STAR OF THE WEST

O ye children of the Kingdom!

IT is New Year; that is to say, the rounding of the cycle of the year. A year is the expression of a cycle (of the sun); but *now is the beginning of a cycle of Realty, a New Cycle, a New Age, a New Century, a New Time and a New Year. Therefore, it is very blessed.*

I wish this blessing to appear and become manifest in the faces and characteristics of the believers, so that they, too, may become a new people, and having found new life and been baptized with fire and spirit, may make the world a new world, to the end that the old earth may disappear and the new earth appear; old ideas depart and new thoughts come; old garments be cast aside and new garments put on; ancient politics whose foundation is war be dis-

carded and modern politics founded on peace raise the standard of victory; the new star shine and gleam and the new sun illumine and radiate; new flowers bloom; the new spring become known; the new breeze blow; the new bounty descend; the new tree give forth new fruit; the new voice become raised and this new sound reach the ears, that the new may follow the new, and all the old furnishings and adornments be cast aside and new decorations put in their places.

I desire for you all that you may have this great assistance and partake of this great bounty, and that in spirit and heart you may strive and endeavor until the world of war become the world of peace; the world of darkness the world of light; satanic conduct be turned into heavenly behavior; the ruined places become built up; the sword be turned into the olive branch; the flash of hatred become the flame of the love of God and the noise of the gun the voice of the Kingdom; the soldiers of death the soldiers of life; all the nations of the world one nation; all races as one race; and all national anthems harmonized into one melody.

Then this material realm will be paradise, the earth heaven, and the world of satan become the world of angels.

ABDUL-BAHA ABBAS.

(This Tablet was revealed for the American believers in 1906, who had sent Abdul-Baha a New Year's greeting. From *Tablets of Abdul-Baha,* p. 38.)

STAR OF THE WEST

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

Vol. IX Baha 1, 74 (March 21, 1918) No. 1

The Bahai Movement

BY JEAN MASSON

HISTORICALLY, the Bahai Movement is the most dramatic movement of the age. Spiritually, it is the most dynamic. It compels attention as the effective, permanent solution—the only solution—of the horrific problems with which the world grapples in its hour of unspeakable tragedy. It is the movement that makes for internationalism, universal peace, social reorganization.

Three figures, brilliant, impressive, stand forth in the movement, against the dark background of the world: The Bab, Baha'o'llah, Abdul-Baha*.

In 1844, the Bab proclaimed the coming of the Universal Teacher of men. For his courage and his unconquerable faith he was martyred in 1850.

Baha'o'llah we recognize as he whose coming the Bab heralded; as he anticipated by all the prophetic books; as the revelator of a Message, powerful enough to penetrate every country in the world; so sublimely universal in its concept as to include all nations, all races—all humanity.

Abdul-Baha is the interpreter for the world of the Message of Baha'o'llah —the "Center of His Covenant," the "Greatest Branch."

A hostile world greeted the Message of Baha'o'llah. For forty years, from 1852 until his death, in 1892, he dwelt in exile and, finally, imprisonment, in the Turkish penal colony of Acca, Syria.

A proclamation of human liberty and justice and internationalism seemed, to the nineteenth century, visionary, fanatical, seditious, revolutionary. Today, by countless multitudes, Baha'o'llah is acclaimed, around whom is evolving—is revolving—a new dispensation, a new cycle, a new order of civic righteousness, a new world, glorified through love.

And the Message of Baha'o'llah?

Baha'o'llah taught the actual oneness of the religions of the world; the oneness of all humanity; the universal brotherhood of man, universal peace; the perfect harmony of religion and science. He enjoined men to search diligently for truth and to abolish all prejudices, religious, national, racial, social. He proclaimed the equality of the sexes, commanding equal educational advantages for both, besides vast equitable social readjustments, the equalization of the means of livelihood, and the complete establishment of justice among men. Also,

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*The Bab, Arabic for the Gate or Door.
Baha'o'llah, Arabic for the Glory of God.
Abdul-Baha, Arabic for the Servant of Baha.

he proclaimed the urgency of a universal language to bring men into closer fellowship and mutual understanding. He emphasized the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs. And, unequivocally, he taught the power of the Holy Spirit in the life of humanity.

Here we have the basic principles of the Revelation of Baha'o'llah, the substructure of an edifice of marvelous beauty and perfection—the embodiment of the great new world civilization.

"The essence of the teachings of His Holiness, Baha'o'llah, is universal love, which comprehendeth all the virtues of the world of humanity, is the cause of eternal life and of the progress of all the individuals of the human race."*

For the promulgation of such exalted sentiments, Baha'o'llah was officially condemned, officially persecuted. It is a bewildering world that stones its prophets, crucifies its saviors.

Now, the essential feature of the Bahai Revelation is what is known among Bahais as the "Most Great Characteristic"—the station of Abdul-Baha, the leader of the movement today, the "Center of the Covenant" of Baha'o'llah, to whom all Bahais, the world over, turn for inspiration, for guidance and instruction. For he alone is the interpreter of the great Message.

"Behold the man whose name is The Branch!"†

Abdul-Baha was born in 1844 on the day of the Bab's proclamation. At the age of eight he accompanied his father into exile. In 1908, at the age of sixty-four, he emerged from prison, white-haired, bearing the eloquent traces of the long years of persecution.

Where, in all history, in all literature, will you find such a record of faith, yes, of divinity, as the record of the lives of Baha'o'llah and Abdul-Baha?

Great souls, so intellectually endowed, they might have held high governmental positions, yet they chose the path of complete deprivation and renunciation. Travellers were they in the "White Path and the Red Support."‡

The Bahai Movement, supremely exemplified by the transcendent lives of its great leaders, signifies the practical application of the Christ teachings in conformity with the requirements of the times.

