother, and a few others, the birth of Jesus was the greatest event in history up to that time. To the majority it was a matter of insignificance. Now, we all know that it had the greatest spiritual significance.

Every age has its Prophets and Seers, and every New Era has been denoted by the appearance of a Divine Teacher who utters prophetic warnings to the rulers of the earth. And though not desired by them, He is in reality the " Desire of Nations," and brings Divine Laws to lift oppression from the heart of Mankind. To-day, the Bounty given through Bahá'u'lláh is great, because the need which calls for it never was greater. And we are better equipped to make it known to the world than ever before.

Quite naturally, the greatest Event in our own time is the appearance of the Spiritual 'Teacher who was promised by Jesus in whom the world be-

lieves, but Who was lifted up on the Cross of Re-

jection in His Day. Many are still expecting the Promised One to "lead them into all Truth," without knowing that He has come and gone

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"like a thief in the night," as was prophesied of Him. But it is not too late for ' every eye to see Him," in spirit and in truth. For we, now, see Jesus, - though His chosen friends slept around

Him in His darkest hour.

"The Root of all Knowledge is the Knowledge of God: Glory be to Him! And this Knowledge is impossible, save through His Manifestations."

" Above, the -din of many voices Bahi'u'llkh reveals the Will of God for this Age. Wherefore when He appeared, the foundations of the world trembled. The learned ones were bewildered, and wise men confounded, save those who came near unto Thee, and took from the Vine of Favour, The pure Wine of Thy Inspiration, and drank in Thy Name, saying:

Praise be unto Thee, O Desire of Nations!

Praise be unto Thee, O Beloved of the hearts of yearning!

Had the Message of Bahh'u'llAh been heeded by the rulers of the earth, the world would have been spared the agonies it has since experienced. And prosperity would have reached a greater height

the world over than it has yet dreamed of, or than it can now hope for, for a long time to come. .

In the Name of God, BahA'u'llAh sent Tablets to the Czar, to the Pope, to the Emperor of Germany, to Napoleon the Third, to the Shah of Persia, to Queen Victoria, and others, urging all monarchs to prepare for Peace.

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" Upon reading the Tablef sent to her, Queen Victoria said: ' If this is of God, it will stand.' "

"The Czar sent one of his nobility to investigate the source of the Tablet received by him, and this messenger returned with such impressive accounts of his mission that the Czar became stirred with visions o g f the 'Most Great Peace.' "

" BahA'u'llAh revealed in a Tablet to the King in Berlin the following concerning his rule: 'O banks of the river Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye: and ye shall have

another trouble. And we hear the lamentations
of Berlin, though it be io-day in manifest glory."

~ " He revealed to a prominent Turk (named

Rais) the following Tablet: ' The Land of Mystery
(Adrianople) and what is beside it will be changed,
and shall pass out of the hands of Turkey, and com-
motions shall appear, and lamentations arise, and
trouble become manifest on all sides."

"He also uttered the following judgment upon
Turkey (personified in Constantinople): 'O Point!
wh,ich liest between two seas; the throne of in-
justice hath been fixed in thee. . . . Thou shalt
perish-and -those people that are within thee shall
lament. "

" The messengers who conveyed the Tablet to
Egypt were made prisoners and sent into exile and
the Tablet i '(Ynored. "

" BahA'u'lla'b predicted the downfall of the Khedive (Ismail Pasha), and that these messengers, in

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a short while, would be released,. and would stand in the presence of their beloved Master."

General Gordon soon after, in his political campaign in Egypt, released those men and gave them permission to return home, and the events connected with the downfall of the Khedive at that time are the property of history."

Napoleon received the Tablet addressed to him with scorn and threw it away, saying: ' If he is God\$ I am two gods.' Bahh'u'llAh addressed a second Tablet to him containing the following:

Because of what thou hast done, affairs shall be changed in thy kingdom, and thy Empire shall

depart from thine hands as a punishment for thy actions. Then shalt thou find thyself in manifest loss, and commotion shall seize the people there, unless thou arisest to assist in this matter, and-, followest the Spirit in this straight way. Thy glory hath made thee proud. By My Life, verily, it shall not endure, but shall pass away, unless thou takest hold of this firm Rope. We have seen humiliation hastening after thee while thou art of those that sleep."

" That Tablet is sufficient proof. It was revealed when Napoleon was so powerful that he said: 'On this globe I am the one God.', In such a time was this Tablet written. The world knows the downfall of Napoleon III., of his exile, and his death."

" Bahi'u'lla'h sent a Tablet to the Shah of Persia at a later period (from Acre). A youth bore it,

Shah as the latter rode through the streets. He gave it, not as a petition, but as a command sent to him, saying: 'A Command-from one-whose authority is higher than yours.' The Shah learned the contents and authorship of the letter, but the young messenger Badi (the Wonderful) was branded to death with red-hot bricks! When the executioners were lifting these with iron tongues to put them on his body, he declared that he well-seized them with his own

to- his bosom. This youth, knowing that his life would be sacrificed, had sought the privilege of being the bearer of this Tablet from his Beloved."

11 Tihra'n, BahA'u'llhh blessed, and promised that justice should reign therein." comed. this martyrdom,

hands, and applied them

*"The Revelation of Bahá'V11a'h-" Isabeila D. Brithingham
Bahá"IPulblishingSociet__ JfC 9.A~

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TABLET OF BAHAVU'LLA-H.

TABLET by Bahh'u'llAb to the Persian
Zoroastrian - Bahá'ís. Revealed in
the purest old Persian language,
without an Arabic word in it.
IN Tim NAmE OF GOD THE PEERLESS!

" Glory is due unto God ' the Discoverer., Who,
through'one shower of the ocean of His Generosity,
expanded the firmament of existence, begemmed

it with the stars of knowledge, and summoned the people to the most high court of perception and understanding!

This shower, which is the Primal Word of the Almighty', is sometimes called ' the Water of Life, for it quickens the dead souls in the desert of ignorance with the spring of intelligence. Sometimes it is called the First Emanation which appears from the Sun of Wisdom, and when it began to shine, the first movement became manifest and known, then phenomena stepped into the arena of existence and these appearances were through the generosity of the Incomparable, the Wise One.

" He is the Knower, the Giver! He is sanctified and holy above every statement and attribute! 'The seen and the unseen fail to attain the measure of His understanding. The world of being and

" Therefore it has bee b-me known that the first bestowal of the Almighty, is the Word. The receiver and the acceptor of it is the understanding. It is the First Instructor in the University of Existence and it is the Primal Emanation -of God. Whatever has happened is through the reflection of its Light and whatever is manifested is the appearance of its Wisdom. All the names originate in His Name, and the beginnings and endings of all affairs are in His Hand.

" Your letter came to this Captive of the world in this prison. It brought happiness and increased friendship; it renewed the remembrance of former times. Thanks belong'to the Possessor of the universe, 'Who permitted us to meet in the land of Persia. - We met, we conversed, and we listened. It is hoped that no forgetfulness shall follow that meeting, that the revolving of the wheel of time shall not take away'its remembrance

from the heart, and that the plants of love shall grow out of that which is sown and become green, verdant, and imperishable."

"*h* You have asked regarding the heavenly Books. The pulse of the universe is in the hand of the skilful Physician. He diagnoses the illness and wisely prescribes the remedy. Every day has its own secret and every tongue a melody. The illness of to-day has one cure, and that of to-morrow another. Look ye upon this day; consider and

discuss its needs. One sees that existence is afflicted with innumerable diseases compelling it to lie on the bed of suffering. Men who are in-

toxicated with the wine of self-contemplation prevent the wise Physician from reaching it. Thus have they made the world and themselves to suffer. They know not the ailment nor recognise the cure ' They take the wrong for the right, the crooked for the straight, the enemy for the friend."

Hearken ye to the melody of this Prisoner!, Stand up and proclaim. Perchance those who are asleep may awaken g! Say, O ye dead ones! The generous Hand of the Almighty is passing round the Water of Eternal Life. h Hasten ye, and drink! Whosoever shall become alive in this day, shall never die, and whosoever dies in this day can never find Life. 9.9

" Ye have written regarding the language: Both Persian and Arabic are good, for that which one desires to gain from language is to attain to the meaning of the speaker and this can be accomplished in both. As in this day the Sun of Wis-

dom has appeared and shone from the horizon of Persia, the more you respect that language the better it is."