And, today, despite the human carnage, perhaps, because of it, the Movement goes forward, a mighty undercurrent in the affairs of men, which nothing can resist. For "it is the spirit of the age."

In every country in the world are Bahais, who believe implicitly in the divine mission of Baha'o'llah and Abdul-Baha and the creative power of their utterances to transform the hearts.

America has many working assemblies for the propagation of the Movement. Near Chicago will be erected the first universal Temple of Worship of the occident, the Mashrak-el-Azkar, under the great dome of which shall come together, in worship of the one God, all nations and all races.

The Bahai Movement is creative of universal love, of universal peace.

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*Abdul-Baha. †Zech. 6:12, 13. ‡Baha'o'llah.

"Baha'o'llah is the Promised One expected by all nations"

A COMPILATION BY MRS. MARY M. RABB

From the Words of Baha'o'llah and Abdul-Baha in Books and Tablets indicated.

THE promised one of all the nations of the world has become apparent and manifest. Each community and religion expects the coming of their promised one, and his highness, Baha'-o'llah, is the promised one of all. Therefore, the Cause of Baha'o'llah is conducive to harmony, raises the canopy of the oneness of the kingdom of humanity upon the apex of the contingent beings, and unfurls the ensign of universal brotherhood and ideal commonwealth upon the summit of the hills and mountains.

(Words of Abdul-Baha: Extract from Tablet revealed for an American Bahai; translated by Mirza Sohrab, December 14, 1908).

Praise be to God, he hath appeared with a luminous countenance. Verily, the promised one is his highness, Baha'o'llah, who hath dawned from the eastern horizons like unto a glorious sun and hath diffused the rays of the most great guidance (i. e., the heavenly teachings), in all the countries of the world.

(Words of Abdul-Baha: Extract from Tablet to Los Angeles assembly of Bahais; translated July 10, 1913.)

All the prophets, during their appearance, announced to the people the coming of another prophet and recorded a sign for the subsequent manifestation, as stated in the books.

(Words of Baha'o'llah: *Book of Ighan*, p. 9.)

Regarding the appearance of Christ, there were many prophecies in the Bible which foretold his coming. . . . . The teachings of Moses were like a seed, but when the seed grew into a plant and bore blossom, then fruit—the fruit signified Christ, who was the result of all the teachings of Moses. . . . As to the Manifestation (Baha'o'llah) all the religious books in the world bear witness to him. The Magis have resisted the Mohammedans for nearly 1400 years, refusing to accept Mohammedanism, and suffered great persecutions. They accept and believe in the Manifestation (Baha'o'llah), because of the prophecies of their books. The Jews would not accept Christ, but, because they see their Bible prophecies literally fulfilled, they are becoming believers in great numbers. All of the Koran bears witness to the coming of God. It is said: "O people, you will meet God in the flesh; you will visit him."

(Words of Abdul-Baha: From notes of Mrs. Sarah Herron, 1900).

O thou who art looking for the Kingdom of God! Thy letter was considered. Glad tidings be unto thee for thy supreme wish became manifest in the assemblage of the world. The spacious Kingdom was newly adorned, and like unto paradise, manifested beautiful scenes. The King of the Kingdom established his canopy in the center of the universe. The Sun of Truth dawned and the light of God appeared. The banner of holiness was lifted up and the Holy Spirit began its work of confirming. The fragrance of God emanated and his divine Spirit conferred life. Turn absolutely to that Kingdom, and thou wilt see, at every moment, new manifestations.

(Words of Abdul-Baha: Extract from Tablet to American believer, dated February 12, 1904).

All nations were promised by a sure promise and were awaiting with anxiety and longing the coming of the promised one.

(Words of Abdul-Baha: From Tablet to American believer, dated June 9, 1903.)

The Lord of the day of the manifestation is his highness, Baha'o'llah.

(Words of Abdul-Baha: From Tablet, dated July 20, 1911.)

What is meant in the prophecies by the Lord of hosts, the *promised Christ*, is the Blessed Perfection (Baha'o'llah) and his highness, the Supreme (Bab).

(Words of Abdul-Baha: From Tablet revealed for New York Assembly of Bahais; translated by Mirza Sohrab, January 1, 1907.)

The Cause of Baha'o'llah is in fulfillment of all the prophecies in all the books of the religions of the world.

(Words of Abdul-Baha: From Diary of Mirza Sohrab, July 13, 1914.)

"What art thou reading?" "A lecture on the coming world teacher, by Mrs. Besant." "The great world teacher has already come," Abdul-Baha said.

(From Diary of Mirza Sohrab, dated July 26, 1914.)

The "One who is to come" is he who was promised in the books of God and his epistles; that is, this Manifestation.

(Words of Abdul-Baha: From Tablet dated March 13, 1903.)

The Manifestation (Baha'o'llah) had all the qualities of the Sun of Truth manifested in him. All of the learned and wise men confessed that the teachings of the Manifestation were complete and perfect. The glory of the Manifestation was acknowledged by people of all nations of the earth, but they did not believe in his divinity. People of all nations composed poetry in praise of the Manifestation. The explanations of the Manifestation were all revelations, and there is not a single learned man on the earth who can produce the like of them. During fifty years the Manifestation withstood all nations of the earth. Though all nations were against him and contradicted him, they were always submissive and humble before him. As the miracles and the extraordinary signs of the Manifestation will not be proof for the centuries to come after this, we have not mentioned them. The miracles are only proof for those who are present, not for those who are to come, for the idolators have also recorded miracles, on the part of their gods, in their books.

(Words of Abdul-Baha: From notes of Mrs. Herron, 1900.)

The Zoroastrians, who were very numerous throughout Persia, notwithstanding all the calamities and sufferings inflicted upon them by the Mohammedans, would not accept the teachings of Mohammed, but they say that their books plainly indicate the coming of the Manifestation in this time and many of them have accepted this religion because of this fact. . . . . All the Old Testament prophecies foretold the coming of Christ. The Gospel of Christ shadowed forth the coming of the Manifestation (Baha'o'llah). There is a sect in Persia of the Parsee faith, who would not read the Koran or the Bible, but who have now organized an assembly under the laws of the British and Persian governments, and day before yesterday (December 3, 1900) Abdul-Baha received a letter from the chief acknowledging Baha'o'llah to be the divine Manifestation of God.

(Words of Abdul-Baha: From notes of Mrs. Sarah Herron, 1900.)

Let us consider the propnecies announcing the coming of God or the Manifestation: The coming of the Kingdom of God is foretold in all the holy books, and these sayings are not confined to a small number, but the books are full of them—especially Daniel and Isaiah. It is plainly stated in the Bible that, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth." This refers to the Manifestation. Christians have always believed that this refers to the Holy Spirit. How can this be? The Holy Spirit (Christ) was already in the world. He came in Jesus when he was born. . . . . The Koran says, "There is a day in which the Lord shall come." and again, "Know ye that ye shall meet him." . . . . The prophecies in the books of Zoroaster plainly foretold the coming of the Bab and the Manifestation.

There are no prophecies to foretell the coming of Moses, but for the coming of Jesus we find them, and in the Bible the coming of Mohammed was mentioned in the Gospels as the Advocate; but regarding the coming of the Bab and the Manifestation, all the religious Books foretell of them—the Bible, the Gospels, the Koran, the holy traditions of Ali, and the Zoroastrian writings; all are quite plain on this point. No one can contradict them.

(Words of Abdul-Baha: From notes of Mrs. Herron, 1900.)

The world of humanity has ever been in a state of anticipation of the coming of the divine Manifestations. Each religion expected the coming of a promised one. They longingly prayed for the dawn of the Sun of Reality. A thousand times alas, when he appeared they remained heedless and did not turn their faces toward him! Pitiful indeed is this condition. They were praying for the glorious dawn of the Sun of Reality, but when it appeared from the eastern horizon they exclaimed: "Where is the sun? We do not see it." For instance, the Israelitish nation expected the coming of a Messiah. . . . . They were hoping for the arrival of their promised one, but when his holiness, Christ, appeared they turned away from him. . . . .

This century is the century of the Sun of Reality. This century is the century of the establishment of the Kingdom of God upon the earth.

(Words of Abdul-Baha: Extracts from address to Theosophists, February 13, 1913.)

But now after the lapse of many centuries, his highness, the Almighty, has again looked upon them with the glance of mercifulness, and the cup-bearer of celestial bestowals became manifest in the land of Persia. The Sun of Reality shone forth, casting the effulgences of his graces upon that country. He proclaimed the heavenly teachings and instituted the religion of the clement Lord. . . . .

But alas, alas! still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed of the most eminent bestowal. The owner of the house has come to the door, but the dwellers in the house have shut the door and do not desire to let him in. They have treated the friend as though he were the stranger, and the known as though he were unknown. They seem to say: "We are satisfied with this degradation. We are comfortable amidst all these distractions, dissipations, groveling in dirt and uncleanness. We do not want the owner of the house. We are not seeking his faith. We loathe him and are holding aloof from his favor and grace. This is not the kind Father but a foreigner. Even though he may be the beloved one of all the nations of the world, his renown world-conquering, the fame of his grandeur reaching the ears of the rich and poor alike, others from different

(Continued on page 10)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Baha 1, 74 (March 21, 1918) No. 1

The Feast of Naurooz (New Day)

Talk by Abdul-Baha on the Feast of Naurooz, March 21st, 1912, at Victoria Hotel, Alexandria, Egypt. Eighty-five believers were then eating dinner at his table.

ACCORDING to the ancient customs every one of the nations have general holidays when all the people become happy and enjoy themselves. That is, they choose the day of the year wherein a great event or a glorious matter occurred. On that day, they manifest great joy and happiness. They visit one another. If there are any feelings of bitterness among them they become reconciled on that day, hard hearted feelings pass away and they unite and love each other. As great events occurred on the day of Naurooz for the Persians, therefore, that nation made it a national feast and considered it as a holiday.

This is indeed a blessed day because it is the beginning of the temperate season and the commencement of springtime in the northern hemisphere. All earthly things whether trees, animals or human become refreshed; they receive power from the life-giving breeze and obtain a new life; a resurrection takes place, and because it is the season of springtime there is a general marvelous activity in all contingent beings.

There was a time when the Persian dynasty became extinct and no trace remained thereof. On such a day (Naurooz) it became renewed. Jamsheed ascended the throne.* Persia became happily settled. Its power, which had been dissipated, once more returned. The hearts and souls became possessed with wonderful susceptibilities, to such a degree that Persia became more advanced than it was in former days, under the sovereignty of Kayomrth and Hoshang. The glory and greatness of the government and nation of Persia took a higher station. Likewise, a great many events occurred upon the day of Naurooz that brought honor and glory to Persia and to the Persians. Therefore, the Persian nation, for the last five or six thousand years, has always considered the Feast of Naurooz as a day of national happiness and until now it is sanctified and recognized as a blessed day.