" O Friend! When the Primal Word appeared in these latter days a number of the heavenly souls heard the Melody of the Beloved and hastened toward it, while others, finding that the deeds of some did not correspond with their

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words, were prevented from the Splendours of the Sun of Knowledge."

" Say, O ye sons of earth! The Pure God proclaims that which in this glorious day shall purify ye from the stains of desire and enable ye to attain to tranquillity in My straight path, and My manifest road. To be severed from attachment means to be separated from those things which occasion loss and lessen the grandeur of man. If the people

of the world should attain to the Heavenly Utterances they would never be prevented from the ocean of Divine Generosity."

" The Heaven of Righteousness has no star, and never shall have one, brighter than this. The first Utterance of the-Wise One is this: O ye sons

of earth! Turn from the night of foreignness and turn to the Sun of Unity. This is that which shall benefit the people more than aught else."

" O Friend! The tree of the Word has no better Blossom and the Ocean of Wisdom shall -never have a brighter Pearl than this: O ye sons of intelligence! . The thin eyelid prevents the eye from seeing the world and what is contained therein. Then think of the result when the curtain of greed covers the heart."

" Say, O People! The darkness of greed and envy obscures the light of the soul as the cloud prevents the penetration of the sun's rays.

" Should one listen with the ear of intelligence to this Utterance, he shall spread the wings of free-

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dom and soar with great joy towards the Heaven of Understanding. " ,

" When the world was environed with darkness, the Sea of Generosity was set in motion and Divine Illumination appeared so that the deeds were disclosed. This is the same Illumination which ' is promised in the heavenly books. Should the Almighty desire the hearts of the people in the world, He will purify and sanctify them with the power

of the Word, and will pour forth the Light of the Sun of Unity upon the souls to regenerate the world. "

" O People! The word must be demonstrated by the deed, for the righteous witness of the word is action. The formerwithout the latter shall not allay the thirst of the needy nor open the doors of sight to the blind."

" The Heavenly Wise One proclaimeth: A harsh word is like a sword, but gentle speech is like unto milk. The children of the world agttaian to knowledge and better themselves through this. The tongue of Wisdom says: Whosoever possesses gMe not has nothing. Pass by whatever exists in this world and find Me. I am the Sun of Perception and the Ocean of Science. I revive the withered ones and quicken the dead. I am that Light which illumines the path of Insight. I am the Falcon of the Hand of the Almighty; I bear healing in my wings and teach the knowledge of soaring to the Heaven of Truth."

" The Peerless Beloved says; The way of free-

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dom is opened! Hasten ye! The fountain of knowledge is gushing! Drink ye! Say, O Friends! The Tabernacle of Oneness is raised; look not upon each other with the eye of strangeness. Ye are all the fruits of One Tree, and the leaves of one Branch. Truly, I say, whatever lessens ignorance and increases knowledge, that has been, is, and shall be accepted by the Creator."

Say, O people! Walk ye 'Lmder the shade of the Tree of Righteousness; enter ye under the protection of the Tent of Unity. Say, O thou PossessorofSight! The past is the mirror of the future; look and perceive. Perchance, after the acquirement of knowledge, ye may know the friend and attain to his good pleasure. To-day the best fruit of the tree of Science and Knowledge is that which benefits mankind and improves his condition." -

" Say the tongue is the witness of My Truth;

do not pollute it with untruthfulness. The spirit
is I the treasury of My mystery do not deliver it
into the hand of greed. It is hoped that in this
Dawn the universe shall become illumined with the
rays of the Sun of Understanding and Knowledge,
so that we may attain to the good pleasure of the
Beloved and drink from the Ocean of Divine
Recognition.

O Friend! As there were few ears to hear,
so for some time the Pen hath been silent in its own
chamber and to such a degree that silence has pre-
ceded utterance. Say, O People! Words are
revealed according to capacity, so that the begin-

ners may make progress. The milk must be given according to the measure, so. that the childhood of the world may enter into the realm of grandeur and be established in the Court of Unity."

" 0 Friend! We have seen the pure ground and cast the seed of knowledge. Now it depends upon the rays of the Sun whether it is burned up or is caused to grow. Say to-day through the greatness of the Peerless Wise One, The Sun of Knowledge has appeared from behind the veil of the Spirit and all the birds of the meadow of oneness are intoxicated with the wine of Understanding and are commemorating the Name of the Beloved. Happy is the one who finds this and becomes immortal."

(Translated by Mirza Ahmad Sohrab, Chicago, Ill., Sept. 8th, 1909, and taken from " BahA'i News," 1910-1911.-" Star of the West," Vol. I.)

There are few persons - now living who saw BahA'u'llhh. Professor Edward G. Browne, famous for his knowledge of the Orient, describing his visit (Wednesday, April 15th, 1890) as the culminating event of his journey, says:

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. A mild dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! . . . Thou

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bast come to see a prisoner and an exile. . .

We desire the good of the world and the happiness of the nations: yet they deem -Us a stirrer-up of strife 'and sedition worthy of banishment. . . .

That all nations should become one in faith and all men brothers; that the bonds -of affection and unity between the sons of men should be strength-

ened: that diversity of Religion should cease, and difference of race be annulled-what harm is there in this? . . . Yet so it shall be : these fruitless strifes, these ruinous wars 'h shall pass away, and the 1;4 MOST GREAT PEACE " shall come. . . .

Do you not in Europe need this also? Is not this that which Christ foretold? . . . Yet do we -see. your kingsand rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. . - These strifes and

this bloodshed and discord must cease and all men be as one kindred and family. . . . Let no man glory in this, that he loves his country; let him rathef glory in this, that he loves his kind.

Two years after this visit of Professor Browne

which he describes in the Introduction to " A Traveller's Narrative ~9 (Cambridge: 1891), BahAVIIAh passed to a higher plane, and many years before His ascension He appointed His eldest son, " The Greatest Branch "-'Abdu'l-BahA Abbas, as " the Centre of the Covenant " and the only Commentator of His Divine Teachings.

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A CHRISTIAN MISSIONARY AND BAHki MARTYRDOMS.

HE hordes of darkness have always imagined they could extinguish the Light of the World, by killing the Lamp Bearers, but even a slight glance at History should make plain the futility of such a course. Yet, alas! it

is not plain, to many, who should be pointing it out.

We know that although the body of Jesus was crucified, He-has proved the Resurrection of His Spirit which no man can kill. And so it is again, in the Present-Day Visitation of the Spirit. The evidences given later are sufficient to show this, though they deal only with the Martyrdoms which occurred during a few years; but if given in full, from the time of the Declaration of the BAb, until now, they would fill volumes.

It is, however, suggested by a Persian friend, that it would be in place to corroborate BahA'i statistics by the recorded impressions of one who was not a BahA'i, but a Christian Missionary.

Five Years in a Persian Town,
Yezd," the Rev. Napier Malcolm, C.M.S., al-
though he found BahA'i Martyrdoms too revolting
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-gi d ls of one

repetition here, and in his endeavour to analyse the difficulties in which he found himself, -could not help recording his general impression of others; and he acknowledges there were signs that Persia might become wholly Bahh'i, and that such an idea is h not confined to Missionary circles.

In the Western Hemisphere, we had flattered ourselves that the world had -seen the last of religious martyrdoms, but if one only glances afthe index to Mr. Malcolm's book., it will be readily seen that although he tried hard- to restrain it, his mind reverted again and again to the BahA'i Faith, because he was puzzled by the Power which strengthened weak mortals to testify of It in Martyrdom.

The index to " Five YeaA in a Persian Town shows t hat -the pages on which the BahA'1 Faith and -its martyrs are mentioned, far outnumber the indexed particulars on other matters.

The reality of Mr. Malcolm's Christian Spirit

is evident throughout in his endeavours and per-

severance in the town of Yezd; for he seems to have left no stone unturned in his heroic efforts to make Christian converts. And looking on (through his own story) from the outside, what with the racial, religious, political, industrial and social difficulties which surrounded him, these, increased by language difficulties, made it well nigh impossible for him to cope with his situation.