Briefly, every nation has a day known as a holiday which they celebrate with

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* About 3000 B. C.

joy. In the sacred laws of God, in every cycle and dispensation, there are blessed feasts, holidays and workless days. On such days all kinds of occupations, commerce, industry, agriculture etc., are not allowed. Every work is unlawful. All must enjoy a good time, gather together, hold general meetings, become as one assembly, so that the national oneness, unity and harmony may become personified in all eyes. As it is a blessed day it should not be neglected or without results by making it a day limited to the fruits of mere pleasure. During such blessed days institutions should be founded that may be of permanent benefit and value to the people so that in current conversation and in history it may become widely known that such a good work was inaugurated on such a feast day. Therefore, the intelligent must search and investigate reality to find out what important affair, what philanthropic institutions are most needed and what foundations should be laid for the community on that particular day, so that they may be established. For example, if they find that the community needs morality, then they may lay down the foundation of good morals on that day. If the community be in need of spreading sciences and widening the circle of knowledge, on that day they should proceed in that direction, that is to say, direct the thoughts of all the people to that philanthropic cause. If, however, the community is in need of widening the circle of commerce or industry or agriculture they should start the means so that the desired aim may be attained. If the community needs protection, proper support and care of orphans, they should act upon the welfare of the orphans, etc. Such undertakings that are beneficial to the poor, the weak and the helpless should be persued in order that, on that day, through the unity of all and through great meetings, results may be obtained, the glory and blessings of that day may be declared and manifest.

Likewise in this wonderful dispensation this day (Naurooz) is a blessed day. The friends of God should be confirmed in service and servitude. With one another they must be in the utmost harmony, love and oneness, clasping hands, engaged in the commemoration of the Blessed Beauty and thinking of the great results that may be obtained on such a blessed day.

Today, there is no result or fruit greater than guiding the people, because these helpless creatures, especially the Persians, have remained without a share of all the bestowals of God. Undoubtedly, the friends of God, upon such a day, must leave tangible, philanthropic or ideal traces that should reach all mankind and not only pertain to the Bahais.

In all the cycles of the prophets the philanthropic affairs were confined to their respective peoples only—with the exception of small matters, such as charity, which was permissible to extend to others. But in this wonderful dispensation, philanthropic affairs are for all humanity, without any exception, because it is the manifestation of the mercifulness of God. Therefore, every universal matter—that is, one that belongs to all the world of humanity—is divine; and every matter that is sectarian and special is not universal in character—that is, it is limited. Therefore, my hope is that the friends of God, every one of them, may become as the mercy of God to all mankind.

(Translated by Dr. Zia M. Bagdadi, Chicago.)

Naurooz Greeting:

The STAR OF THE WEST enters upon its ninth year with this issue. We rejoice that it was founded on the blessed day of Naurooz. May it become an institution of permanent benefit, universal in scope and divine in character. Allah'o'Abha!

The Editors.

"Baha'o'llah is the Promised One expected by all nations"

(Continued from page 7)

parts of the world entering under the shade of his sacred tree by cohort and cohort, accepting his teachings, and receiving a share from the table of his sustenance."

(Words of Abdul-Baha: Extract from Diary of Mirza Sohrab, October 13, 1914.

Thousands of souls, including the great divines and Pharisees among the Jews, were awaiting the Manifestation of Christ, lamenting and weeping and supplicating that the Messiah should soon appear. But when his holiness, Christ, came with a beautiful face and sweet utterance and dawned from the day-spring of the contingent world like unto the shining sun, all those souls who awaited him rejected him, became afflicted with the sleep of heedlessness, did not wake up by the voice of Christ nor did they gain consciousness. Now again the same is the case in the Manifestation of Baha'o'llah.

(*Tablets of Abdul-Baha,* p. 688.)

The various religious systems are coming closer together. Baha'o'llah stands at the meeting of their ways to God. In him the Mohammedans are going forward to meet their promised Imam Mahdi, the Christians to meet Christ, the Jews their Messiah, and so on. When they meet Baha'o'llah they meet each other as at the top of a mountain. There they find unity because there they find him. There is the widest view, the heavenly horizon. No one but a Manifestation of God can unify the religious systems of the world. No law, no war, no power of kings could do this. The Kingdom is a real visible Kingdom, a real unity. This cannot be attained from books. It comes from the heart.

(Words spoken while in the presence of Abdul-Baha: *Ten Days in the Light of Acca,* p. 75.)

This is that whereof the Spirit (Christ) gave you tidings when he brought the truth.

(Words of Baha'o'llah: From Tablet revealed for Napoleon III.)

Say: O concourse of the Son (Christians) are ye hidden from myself because of my name? What maketh ye to doubt? Ye have called for your Lord, the Self-dependent, night and day and when he hath come from the heaven of Pre-existence, in his greatest glory, ye have not approached him, and are of the heedless. Then consider those who turned away from the Spirit (Christ) when he came to them with manifest power. How many of the Pharisees were abiding in the temples in his name, and were entreating because of his separation! But when the gate of union was opened, and the light shone forth from the day-spring of beauty, they disbelieved in God, the Exalted, the Great, and did not attain to his visitation—after having been promised thereunto in the book of Isaiah, as well as in the books of the prophets and the apostles.

Say: Surely the Father hath come, and hath fulfilled that whereunto you were promised in the Kingdom of God. This is the Word the Son veiled when he said to those around him, that at that time they could not bear it; but when the stated time was ended and the hour arrived, the Word shone forth from the horizon of the will. . . . .

Say: Verily he beareth witness to me, and I bear witness to him; verily he desired naught but my person, whereunto bear witness all those just ones who know. . . . .

Say unto the priest that the Chief hath surely come! . . . .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 before the All-knowing, the Wise.

Say: He is the one whom the Son hath glorified and hath upraised his command. Abandon that which is before you, O people of the earth! and take that which is commanded you from before the Powerful, the Faithful. Purify your ears and turn your minds to hear the sweet call which hath arisen from the direction of Sinai, the abode of your most glorious (Abha) Lord. Verily he attracts you unto a station wherein you will behold the lights of the face, which hath shone forth from this brilliant horizon. . . . .

Do you choose to be silent whilst all trees and stones are calling out with the loudest voice, "Surely the Lord hath come, the Possessor of great glory!"? . . . .Say: Verily he hath surely shone forth from the direction of the orient; and his signs have appeared in the occident.

(Words of Baha'o'llah: Extract from *Lawh-el-Akdas*—the Most Holy Tablet. *Star of the West*, Vol. 4, No. 1, p. 14.)

Verily, he hath appeared in truth, and hath uttered a word whereby "all in the heavens and earth—except those whom God wished—are stunned." Faith in God, and the knowledge of him cannot be fully realized except through believing in all that hath proceeded from him (the Manifestation), and by practicing all that he hath commanded and all that is revealed in the book from the Supreme Pen.

(Words of Baha'o'llah: *Tablet of Tajalleyat*, p. 75.)

This is indeed the Father, whereof Isaiah gave you tidings and the Comforter whose covenant the Spirit (Christ) hath received. . . . . The perfection of the Ancient hath come by his most mighty name and hath desired to make the people enter into the most holy Kingdom, and that the sincere may see the Kingdom of God before his face . . . . Blessed is he who fulfilleth the Covenant, and woe unto him who breaketh the promise and denieth God, the knower of secrets. . . . . Advance thereunto, verily thy glorious Lord hath honored his country by his coming, thus we teach you the path whereof the Spirit (Christ) hath declared. Verily, I bear witness for him as he was indeed a witness for me; verily he said: "Come, that I may make you fishers of men," and today we say, "Come, that we may make you vivifiers of the world." Thus was the decree ordained in a Tablet written by the Pen of Command.

(Words of Baha'o'llah: Extract from Tablet revealed for the Pope.)

The promised one hath appeared in this exalted station, whereat smiled the mouths of existence—of both the seen and the unseen. O people! Avail yourselves of the day of God; verily, to meet him is indeed better unto you than that upon which the sun riseth, were ye of those who know!

(Words of Baha'o'llah: Extract from Tablet revealed for the United States.)

We have commanded you to purify your hearts from the love and detestation of those who are upon the earth, lest anything will prevent you from one direction and enforce you to another,—and this is of my greatest advice unto you in a perspicuous Tablet. He who adhereth to either the one or the other, verily he cannot know the command as it is,—unto this will bear witness every just and informed one. Ye have forgotten the promise of God, and violated his Covenant in such a manner that ye turned away from the one by whose appearance the eyes of the Unitarians were consoled. Purify your sight from the hidden and the veiled, than look to the evidences of the prophets and messengers, that ye may know the matter of God in these days wherein the promised one hath come with great sovereignty.

(Words of Baha'o'llah: *Surat'ul Hykl*, p. 58.)

Beware lest sovereignty prevent thee from the Sovereign; verily he hath come with his Kingdom, and all the atoms cry out, "The Lord hath come in his most great glory!" The Father hath come, and with him the Son, who crieth out in the holy valley, "Here am I, O my God, I am ready!" Mt. Sinai surroundeth the house, and the trees vociferously cry: "The Generous hath come, mounting on the clouds; blessed is he who advanceth unto him, and woe unto those who are far off." Arise among the people with this irresistible command, then summon the nations to God, the Exalted, the Great. Be not of those who call upon him by a name among his names, and when the named one comes, they turn from him and pronounce sentence against him with evident injustice. Consider, then, and remember the days wherein came the Spirit (Christ) and Herod gave judgment against him. God helped the Spirit (Christ) with the hosts of the seen and the unseen and protected him with the truth and sent him to another land as a promise on his part.

(Words of Baha'o'llah: Extract from Tablet revealed for Czar of Russia.)

O king of the earth, hear the voice of this servant. Verily, I am a man who hath believed in God and his signs, and I have sacrificed myself in his way; to this do the afflictions wherein I am—the like of which none among mankind hath borne!—testify, and my Lord the All-knowing is the witness to what I say. I have not summoned men unto aught save unto thy Lord and the Lord of the worlds. In love for him there hath come upon me that whereof the eye of creation hath not beheld the like. . . . . .

O king, verily I was as (any) one among mankind slumbering upon my couch. The gales of the All-glorious passed by me and taught me the knowledge of what hath been. This thing is not from me, but from one (who is) Mighty and All-knowing. And he bade me proclaim between the earth and heaven, and for this hath there befallen me that whereat the eyes of those who know overflow with tears.

(Words of Baha'o'llah: Extract from Tablet revealed for Shah of Persia.)

O thou Temple! We have made thee a mirror for the kingdom of the names to speak of my dominion among all the creatures and summon all the people to my meeting and beauty and to be a guide to my obvious and upright path. We have elevated thy name among the servants as a bounty on our part—verily, I am the Ancient Bounty!—and adorned thee with the embroidered garment of myself and cast upon thee my Word to use the authority in the Kingdom as it pleaseth thee and to do what thou willest. We have ordained to thee the good of the heaven and earth so that no good will be granted to anyone unless he enters thy shadow, as a command on the part of thy Lord, the learned, the informed. And we have given the rod of command and the divination of authority to enable thee to distinguish the wisdom of every question. We have shown forth from thy breast the seas of knowledge and revelation in the celebration of thy Lord, the Merciful, in order that thou shouldst praise and be of the thankful. We have chosen thee from among my creatures and made thee the Manifestation of my soul to whomsoever is in heaven and earth.

(Words of Baha'o'llah: *Surat'ul Hykl*, p. 51.)

O people of the Son (Christians)! We have sent unto you John the Baptist (the Bab who was the precursor of Baha') another time. Verily, he crieth in the wilderness of *The Beyan*: "O creation of beings, make clear your eyes, the day of vision and meeting hath come nigh; and O people of the Gospel, prepare the way, for the day whereon the Lord of Glory shall come, hath

drawn nigh. Prepare yourselves to enter into the Kingdom!'' Thus was the matter decreed on the part of God, the cleaver of the dawn. Hearken unto the strains which the dove of eternity hath sung upon the branches of the divine lote-tree and is vocal with the melody of, ''O people of the earth! We have sent unto you him who was named John, to baptize you with water, that your bodies might be purified for the appearance of Christ, and that he (Christ) hath purified you with the fire of love and with the water of the Spirit, as preparation for these days whereon the Merciful hath willed to cleanse your bodies with the Water of Life by the hands of grace and bounty.''