Without the key, how can one unlock the doors which mystify the mind! Does not prejudice

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(even though unconscious, when born of preferential habit) bolt the doors of understanding? Therefore, Bahá'u'lláh has decreed "the abolition of racial, religious, political, industrial, and social prejudices.

Mr. Malcolm records only one instance of converting a Bahá'í -to Christianity. A friend of his who tried so hard to find it, he no;

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Truth of the matter would have revealed the fact, that no Bahá'í can be converted to accept Christ.

For all Bahá'ís accept Christ! The difference between himself and his supposed convert would be that Bahá'ís recognise the Christ Spirit in all God's Messengers. It is the Spirit of the Eternal Creative "I AM." Therefore IT must, as declared by the Prophets, Manifest Itself when necessary and natural, in the Order of Time.

Unlike those of less Catholic Faith, Bahá'ís are

forbidden to proselytise. We recognise that Truth is One, for God does not speak once only to the world! And speaking more than once, does not contradict Himself.

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BAH,k'i PRECEPTS.

The great purpose of the Revelation- of BaUV HAh is to unite all the races-:,and religlons~of the world in perfect harmony.

Warfare must be Abolished,- and inUrnaional -,difficulties are to be settled by a Council of Arbitration.

It iss commanded that everyone. should practise some trade, art, or profession. , Work done in a faithful spirit of service 'is accepted- as an act -of worship.

and begging are strictly forbidden,

and work must be provided for all.

There is to be no priesthood -apart from the laity.

Life, practice of Asceticism, living the hermit, life or-in secluded communities is discouraged.

Monogamy is enjoined.

Education for all, boys and girls equally, is commanded as a religious duty-the childless should educate a child.

The equality of men and women is asserted.

A universal language as a means of international communication is -to be formed.

Gambling, the use of alcoholic liquors as a beverage, the taking of opium, cruelty to animals and slavery are forbidden.

.Some portion of one's income must be devoted to charity. The administration of charitable

funds, the provision for widows and for the sick and disabled, the education and care. of orphans, will be arranged and managed by elected Councils.*(Compiled by F. J. Rosenberg.)

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KINDNESS Toh ANIMALS.

QUES'TIONED on kindness to animals,

'Abdu'l-BahA said: -

O Ye Friends of God!

The foundation of the Kingdom of God is laid on justice, fairness, mercy, sympathy and kindness to every soul. Then strive Ye, with heart and soul to practise love and kindness to the world of humanity at large, except to those souls who

are selfish and insincere. It is not advisable to show sympathy to a person who is a tyrant, a traitor or a thief, because kindness encourages him to become worse and does not awaken him. The more kindness you show to a liar the more he is apt to lie, for he thinks that you know not while you do know and extreme kindness keeps you from revealing your knowledge.

Then O Ye Friends of God! Ye must not only have kind and merciful feelings for mankind, but you should also exercise the utmost kindness to every living creature. The physical sensibilities and instincts are common to animal and man. Man is, however, negligent of this reality and imagines that sensibility is peculiar to mankind; therefore he practises cruelty to animals. In reality, what difference is there in physical sensations? Sensibility is the same whether you harm man or animal : : there is no difference. Nay rather, cruelty to the animal is more painful

because man has a tongue and he sighs, complains

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and groans when he receives an injury, and complains to the Government, and is protected from cruelty. But the poor animal cannot speak, it can neither show its suffering, nor is it able to appeal to the Government. If it is harmed a thousand times by man, it is not able to defend itself in words, nor can it seek justice, or retaliate.

Therefore one must be very considerate towards animals, and show greater kindness to them than to man.

Educate the children in their infancy in such a way that they may become exceedingly kind and merciful to the animals. If an animal is sick, they should endeavour to cure it. If it is hungry,

they should feed it. If it is thirsty, they should satisfy its thirst. If it is tired, they should give it rest. Man is generally sinful and the animal is innocent: Unquestionably one must be more kind -and merciful to the innocent. The harmful animals, such as the bloodthirsty wolf, the poisonous snake and other injurious animals are excepted, because mercy towards these is cruelty to man and other animals. For instance, if you show kindness to a wolf, this becomes a tyranny to the sheep, for it may destroy a whole flock of sheep. If you give an opportunity to a mad dog it may be the cause of the destruction of a thousand animals and man. Therefore sympathy to the ferocious animal is cruelty to the peaceful animal, so ferocious animals should be done away with.

To the blessed animals, however, the utmost

kindness should be exercised: the more, the better it will be. This sympathy and kindness is one of the fundamental principles of the Divine Kingdom.

You should pay great attention to this question.

Upon You be the Glory of Abha 1.

(Signed) 'ABDU'L-BAHA ABBAS.

Translated by Azizullah S. Bahadur, November 12th, 1920. Haifa, Palestine.

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PURITY AND CLEANLINESS DIVINE LAWS- OF THE MOST MERCIFUL.

9,4%, pHE forcible way in which Bahi'u'llah

has stated the necessity of cleanly virtues and the eloquent manner in which he has derrionstrated. their properties and benefits, has never before been equalled in the heavenly books of other Religions. - . . h . 19

In regard to cleanliness, notwithstanding the manifest advancement of some refined nations, it is evident that this praiseworthy quality is still imperfect among the masses."

" In books of the Muslims, Jews, Zoroastrians and Hindoos, although the laws of cleanliness and ordinances concerning clean and unclean things are minutely recorded, yet there are very few who are really cleanly. There are many who pretend and affect cleanliness and purity by shunning those outside their Religion and abstaining from touching certain animals, who appear in the most impure clothing and bodies. Even carrying at times the artificial idea of cleanliness to the extremes of melancholy. Stories and romances illustrating this subject furnish extraordinary records of a kind

of acquired insanity which is amazing to people of intelligence. "

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" Although the American and European Christians, more- particularly the inhabitants of Holland, France, England and Germany, are far more advanced than other nations in the cleanliness of their persons, clothing, residences, roads and streets,, yet they do not deem it necessary to cleanse the soil of impurities, unless they cause visible dirt. In the New Testament no -command is definitely given to avoid that which is filthy and impure. Consequently, one who has a conception of real cleanliness would not hesitate to conclude that perfect cleanliness as a practice is in its infancy, even amongst the most refined nations

of the world, awaiting the time when God the Exalted, shall bring it to the highest pitch of perfection. "

" Now, in order to show forth the abundant and perfect benefits of God in this Dispensation, to protect people from the melancholic imaginations current among some nations and deliver more than one half of the population of the earth from an acquired insanity, the Blessed Perfection has pronounced all things clean. At the same time He has emphatically commanded all to avoid everything filthy and to cleanse dresses, bodies, and household furniture., etc., from every pollution. He has revealed these ordinances in the book of Aqdas and numerous Tablets, so that real cleanliness and perfect purity, which are high attributes of heavenly souls, may shine forth throughout all

among all nations."

~~ " Thus it is revealed in the book of Aqdas:

" Cleanse every impure thing with a water
which will not change by the ' three ' (colour,
taste, smell,) - beware not to use a water which is
infected by stagnant air or by any other thing.

Be the essence of cleanliness among Mankind."

" This is that which your Master, the Mighty,
the Wise, has desired for you. Thus, God hath
removed the , decree of uncleanness, from all
things, and from other nations, as a gift from God.
Verily, He is the Forgiving, the Beneficent.

~ All things are being submerged in the
Sea of pureness. . . . This is through My
Favour, which surrounds all the creatures., so that
they may consort with all religions, and deliver the

Cause of your Lord the Clement. Verily, this is the Crown of all deeds, were ye of those who know! Likewise forsake foul tanks in the houses and be of those whog are pure. Verily, we have desired. to see you the manifestations of Paradise on earth, so that there may emanate from you that whereat the hearts of near ones may rejoice."