(Words of Baha'o'llah: Extract from Tablet revealed for the Pope.)

His Holiness the Supreme (Bab)—May my life be a ransom for him!—is the promised one of the Koran, or in other words he is the Mahdi, the Kaem, the promised one, who was to appear after his holiness, Mohammed. The Bab was the radiant Morn of Guidance, the herald of the Beauty of Abha, the Blessed Perfection, the Sun of Reality—may my life be a sacrifice to him!

Baha'o'llah was his holiness, ''Him-whom-God-shall-manifest,'' the promised one of all the books and epistles of his holiness, the Bab.

(Words of Abdul-Baha: Extract from Tablet revealed for American believers; translated April 19, 1914.)

Here follow some prophecies of the Bab:

''Before the twentieth year the creation of *The Beyan* will be perfected, and then the new advent shall take place.'' —(From the *Book of Names.*)

''In the year *nine* you shall apprehend all the good.'' (This prophecy of the Bab's in *The Beyan* was fulfilled by the exile of Baha'o'llah from Teheran and his arrival in the ninth year of the Bab's advent.—Note by Mirza Ali Kuli Khan.)

''I swear by the most holy essence of God—glorious and mighty is he!—that in the day of the manifestation of 'Him-whom-God-shall-manifest,' if one should hear a single verse from him and recite it, it is better than that he should recite *The Beyan* a thousand times.''

''All the Baha (glory) of *The Beyan* is 'He-whom-God-shall-manifest.' All mercy be on him who believeth, and all chastisement on him who believeth not in him.''

''Verily, I am the first one who worshipped him.''

''O people of *The Beyan!* Let neither *The Beyan* and whatever is therein, nor its letters, veil you from 'Him-whom-God-shall-manifest.' If he abolishes all *The Beyan* he is the true one, and if he appears with one single verse he is the truth.''

''All the divine names and attributes revealed in *The Beyan* in their primary sense revolve around 'Him-whom-God-shall-manifest;' and in their secondary sense around the 'Branch-extended-from the-Ancient-Root (Abdul-Baha).' ''

(Words of the Bab, quoted by Mirza Ali Kuli Khan from *The Beyan,* in an address at Washington, D. C., June, 1903.)

''Today, *The Beyan* is in the stage of seed, but at the beginning of the manifestation of 'Him-whom-God-shall-manifest,' the ultimate perfection of *The Beyan* will become apparent, when he shall gather the fruits of the trees which have been planted.'' (p. 225.)

''The third chapter of the third Vahid. Concerning this, that *The Beyan* and whosoever is therein revolved around the saying of 'Him-whom-God-shall-manifest,' even as the Alif (i. e., the Gospel) and whosoever was therein revolved around the saying of Mohammed the Messenger of God, and as that which God revealed unto him at first and whoso-

ever was therein revolved around that which he said at the period of his later manifestation. The quintessence of this chapter is this, that the gaze of *The Beyan* is not extended save towards 'Him-whom-God-shall-manifest,' for none but he that raised or doth raise it up, even as none but he hath sent or doth send it down. And *The Beyan* and such as are believers therein yearn more after him than the yearning of any lover after his beloved." (p. 348.)

"Though the ocean of woe rageth on every side, and the bolts of fate follow in quick succession, and the darkness of griefs and afflictions invade soul and body, yet is my heart brightened by the remembrance of thy countenance and my soul is as a rose-garden from the perfume of thy nature." (p. 18.)

(Words of the Bab: Quoted from A *Traveller's Narrative,* pages indicated. Prof. E. G. Browne, author, Cambridge, Press, publishers.)

In this day the verses of the "Mother-Book" are shining and beaming like unto the sun, and cannot be confounded with former and latter words. Verily, this wronged one doth not desire to prove his Cause through that which has appeared from others. He (God) is the All-comprehending, and all else save him is comprehended (in him). Say, O people! Read what ye possess, and we will read what we possess. By the life of God! Neither the words of all the creatures, nor that which all nations possess, is worthy of mention before (our) utterance. Whereunto testifies the one who hath spoken in all grades. Verily, he is God, the King of the day of judgment, and the Lord of the great throne! . . . .

The station of this matter is far above the station of what hath appeared and what may appear. In this day were the Point of El-Beyan (the Bab) to be present, and were he—God forbid!—to delay in acknowledging (this Cause), he would himself be judged by the blessed Word which hath descended from the dawning-place of *The Beyan* of His Holiness. He hath said and his saying is truth: "'He-whom-God-shall-manifest' hath the right to reject even one who is highest upon the earth!" . . . .

The "Mother-Book" is indeed revealed, and the munificent one is in the "honorable station." The "Dawn" (refers to the prophecy in the Koran concerning the new day; i. e., this Manifestation) hath indeed risen, and the people understand not. The "verses" have indeed come, and their revealer is in manifest sadness. . . . .

Ye have deprived yourselves of the sea of divine verses for a single drop, and ye have withheld yourselves from the splendors of the light of the Sun of Truth for a single mote. Who but Baha' had the power to speak before all the world? Be just, and be not of those who oppress. Through him (Baha') seas have moved, mysteries appeared, and trees have uttered: "Verily the Kingdom and the earthly world belong to God, the revealer of signs (or verses), the day-spring of manifest proofs!"

Consider the Persian *Beyan* of his holiness, the Precursor, and look into it with the eye of justice. Verily, he will guide you into the path. He utters in this moment that which his tongue hath formerly uttered when he was established on the throne of his Name, the Most Great.