11 It is necessary to explai n these points, so that the inhabitants of America,, and Europe, who owing to the universal spread of civilization during the last century, eRjoy all the benefits of cleanliness, neatness, and protection from fatal epidemic diseases resulting from uncleanliness may become

.formed of the reason why these ordinances have been revealed. For except one is informed of the foulness of the baths of Persia, the putrid tanks of their houses and mosques, the impurity of the drinking water of Bokara and Tartary : and understands how cleanliness and neatness are neglected by those two great nations, it is impossible to realise the Bounty of God the Exalted, Who has revealed such ordinances; or to thoroughly understand the necessity of these laws. For it is customary with the Persian people to have but one public bath for every district which contains from one thousand to fifteen hundred houses, and their means of bathing and cleanliness is confined to this one bath. It consists of two houses, built of stone, brick and cement: one for disrobing, the other containing the hot bath, for bathing and cleansing their bodies. They are frequently shaved and dye their hair in the same place. Then washing themselves with soap, they take a final plunge into the same reservoir, the water of which is the foulest

and most impure thing imaginable; and then leave the bath. Such are the baths used by fifty millions of Shi'ites who inhabit Persia, Turkestan, and India. The reservoirs of Bokara and Tartary which contain the drinking water of the inhabitants, are also used for bathing and cleansing, like the Persian baths.

In these countries a pond is built at different places in every town and village and surrounded with mulberry trees, etc. In

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-these ponds the inhabitants perform their ablutions-9 while at the same time they wash their feet, and handkerchiefs therein. The decaying leaves of the surrounding trees fall into the g m, (this same water is used by the inhabitants for drinking and cooking.) It is called ' pure water' by the law so the inhabitants believe it allowable to use. Therefore many of the inhabitants of Bokara are afflicted with ' Filiaria medinensis,' and the

people of Kookand with goitre. When men of discernment ponder over the facts here briefly indicated, they will be able to realise the Mercy of God in instituting ordinances, for the preservation of a community numbering over three hundred millions. For it is impossible to change by the compulsion of kings or advice of *wise men, certain rooted practices of a people who believe these practices to be commanded by their religion.

These customs and habits can only be removed by new laws instituted by manifestations of the Command of God. For instance the traditional customs of the Jews, extracted from the book of Meshna, and which are not enacted in the original Bible, could not be changed by the power of any mighty king or philosopher. This is the case with the corrupt s and Magians. 'To sum

practices of the Hindoo
up; a number of moral ordinances which secure
the perfecting of human virtues have been revealed
from the Supreme Pen, but to explain their bene-
fits i,-, not possible in the limits of a short treatise."

" As human minds are discordant, and as it is

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usually impossible for men of sound minds to agree
upon that which. will secure the protection and
development of peoples, therefore God the
Exalted, has assigned the enactment of such laws
to the Manifestations of His Own Command.

These Holy Souls, through their divine perception,
enact rules and regulations by which the support
and progress of society is accomplished and ad-
vanced for about one thousand years. Then, in
accordance with the law of progression and decline,

which is one of the essential decrees of the world of Nature, the same Divine Spirit will be manifested in another Manifestation Who renews these laws and regulations.

-The life and sustained vitality of nations can only be assured by appreciating this great gift. Mere faith in religion, without observing its laws and ordinances, can by no means secure our salvation and emancipation. Even love for God without compliance with His laws and Commandments, which form the corner -stone of all religious ordinances, will be considered as mere imagination and sheer pride. From it is also understood that any nation which ignores and disobeys these holy laws, refusing to acknowledge the Dawning-place thereof, is a dead nation and will be finally extinguished and destroyed; even though it may have prevailed over the dominions of East and West, and be honoured by brilliant learning, glorious influence and powerful armies. This in~ made clear by reflecting upon the rise and fall of the Pharaohs of

Egypt, the Pagan Coesars of Rome -and Keyanian kings of Persia, the Yemen Princes of Ancient Arabia, and the kings and descendants of Gengiz-Khan the 'Mongol-

'But whatever nation acknowledg . es the Holy Manifestation and obeys the Holy Law, will be-

come a living nation, and enjoy victory, Permanence, influence, and fanie; even though it may seem at the beginning., weak, oppressed, and few in number. This point was vividly illustrated in the Israelites at the appearance of Moses; in the Christians at the Advent of Christ; and in the Arabs at theRise of M4ammad."

The passages above quoted are taken from BahA'i Proofs," written by Abul Fazl, an able exponent of the BahA'! Teachings, honoured for his

learning and his saintly devotion to the Religion of God, and are given here in order that the reader

may benefit by his able instruction and seek further confirmation in the reasons he gives for accepting the Manifestation of God, in our own Day.

Abul Fazl submits for the consideration of his readers that " greater laws concerning every point or subject referring to the preservation of society and the perfecting of human virtues could not be found, than the Divine Commands from the Supreme Pen of the Blessed Perfection,
Bahá'u'lláh.

(*See " Bahá'I Proofs."
Holiness

Abul Fazl. Chapter on His

Bahá'u'lláh)

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u d be recognised that Christians wil
naturally feel anxious about some social solutions.
And particularly that concerning marriage. In
that matter Christians have been ahead of Muslims.
In the matter of strong drink they are behind;
and the problems relating to family life are not
merely concerned with marriage. Therefore,
Divine Wisdom solves difficulties from more than
one point of view, as we shall find in the laws and
regulations given through Bahh'u'llhh in the
KitAbu'l-Aqdas (Book of Laws).

It is not at all certain that the great multitudes who pray for the Kingdom of God to come on earth, are really expecting it to come through the perfecting of human virtues. In other Religions, besides the Christian, what the individual believes., or confesses verbally, has too often been taken to certify salvation.

But in this day, BahAVIIAh says:

Decorate yourselves with the garment of deeds; whosoever attains God's good pleasure by deeds is of the people of BahA, and he will be spoken of before the Throne. Assist ye the King of Creation, first by deeds, then by Wisdom and utterances. Thus ye have been commanded in most of the Holy Tablets from the Presence of the Clement One.

" Decorate your heads with the crown of trustworthiness and faithfulness; your hearts with the

robe of piety, your tongues with pure truthfulness, and your temples with the mantles of courtesy."

WORDS OF BAHAU'LLAHO-11

God shall hoist the Standard of His, sovereignty over every city, and the traces of those who have denied the Day of His Coming shall be destroyed. Be thou straightforward before God at every instant, then praise Him by the morn and eventide."

WORDS OF 'ABDU'L-BAHA.

" The Bahh'i Temple at I-shq-hbhd has nine avenues, nine gardens, and nine fountains. SO it is nine on nine,, all nines. It is like a beautiful

bouquet. Imagine an edifice of this beauty in the centre of the city, very lofty, surrounded by gar-

dens with variegated flowers, and nine avenue - s interlacing nine gardens, nine pools -and nine foin-tains, and think how delightful it must be! That is the way it shgould be. It is maichless, most beautiful! Such is the design."

" TheTemple of Ishq-AbAd is unique in that it is the first Temple of the kind that has been erected. Many such temples shall be constructed in the future, but this one will ever enjoy this unique privilege. When its accessories are completed and its full machinery starts running, when the melody of instrumental and vocal music arises and bursts upon the air with its joyous trends, when the prayers and supplications addressed at dawn and at sunrise ascend to the Throne of the Almighty, then will the effect of the Ma-sbriqu'l-Adbkhr be evident and manifest."

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Temples are symbols of the reality and divinity of God, the Collective Centre. Consider how, within a Temple, every race and people- are seen and represented-all in the presence of the Lord, covenantina toaether in a covenant of love and fellowship, aH offering the same melody, prayer and supplications to God. It is evident that the church is A collective centre for Mankind. For this reason there have been churches and temples in all the Divine Religions. . But the real Collective Centres 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 Centre, of which the church is but a symbol."

It is proved that the Manifestationsh of God-the great Mouth-pieces of God-are the Collective Centres of God. - The gprophets of God are these

Collective Centres; for they are the real shepherds. The real shepherd unites the scattered sheep, as they have done in the past.; The Collective Centre has ever appeared from the Orient. His Holiness Abraham was a Collective Centre and He appeared in the East. His Holiness Moses was a Collective Centre and He appeared in the East. His Holiness Jesus Christ was a Collective Centre and He appeared in the East. His Holiness Muhammad was a Collective Centre appearing among the nomadic tribes of the Arabian peninsula."