(Words of Baha'o'llah: *Words of Paradise,* pp. 60-63.)

Verily, we turn our face toward the servants of God in that place, and we exhort them in the beginning of our speech (to observe) what the Point of El-Beyan hath revealed concerning this Manifestation whereby the nerves of names have quivered with fear, the idols of superstitions have fallen, and the Tongue of Grandeur hath uttered from his Supreme Horizon (saying): "In truth, the hidden treasury, the concealed mystery hath indeed appeared: he, at

whom the lips of all that was and is have smiled (with gladness). He (the Bab) hath said, and his saying is truth: 'I have indeed written an essence of his description, and it is this: "He cannot be indicated by my allusions, nor by all that is mentioned in *The Beyan*".' "

In this day a great banquet is celebrated in the Supreme Concourse; for all that was promised in the divine books has appeared. This is the day of the most great rejoicing! All must direct themselves to the Court of Nearness with the utmost joy, happiness, exultation and gladness, and deliver themselves from the fire of remoteness.

O people of Teheran! Take ye the cups of knowledge through the power of my greatest Name; then drink therefrom, in spite of the people of the world who have violated the Covenant of God and his Testament, denied his proof and argument, and disputed his signs which have encompassed all in the heaven and earth . . . . The Cause is manifest and clear as the sun; but the people have become as veils to themselves.

(Words of Baha'o'llah: *Words of Paradise;* pp. 64-66.)

I have been preceded in this very thing by Mohammed, the Messenger of God, and before him by the Spirit (Christ), and before him by the Interlocutor (Moses.)

(Words of Baha'o'llah: Extract from Tablet revealed for Napoleon III.)

(Thou art he) who hath promised all in the earth, in thy books, epistles and scriptures, concerning the manifestation of thyself and the removal of the veils of glory from thy face. This thou didst reveal unto thy beloved one (Mohammed) by whom the orb of the command dawned from the horizon of Hijaz and the light of truth dawned among thy servants, in thy words, "The day whereon mankind shall arise before the Lord of the creatures." (Koran). And before him (i. e., Mohammed), thou didst announce this unto the Interlocutor (Moses) to "lead forth thy people from darkness into light and to remind them of the days of God." (Koran). And, again, thou didst speak of this (day) unto the Spirit (Christ) and unto all thy former and latter prophets and messengers. Were there to proceed from the treasuries of thy Supreme Pen all that thou hast revealed in the mention of this most great remembrance and this thy mighty message, all the denizens of the city of knowledge and wisdom would be stunned, except whomsoever thou hast delivered through thy potency and protected through thy bounty and grace.

I testify that verily thou hast fulfilled thy Covenant and sent forth him whose manifestation was announced by thy prophets, thy chosen ones and thy servants. Verily, he hath come from the horizon of might and power with the banners of thy signs (verses) and with the standards of thy evidences, and he hath arisen before the faces through thy power and potency and summoned all men unto the exalted apex and supreme horizon in such wise that the injustice of the learned and the majesty of princes have not withheld him. He hath arisen in the most mighty steadfastness and spoken in the loftiest voice (saying), "The Giver of gifts hath indeed come, riding on the cloud; advance, O ye people of the earth, with shining faces and illumined hearts!" Blessed is whosoever attains to thy meeting, drinks the choice wine of union from the hands of thy bestowal, discovers the fragrance of thy verses, speaks in thy praise, soars in thy atmosphere and is overcome by the attraction of thy utterance, and whom thou hast caused to enter thy supreme paradise—the station of revelation and vision—before the throne of thy grandeur!

(Words of Baha'o'llah: *Tablet of Ishrakat,* pp. 19-21.)

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

(Isaiah 52:7.)

For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory [Baha, means glory], saith the Lord of hosts.

(Haggai 2:6, 7.)

O noble friends and seekers for the Kingdom of God! About sixty years ago, in the time when the fire of war and bloodshed was considered an honor to mankind, in a time when the blood of thousands of human beings stained the earth, when children were fatherless, when fathers were without sons, and mothers were weeping bitterly, with burning hearts, the loss of their children, when the darkness of inter-racial hatred and animosity seemed to cover mankind, and the heavenly light was blotted out, when the wafting of the Holy Breath of God was cut off—in that time Baha'o'llah arose like a shining star from the horizon of Persia, with the message of the light of the oneness of mankind. He brought the effulgent light of guidance to the world; he kindled the fire of love and the great reality of the True Beloved appeared. He shook and destroyed the foundations of religious and racial prejudice and of political animosity. He likened the world of humanity to a tree, and all the nations to its branches, leaves, buds and fruits. He melted and destroyed ignorant fanaticism and laid down the foundation of universal love, established the basis of the oneness of humanity and brought about in practice the equality of mankind. He declared that all were equally under the mercy and bounty of God.

Then was the door of the kingdom opened wide and the lights of heaven appeared.

Yet the whole of his life was under extreme trouble and tyranny. In Persia he was thrown into chains and into prison; and he was under the threatening of the sword. He was derided and scourged. When he was about thirty years of age he was exiled to Bagdad, and then to Constantinople, and from Constantinople to Adrianople and lastly to the prison of Acca.

Yet in the prison and under chains, he availed to spread his Cause and uplifted the banner of the oneness of humanity. Now, God be praised! We see the light of love is shining in the East and in the West; the tent of intercourse is raised in the center of the world for the drawing together of hearts and souls. The call of the Kingdom has gone all over the world! The annunciation of the world's universal peace has enlightened the world's conscience!

My hope is that by the zeal and ardor of the pure-hearted, the darkness of hatred and differences will be entirely abolished and the light of love and unity will shine more brightly; this world become a new world; things material become the mirror of the Kingdom; human hearts meet and embrace each other; the whole world become as a man's native country, and different races be counted as one race. Then disputes and differences will vanish and the divine Beloved will be revealed in the society of mankind. It is because the East and the West are illumined by the one sun, all races, nations and creeds are the servants of the one God. The whole earth is one home, and all the people are bathed in the ocean of God's mercy.