- " To-day, His Holiness BahA'u'llAh is the Collective Centre for all Humanity, and He has come from the East."

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THE MASHRIQU~L-ADHKAR
ASKHABAD, RUSSIA.
FOUNDATION STONE LAID
NOVEMBER 12th, 1902.

THE NIAS-ffRIQU'I--AI)HK~R AT ASKHABAD HISTORIC NOTE.

AM Alpha! and Omega! " The Beginning, and the Ending, saith. the- Lord. Therefore in His Sight all things which appear are seen from the Beginning. The Ije-sign is His. That Eternal " I " which to Pharisees, Sadducees, and Greeks, was but " foolishness when the Christ, said: " Before Abraham was, I AM," is the Cause of all appearances in theh visible world,' and of 'the Manifestation, and Return, of the Spirit incarnate.*

When it has been pointed out that egotism is rampant through the inability of worldly servitors to see God's Point of Guidance; and this because of the disposition to which we all

are prone, to see self only-it has not been intended that any should belittle, or abase themselves, either in the sight of God, or Man, but that all should rise to that for which they were created.

Through the Power of His Holy Spirit, we can rise to the embrace of God, Our Father, Who ever waits to embrace His own. The Martyrs all knew this, and a more adequate study of the History of the BahA'i Cause will make it quite clear: For in this Latter Day Movement to promote Harmony in the worldh-Martvrs have taken a prominent part, in furtherance of it.

* "By 'Return,' is Yneant the Return of the Manifestation of the Sacred Reality." See " BahA'i Proofs." Abul Fazl. P. 155.

. Only a note can here be given indicative of the connection This Day has with those other Days of God, without which., This Day could not be.

A " Thousand years," in God's Sight, are but as yesterday. " One Day telleth another, and the firmament showeth His handiwork." So sang David,, and so we sing. But if everybody who sings it understood it, there would be no need of martyrs to prove it.

In This Day, the BAb, or Gate, was born in Shirhz, Persia, 1819, A.D. He prepared the way for, and Announced "Him Whom God would Manifest." As John the Baptist prepared the way for Jesus: So the BAb prepared the way for BahAVIIA'h. Six years after the BAb had declared His Mission, He was shot for His Faith, at Tabriz; 1850. His earthly father was a merchant of woolen goods.

" Bahh'u'llAh was born in TihrAn,, Nov. 1817, A.D. As a child He was distinguished for re-

markable sagacity and -spiritual discernment, although He was not taught by anybody-. Apparently, He had acquired the elements of Persian reading and writing from His father and other near kinsmen. In His youth, His father, who was one of the ministers of State, died, and the -charge of his brothers and sisters, who were all younger than Himself, fell upon Him. He did not care to enter any of the Government services, but provided sustenance for the whole family through the management of His inherited lands and properties. When

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the BAb appeared in Shigraz, Bahi'u'llah, Who was about twenty-seven years of age, publicly accepted His Claim, and endeavoured to the utmost, to. promote the word of the BAb, both in TihRAn and Mazanderan, especially among the religious doctors at Noori, so that thegrenown I of His knowledge and the power of His reasoning raised an excitement among the leading men of those districts. By this,

many were led to embrace the Religion, and others were stirred to jealousy and insolence."

After He had resided and travelled in the different districts of Mazanderan, He returned to TihrAn, where He continued to spread the principles of the religion and spiritual teachings, supporting and encouraging the BAbis, until the attempt against the life of Nasiri'd-din ShAh happened. The substance of this great event is as follows

A young man of Tabriz, Muhammed Sadek by name, who was a servant of one of the prominent BAbis, g and devotedly attached to his master, became oppressed and bereft of reason on account of the martyrdom of the latter. Having made up his mind to blood revenge, he divulged his secret to one of his confidential friends whom he knew to be

one of the staunch believers of the BAb. These two went to Tihrrn, concealing their intention from all their friends, and even from the BAbis. As the ShAh went out of the city, sojourning among his country resorts at -Shamiran, they directed their steps toward the village of Niavaran.

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On Sunday, 15th August, 1852 (12~O A.H.)? they were in the vicinity qf the village, near thg Royal Palace, with the intention of carrying out their plot. When th Shih went out to ride, Muhanime4 Sadek adv4nced, and fired a pistol sh ot at him. The shot missed itis mark, as the horw bolted, and the ShAh being much agitated, fell off his horse and fainted. The attendants rushe4

forth, picked up the Shib, and slew Muhammed Sadek on the Spot. As he was killed instantly, he could not be questioned as to what led him to commit this abominable act, and as to who had been his associate. But as he had been a servant of one of the prominent Bibis, that community was unjustly accused of the deed, and notwithstanding they knew nothing whatever of this plot, they were arrested and fell victims to the wrath of the revengeful Shah. Eighty of them were seized in Tihra'n, and given up separately to a different class of people to be executed. The administrators deemed it advisable to have each one of these victims murdered by one section of the citizens, and thus show hatred and enmity between the different classes of Shi'ites and the Babis. By this means: they sought to prevent the spread of the 13Ab's Religion. Consequently they distributed the helpless Babi's to various parties of people; one to the book-keepers, one to the soldiers, one to the

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ferent classes of Shi'ites and the Babis. By this means: they sought to prevent the spread of the 13Ab's Religion. Consequently they distributed the helpless Babi's to various parties of people; one to the book-keepers, one to the soldiers, one to the

learned doctors, one to the merchants., carpenters,
Wacksmi si drapc~s; the shoe-makers, cob-
bliprs i ce merchants, ~tc. Each one of thew
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classes slew its victim as they chose o e w re

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cut lengthwise alive; some were blown from
mortars, and some chopped ~R pieces, The JK4djar
youths of Astrabad, in order t . try the strength of

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their arms, cut their unfortunate ca iives i tQ

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halves with their swords. Among them, one who
died in an incredibly horrible manne, , was S*yn
Mgxi-~Chan, the son of Yava-Khan of Tabriz, Who
was a most devoted follower of the BAb. Wh n
the order was issued for execution, they first
stripped him, and made holes in his body with
knives. In these holes they placed lighted wax

candles, put a halter through his nose and paraded

him around the markets Of Tilirin. Whep 4
candle burned down to his flesh and was consumed
they would put another in its place. Bystanders
were watching the scene and following in great
crowds; while he was silent and patient, not evincT
ing the least trace of agitphttion; nor did he *oan

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or plead for mercy, which is the natural tendency
of man under such circumstances, Way, he exr
pressed great joy and cheerfulness, with a shinin

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face, while singing and chanting verses of yearrL~
ing, so that the hard hearts of the bystanders werle
4ected with emotion, and all the inhabitants of
TihrAn, both old and yolin nished.

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Finally, after this torture, they cut him in half lengthwise, and hung the two parts on either side of the old city gate of Abdul-Azim.

It is sai,

h d that when the matter waxed so friszht-fpl, the Iman Joma (chief leader of prayer) of

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Tihrin, conferred with the ShAh and blamed him for these outrages., Some'state -that one- of the foreign Ambassadors warned the ShAh that should afi ther BAbi, victim show forth such st adfastness

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at the time of his execution, half the people would embrace BAbism, after Which checking the matter would be extremely difficult. The ShAh therefore prohibited the taking of any action against the BAbis without investigation; but since that time,

the justice awarded to these devoted people has been similar to that given by the Council of the Inquisition to the heretics of Rome. In fact a man's acknowledgement of Ba'bism before the Government was considered as confessing the greatest crime, which should be punished with death, no matter how high a character., or what qualifications of virtue and sanctity he possessed.

Very often the finding of a BAbi Book in a person'~j possession, his conversing or dealing with the Ba'bis, or pleading for one, accused of BAbism, would be considered as a'crime -by the clergy.

Many a time if they fougnd in the pocket of an accused one a torn piece of 'paper bearing the words: ' Allah'u'Abha! ' C God is Glorious'), or the name of Beha or BAb , they needed no further witness to prove his infidelity..

" One of the men arrested and imprisoned was the blessed person of BabAVIIAh. He was in the village of Afelia, one of the surrounding districts

of TihrAn. When the report of the attempt upon the ShWs life came to Him, He, knowing

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that the prominent Ba'bis had, no connection with the matterY roac-forth:with perfect comp - osu re to NivavarAn, where he Was imprisoned, and chained for about four months in the gaol of TihrAn'.

After strict examination and enquiry, it wasg finally proven that He had no connection whatever with the criminals, and that He knew nothing of the matter. 'The -ShAh therefore- ordered that He should depart to. Irak Arabi, and abide in the holy sanctuaries of the Shi'ite Imams (Kerbela, Nejef, and Bagdad), which are places of exile for the men of distinction of Persia. Accordingly in the year 1269 A.H. (1852 A.D.) he departed to Irak, escorted by some of the' delegates of the Persian Government, and took up his residence at Bag-dad. Bahd'i Proofs." Abul Fazl. Trans-

lated by Ali Kuli Khan.)

Among the earlier Martyrs was Qurratu'l-'Ayn,

named by Bahá'u'lláh, Tahira, the Pure One.

Her spirit had for some time sought the Coming

One with such longing, that being well acquainted

with Divine Prophecy she at once recognised the

Báb, through His Teachings, and set out to meet

Him. But religious hatred and persecution Was

at that time rife in Persia, and having been driven

from place to place, He was then in prison, only

to be released in Martyrdom. So she never saw

Him. But, with the swiftness of her keen

spiritual perception, she soon came to recognise

Bahá'u'lláh as the One, Whom, according to the

Declaration of the Báb " God would Manifest." ,

in the story of her search, her Ue, devotion,
pei~seciltiong, and cruel Martyrdom, have some
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the most brilliant and th 'ng episodes of any
ardent soul in'Sacred History. For she at all
-times rose -with rapture above every trial which
beset her, astonishing and charming friends and
strangers alike by her eloquence and -spiritual
grandeur, And by the grace and beauty of her
personality. Though she knew, by her- clear
vision, aforetime, what would -befall her., and pre-
paring herself in prayer and meditation, after
bathing and robing in white, she went with
wonderful fortitude to the end which awaited her.
After being taken to a garden, she was strangled
with a silken handkerchief, and while still uncon-
sciou, thrown into a well by a hired murderer,
who was first made drunken, lest he -should refuse

to carry out this evil deed; as the first one appointed lo do it, on seeing and speakling-with her had i6fused, at all costs to himself, for it became clear that death was certain for him, in any case, and he preferred not to befoul his soul with murder at the time of its nearness; for in the few minutes' speech he had with Qurratu'l'Ayn, he became convinced of the truth and sincerity of the Cause for which she was then giving up her life. Such was the power of her eloquence, that she could c I onvert a hired murderer, who was not under the influence of strong drink. Oh! look to her, and read of her faith and devotion, all ye who may be in danger of becoming that which ye would not

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De, under the paftlysil6j, itiffietice 6f stroift drilik.
Readers will do well lb *ad the JtdUer 2Wddftb
of her life and love for the cause 6f Godi which
are being written, and those which already are
written niore fully than her6.*

From an abbreviated account of the sortow-~
fulevents concernib:g .. the Maftvrdoms in Yetd iknd
IsfAhAn, in 1903," it is difficult to qtigte., g forwe
have not known such fierce religious persecution
in the Occident; especially in our own lifetiriae we
have been free from persecution, though not from
blindness, superstition, or oppression. The follow-
ing passages show that religious hatred was so fierce
in Persia at that time that the Government in that
country could not cope with it.

" There were two pure women, who , while
mourning for their martyred deadi were attacked

by cruel men, who first beat and tortured them,
and then dragged then!, still alive, out of their'
houses, afterwhich they stabbed them and chopped
them to pieces in the presence of the bloodthirsty
t-rowd. When the audacity of the rabble reached

this point, the Governor, finding himself powerless
f . 6 stand against the rioters, fled from the city- and
retired to the citadel for self-preservation."

It is reported that a barker was captured, and
that his body was chopped to pieces with meat axes
and that during the time of his torture, he prayed

0 (Ste "Go&s Heroes," LautA Clifford BArfiey, Kegan
Paul.)

t (" Bahál 1 Maityrdoins gin Ptrsia, 1903." Baba"i
Publishing

Society, Chicago.)

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that God would forgive his -murderers, joyfully,

giving Gilp his life in the Path of God,- rather than deny his Faith."

" It is reported that the number of those killed, up to that day, is more than one hundred and fifty persons within the walled city of Yezd. In the surrounding small villages many people were martyred in each place. A telegram. was received in Tihr~n to the effect that the Governor, being pressed by the rioters, was compelled to blow one of the friends of God from the mouth of a cannon, and to behead another in the circle of the city' The mob put a woman in a sugar sack, over which they poured petroleum, and burned her alive. They tied and nailed another believer to a tree, poured naphtha and oil over him and burned the tree and the man together."

" In a village near the city there lived Jenabe Sadre, Jenabe Nutamed-u-Shariah, Jenabe Nezam-u-Shariah, Jenabe Ziali-u-Shariah, with all their faiiglilies and kinsmen. They were venerable Ullamas and Seyids, and had all received titles from

the ShAh; yet the Mullahs sanctioned the massacre of all these honourable and revered souls. The mob, excited by the clergy, attacked them with guns, swords, etc. Though these noble souls were sufficient in number to stand against them, and were provided with ample means of defence, yet in accordance with the command of the Blessed Perfection, Bahh'u'llhh, "Let yourselves be killed rather than to kill," they yielded their lives without resistance to the bloodthirsty, Wolves, who stretching- out their claws of tyranny, killed seventeen persons with such cruelty that the pen cannot describe it. Among- the victims was a little child, who fell into a well, and being rescued, was the only surviving soul left of those noble people.' 9

The number of martyrs in that place was nineteen. In the village of Taft the number was twenty-eight. In Alanshad there were ten.' In Delbala they threw a believer, alive, into a baker's oven, and roasted him to death. Up to that date, six women have been martyred and many have

been captured and wounded."

"In a letter from the, BahA'i Assembly at
Mashed, Persia, dated October 19, 1909, news was
r'eceived that ' in two villages called Hasser and
Namag, in the Province of Khorassan, five sancti-
fied souls were martyred, and four of our spiritual

sisters assaulted and wounded, and the-ears of one
of the believers cut off,. while other BahAis were
the subjects of persecution and pillage.' "

" His Holiness Jesus Christ (may the souls of
all creatures be his ransom!) has clearly pointed out
the pathway to the Kingdom of God, showing
plainly the shortest road to be that of sacriAce.

Therefore these sanctified souls have but followed
Christ, Who was the Dawnof Sacrificial Lights,
and through this path have they proceeded to.the
Kinrydom of Mvsteries. For the sake of such as

these I-Te said

* (" Bahá'i News," March 21st, 1910, Chicago.)

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13lessed are they whith Ate persecutCid for
righteousness sak6,. for their's is the kingdom of
h6avet." " Blessed are the pure I gn heart, for
they shall gee, God." " Blessed ate ye when men
gliall r~e'vile yoitij and gpersectite you, and speak all
manner of evil against you falsely for My sake,
Aejoice g! and be exceeding glad, for great is your
reward in heaven; for so persecuted they the Pro-
p4ets- before you."

"in the Tablet of-Aqdas, Bahi'u'llAh says:
Blessed is the sleeper who is awakened by My
Breezes!

Blessed are the dead who are vivified, by my
Breaths!

Blessed is the eye which is enlightened by My
Beauty!

Blessed is the ear which heareth My Melodies!

Blessed is the affrighted one who hastens to the
shelter of My Name!

Blessed is he who hath heard of My afflictions
and has arisen to assist Me among My
Nations I

Blessed is he who is convinced by My Word!

Blessed is he who entereth My Kingdom!
Verily he is from Me, and upon him be My
Mercy, My Bounty, My Favour, and My
Benediction! "

11is is the ransom for the blood of the Mar-
tyrs! This is the utmost desire of the chosen ones!

This is the eternal life of the spiritual ones-! This . is
the pithway, of Jesus Christ! 9Mis is the way of

Di MAhiftstatio'God iii All t1i1itg btjth

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ificient, and moidern."

Many- more before these, and sihn't~6,- hAve 9filerk
iip I their lives in this Cagu s-e' to eg stabligh Univefs-AI
Peace.

Evety Day, God has tried I to get A courtL'Oug
hearing from the World of Humanity. slid has
therefore expressed Him"self, at tie - Beginning, of
each Day of Generosity, or Cycle, through
human form. in order to be known and understood
by Mankind. I God-ekpresed Himself through the
personality of Jesus Christ, but the world wag
offended. It objected to natural means.

It sought after some lesg familiar way which
would create a' great sensation, and which
would controvert all that is known of the

natural and spiritual Laws of the Universe. So Humanity Crucified Jesus and beheaded John the Baptist, because it disapproved of the Way God spoke to it. It could not, however, kill the Spirit, which ascended to the Heavenly Father.

Jesus was known as the son of a carpenter, and in the World's view it was presumption for Him to teach the Elders. Nevertheless, He opened the Book, and expounded it in the Synagogue, as "One having authority." As a child it held his attention so completely, that He became lost to His earthly parents. And what wonder, when he saw Himself in the Book, that He could speak "with authority, and not as the

(Lawh-el-Aqdas," Bahá'Vilal h's Message to Christians-)

Scribes? He was born in the wrong place to please the people of His Day. He was not important enough to meet their views. He spoke in the vernacular, and not in the Greek! To them His claim was unbearable presumption. Besides, how dare He announce Himself to be the Son of God! It was Blasphemy! Such a thing had never been heard of. Away with Him! And so has the world received God's Messengers at the Dawn of every New Day; His Spiritual Manifestations come to "make all things New," but the world to its own hurt has rejected Them. It prefers to manage its own affairs without God's aid. Yet thousands of years after they, His enemies, are forgotten, throughout Eternity Christ will be enthroned in every heart. That is God's doing, for His Word accomplishes that whereunto He bath sent It, in every Time of His Visitation.

The History of the Baha'i Dispensation is the History of the Present Day Visitation of the Word of God,- to Mankind. As He said something through Jesus inspiring John the Baptist to announce Him at the Beginning of the Christian Era: so, to-day, He speaks through another Manifestation of His Power and Glory: BahA'u'-llAh, Who comes by the Power of the -same Spirit under another Name (to protect the world from mere imitators-against whom Jesus warned His disciples before His Ascension, see Matt. ch. 24, vers. 5-24)-and He comes to demonstrate the Glory of God. The world is just as worldly and

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indifferen . t now, as'it was then; and, has not yet found God's Lawgiver I of the Present Day. It is busy quarrelling over who shall make -its laws - but as we have seen, they are made and given, in-

accordance with the necessity of the Times, by

a

God, and are Declared by Bah'IlAh. And though the world heeds them not, they are being written in receptive hearts. ~ So the History -of This Cause is bound to be written, as Christian History is written, in those hearts which enthrone Christ.

Bah'Ilhh, and the BAb, Who announced Him, and 'Abdu'l-BahA, the Centre of His Covenant, like Jesus, all had earthly'birth places, just as Moses, Abraham, Moammad, Buddha,

Zoroaster, ConfuciusY and we all have.

Some nineteen years elapsed, between the BAb's Announcement, in 1844, and the time when, with His followers in Exile, in the Garden of Ridva'n, outside Bagdad,.1863, Bahá'u'llAh to a few of His

disciples, declared Himself to be the Expected One, Whom the BAb Declared - "God would Manifest." 'And so great was the power of the Spirit in Him, that during long Exile and confinement under the Persian and Turkish Governments at the instigation of the Mullahs, his influence carried to distant parts of the earth, and drew many on long pilgrimage in search of the Divine Knowledge He had to impart.

In many Sacred and. -Holy Writings, by His Supreme Pen, Bahh'u'llAh has made plain the Will

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of for this Age. And an e4mi* ;4udy of
theip will give assurance of t validity 4 -His
he - gi 9 119 1 ,I - T

Claim, jt will be ~een that the Will of God,- m
qxprpsssp4 in His Principles and Preepts, meet

,p need of these disastrous t-mes.

Before ascending from the 1vorld -of visibility,
in 1892, Bah"U'Uh a nted 'Abdu'l i. His
a ppoi-l -Bah
*loved Son and companion in Exile. to be the
Cvutre Of His Covenant, to establish on Earth by
the Will of God,

TuE MOST GREAT PEACE.

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THE CENTRE OF THE CQVFNAPiT AMONGST THE NATIONS.

In a Tablet establishing the Centre,of the Co I vL.
enant, 'Abdu'l-Bahá' Abbas, Bahi'u.'Uh reveals
the following:~

In His Name, Who Shines from the Horizon
of Might

"Verily the Tongue of the Ancient gives Glad

Tidings to those who in the world concerning
f the Greatest Name who takqs
the appearance o.

His Covenant amongst the Nations.

Verjly He is Myself: the Shining-Place of My
Identity, the East- of My Cause, the Heaven of
My Bounty, the Sea of Xfy Will, the Lamp of My
G,uidance, the Path of My Justice, the Standard
of My Law."

The one who hath turned to Him hath tumed
to My Face, and is illumined by the Lights of My
Beauty, hath acknowledged My Oneness and cDn,
~med M Singleness.

y

"The one who hath denied I-Timhath been d*.
prived of the Salsabil of My Love, the Kawther
of My Favour, the Cup of My Mercy and of the
Win

Te

h e- through which the since . have beep
tracted. ' f

* "This is the Branch that hath extended from the Power of Thy Qneness,, and from the Tree of Thy Unity. Thou beholdest Him, My God, gazing unto Thee, and holding fast to Thy Mercy.

"Thou knowest 0 My God, that 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 Thy earth."

"Help Thou 0 God whosoever may help Him, strengthen whosoever may advance iowards Him, and re . ect whosoever may reject Him and desire Him not."

"0 My Lord, Thou beholdest My pen m oving and my limbs trembling in this moment of Revela-tion, I beg of Thee by My craving in Thy Love,-

and My yearning for Declaration in Thy Command, to ordain for Him, and His Lovers, that which Thou hast ordained for Thy Messengers, and the Trusted ones of Thy Salvation."

t Verily., Thou art 'the Powerful and -the Mighty.

'Abdu'l-Bahh, born on'the 23rd of May, 1844 (the day the BAb made His Proclamation), has now' by His most arduous and self-sacrificing Labour'-of Love, accomplished the great work to which He was Divinely appointed.

- Not only after 40 ye'ars⁹ exile with His father on account of their firm' faith to eg stablish the Most

*(Translated by Mirza Valiolah Khan Vargba of, Tihran,

Dec. 11th, 1918) a ~ .

t(Compare with Zee. Ch. 6. ver.. 12. Isaiah Cb. II.vers. 1-10.)

re

lifetime of persecution, did He then travel throughout the world in His advanced age. For many years He has also radiated Divine Counsel from His own Table in the Holy Land, through countless Tablets, Epistles, and Talks given personally to Pilgrims who have journeyed from distant parts of the earth, in order that they might give again to the world, that which they had received; also, He has ever been a living example to all around Him, of the kindly Wisdom, Grace, and Love which it was His work to impart.

After appointing His grandson, Shoghi Effendi,

to be the Guardian of the Bahá'í Cause, on November the 29th, 1921, His Spirit ascended to the Heavenly Father. There is no doubt to hear the

gl -ad Welcome :

" Well done! Thou Good and Faithful Servant! Enter into the Rest prepared for Thee, before the foundations of the world."

On Tuesday, November the 29th, 1921, the temple of His Holy Spirit was laid aside.

From 9.15 to 11 a.m., great multitudes of many tongues and faiths and nations walked in the long funeral Procession which wended its way up Carmel, the Sacred Mountain, where His earthly garment was reverently laid to Rest, in the Tomb of the fib. Eastern papers said that "All Haifa was present."

"The High Commissioner of Palestine, Sir Herbert Samuel, the Governor of Jerusalem, the Governor of Phoenicia, the Chief Officials of the Government-, the Consuls of the various countries, resident in Haifa, the heads of the various religious communities, the notables of Palestine, Jews, Christians, Moslems, Druses, Egyptians, Greeks, Turks, Kurds, and a host of his American, European and native friends, men, women and children, both of high and low degree, all, about ten thousand in number, mourning the 'Loss of their beloved One.

11 This impressive, triumphal procession was headed by a guard of honour, consisting of the City Constabulary Force, followed by the Boy Scouts of the Moslem and Christian communities holding aloft their banners, a company of Moslem choristers chanting their verses from the Quran, the chiefs of the Moslem community headed by

the Mufti, a number of Christian priests, Latin, Greek and Anglican, all preceding the sacred coffin, upraised on the shoulders of his loved ones. Immediately behind -it came the members of his family, next to them walked the British High Commissioner, the Governor of Jerusalem, and the Governor of Phoenicia. After them came the Consuls and the notables of the land, followed by the vast multitude of those who reverenced and loved him."

(See " The Passing of by Lady Blomfield and Shoghi Effendi.)

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And so we see the fulfilling of the Prophecy : They shall not hurt or destroy in all My Holy Mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

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(Isaiah, Chap. 11, vers. 9-L."j

'Abdu'l-Bahk, the Servant of God, had accomplished that which He was sent. The testimony of the Leaders and Representatives of all the great Religions was clear evidence of this, as they assembled to mourn with those who wept the Departure of their Beloved, for all were one in their sorrow and One in Faith, and Unity.

There is growing evidence that the unifying

Faith of the Religion of God is spreading in all parts of the world, through the activities of those who, like the disciples of Jesus have no worldly qualification or ambition, but, as the living fruits of His example are busily engaged " about their Father's business."

May all in the world become aware of the Great Day in which they live, and not remain un-acquainted with this further Revelation of God's Will, lest they wander in the "gross darkness" which obscures the Light of Jesus given in the Past, and failing to see the Point of Guidance for To-Day, labour in vain for that Unity without which,.they know, Religion does but reveal to the world, its shame.

If they had not forgotten, or failed to interpret

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correctly, certain things which Jesus said, they would not be trying to put "New Wine, into Old Bottles.", They would be looking for that One, Who in these Latter Days, is due, as the troubrous state of the world proclaims-to come in the Spirit

of Truth, and "Guide us into all Truth." They would not remain apart because of His New Name. For they would remember thaht Jesus said: " Many will come in My Name with such power as to deceive the very elect : but believe them not." And also in His Revelation through St. John the Divine: "To him that overcometh,

4 WILL WRITE- UPON HIM,
MY NEW NAME."

Rev., chap. iii. ver. 12; Rev., chap. xiv. ver. I
Isaiah, chap. 1xii. ver. 2.

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BAHA'U'LLAH

- Tim New Name, BahA'u'llhh, standhs for the Glory of God. The Jews made a mistake in rejecting Christ- Christians would make a greater

mistake in rejecting the One Whom He Promised should Come. The Psalmist sang: " The Glory of the Lord shall - he Revealed. And Christians sharing Israel's hope until now, sing glad Hallelujahs to welcome the Lord of Hosts:

Lift up your Heads, 0 Ye Gates,
be Ye lift up, Ye Everlasting Doors;
And the King of Glory shall come in.

Who is the King of Glory?
The Lord of Hosts 1
He is the King of Glory."

Psahn 24th, 7-10.

The Root of all Knowledge is the Knowledge of God. Glory be to Him! And this Knowledge is impossible, save through His Manifestations. Wherefore when He (BahAu'llAh) appeared, the Foundations of Nations trembled. 'The learned ones were bewildered, and wise men

confounded, save those who came near unto Thee,
O Beloved of the hearts of yearning!

The Holy Spirit through Bah'u'llah summons

the Hosts of all Religions, and addresses
Christians: " O Ye Concourse of the Son! "

ARE YE HIDDEN FROM MY SELF,
BECAUSE OF MY NAME!

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As God was made manifest through the Christ
Spirit in Jesus, the Son; so also, in this Day of

Visitation, by the power of the same Spirit, is God the Father made manifest through Bahi'u'llah.

And in these Latter Days, He summons the peoples of all Religions to the Heavenly Banquet of Divine Unity, to "conson with each other with fragrance." Addressing Christians, in the same spirit of love with which Jesus yearned over Jerusalem, He says:

"What maketh you 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, in manifest power. How- many of the Pharisees were abiding in the Temples of His Name, and were entreating because of separation from Blim! 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, the Great, and did not attain to His Visitation, after having been promised thereto in the Book of Isaiah, as well as in the Books of the Prophets and the Apostles. No one of them approached the Dayspring of Favour except those who were of no account among the people, but in whose names all the lords of evident honour boast to the present day. Re-

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MEW-

in memberia 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 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 the Glorious Lord, after He has come in His. Holy, Mighty and Glorious Kingdom."

" Do you suppose that He hath desired His Life after being at every instant under the swords of the enemy? Or that He hath desired the world After being imprisoned in the most ruined of cities? Open the doors of your minds; for, verily the Spirit standeth behind them."

om Him who
"What maketh you to keep afar from
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 Christ said. Thus do I make known to you the Truth,- if you are of those that I know. . .

"Proclaim: Surely the Father hath come and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son

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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, 0 Concourse of the Son, cast it not behind ye.

"Verily,g He, the Son 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

in the

midst of afflictions we are inviting you to God the Lord of the Names. 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 honour, 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 hvoice of Him (the BAb) 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 Argumenit, and the Unitarians are beholding the Kingdom before their faces. Blessed

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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, but rather from the All-Knowing and Wise.

"Proclaim: He is the One Whom the Son hath glorified, and whose Command He hath upraised. Aban on that which is before you, O people of

-the earth, and take that which is commanded you

by the Powerful, the Faithful: Purify your ears
and turn your minds to hear the sweet Call which
ha-th arisen from the direction of Sinai, the abode
of your Most Gracious - (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 Seclusion."

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 is awak-
ened by these Powers, and will stand up amongst
the dead, directing himself in the path of the
Lord; verily he is of the essence of the creatures

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before the True One, verily he is of those who have attained."

"Say: Verily, He hath shone 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."

- "Be awakened by the Breezes of God! Verily they have blown in the world. Blessing to whom-

soever hath found their fragrance and is of the assured. "

"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 of thy Lord, the Possessor of Names. Blessed are they who draw nigh to God, the Lord of the Day of Judgment.

The above is quoted from the "Lawh-el-Akdas" BahA'u'llAh's Message to Christians, which continues as follows:-

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!

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Blessed is the seeker who sought the tent of My
Majesty and My Greatness!

Blessed is the affrighted one who took refuge
under My Domes!

Blessed is the thirsty one who hastened to the
Well-Spring of My Favour!

Blessed is the hungry one who has forsaken his
desire because of My Passion, and was pre-
sent at the Table that descended from the
Heaven of My grace for My elect!

Blessed is the lowly who held to the Rope of
My Might, and the poor who took shelter

under the shadow of the Canopy of My
Wealth!

Blessed is the ignorant one who desired- the
Kawther of My Knowledge, and the heed-
less ones who held to the Rope of My Re-
membrance!

Blessed is the spirit who was stirred by My
Breath and entered My Kingdom!

Blessed is the soul whom the fragrance of My
Union attracted to the Day-Spring of My
Command!

Blessed is the ear which heard, and the eye which
beheld and knew the Spirit of the Lord, the
Possessor of Glory and dominion, and the
Lord of Majesty and Might!

Blessed are they who have attained!

Blessed is whosoever is illumined by the Sun of
My Word!

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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 was assured in My Word and
stood up among the dead for My Remem-
brance!

Blessed is he who performed My Covenant and
was not prevented by the world from' enter-
ing the Court of My Holiness!

Blessed is he who cut himself off 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 Favour 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 I-Torizon of Inner Significance -in My Commemoration and My Praise! Verily, he is of Mine. May My Mercy, Grace, Favour and Glory be unto him! "

ALLAH'U'ABHA!

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This Thank-offering is acknowledged in the interests of the BahA'i Cause, and unanimously approved by the London Bahh'i Spiritual Assembly.

. 1928.

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