(Words of Abdul-Baha: Farewell address to English Bahais, October 1, 1911.)

STAR OF THE WEST

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

Vol. IX Jalal 1, 74 (April 9, 1918) No. 2

Talks by Abdul-Baha in the Holy Land

TRANSLATED BY DR. ZIA M. BAGDADI *

The following compilation of some of the blessed utterances of Abdul-Baha, after his return to the Holy Land from America, Europe and Egypt, tells some interesting news of that Holy Threshold.

IT WAS on December 5th, 1913, that Abdul-Baha arrived at his home in Haifa, Syria. His first words to the family and to the friends who flocked to see him were: "After the end of three years, again I return to the Holy Land. Were it not for the assistance and protection of the Blessed Beauty (Baha'o'llah) I would never have had any hope of returning from such a long journey. I went as far as Los Angeles, which is situated on the western coast of America and directly opposite the land of Acca. Should a person drill a hole through the earth in that land he would come out here. Everywhere I went, my thoughts were in Acca. I traveled in many countries. I saw deserts and valleys, but no place could equal this. Indeed, the views here are indescribable. There are many places in other countries, which are famous for their grandeur; but here the views are of divine delicacy and of the gentleness of the Creator."

On December 6th, Abdul-Baha, accompanied by a great number of pilgrims, went to the holy threshold, the tomb of the Bab, on Mt. Carmel. After praying, he said: "What a beautiful gathering! In all the places I went I did not see such a beautiful, live meeting. Pray, in my behalf, at this blessed spot, for all the friends and ask confirmation for them."

When Abdul-Baha was leaving, his honor Ibn-Asdak, one of the famous teachers in Persia, fell on his knees at Abdul-Baha's feet. Abdul-Baha said: "According to the blessed command, it is not permitted to fall on the knees and bow down except before the blessed home and the tombs of Baha'o'llah and the Bab. Beware of deviating from the divine commands."

In the evening, Abdul-Baha spoke in Arabic because of the good gathering of Syrian people with the Persian friends. First, he spoke of the difference between the God-made beauty of the Holy Land and the man-made or artificial development in the occident, saying that the spirituality and beauty of the Holy Land cannot be found in any of the European countries. Then he illustrated the length of his journey by the following story: "A certain Kurd was awakened in the morning to say his prayers. He arose and prayed five times successively. (The Mohammedan morning prayer consists of facing Mecca, reading a passage from the Koran, and bowing and kneeling twice in supplication.) The people said to him, 'What art thou doing? The morning prayer should be uttered only twice and thou art repeating it five times.' He replied, 'God bless you. I do not say my prayers often. When I do say them, why should I say them only twice? The more the better!' So it was with us. We had not traveled before,

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* Were it not for the assistance of Miss Edna True, the lack of time would have prevented this servant from preparing such an article.—*Dr. Zia M. Bagdadi.*

so when we started, we went on a long journey. Every day, we were in a town or a city. Indeed, the American cities are very large. I spoke of the validity of his holiness, Christ, and of the accepted Messenger (Mohammed) in most of the Christian churches and in the synagogues of the Jews. When I arrived there, I found that the proofs of the validity of the divine Manifestations had not been given, nor the spiritual questions explained in those churches and public gatherings. Therefore, I arose to explain and give proofs. My addresses comprise more than two volumes.''

On December 9th, Abdul-Baha went to Acca. The train was filled with the friends, who were chanting poems with infinite joy, until they arrived in the Holy City. After dinner Abdul-Baha went to the holy tomb and prayed for all the believers. The inhabitants of Acca, who had been bitter enemies for more than two-score years received him with utmost joy, respect and humbleness. Abdul-Baha said: ''I did not like to have such a big gathering on my arrival in Acca. I intended to go quietly to visit the tomb of Baha'o'llah and to stay for a few days. Now I have to return sooner to Haifa.'' And with the same joy and fragrance, they returned to Haifa.

As to the health and happiness of Abdul-Baha, he said many times: ''My health and happiness are in this, when I see the friends of God engaged in spreading the divine fragrances, arising to serve the Cause of God, forgetting every thought save that of teaching, casting into the corner of forgetfulness every matter but that of unity and harmony. Consider in every age what confirmation and assistance were received by those souls who devoted their time to serving the Cause and spreading the divine fragrances. On the contrary, those who were absorbed by personal interests or political affairs degraded not only themselves but their associates. Thus, in this day, the friends of God should see that all glory lies in teaching the Cause of God and that every happiness is found in the shadow of the Word of God.''

A talk by Abdul-Baha, on December 17th, in Acca: ''How very unjust the people are! From the day of the appearance of his holiness, Christ, until now he has not been mentioned in the synagogues of the Jews. Now, the Bahais are proving in the Jewish synagogues that Christ is the Word of God and that Christ is the Spirit of God. In the Christian churches, the Bahais are proving that his holiness, Mohammed, the Messenger was a prophet of God. Notwithstanding this, the people are not pleased with us. Once, when I was on my way to speak in a church in New York city, a person from India, a man prominent in that city, met us accidentally. He was surprised and said to himself, 'I will go and see what all this is about.' He came to the church and saw me standing on the platform, proving the prophethood of his holiness the Messenger of God. Indeed, he became amazed. When we came out, his face was radiant beyond description. He said, 'In the name of God! What does this mean, that a person proves the prophethood of his holiness, Mohammed, in the presence of the Christian ministers!' He became much attracted to the Cause. In reality, the church was full of people. Afterwards, the minister, too, showed his appreciation, thankfulness and joy.

''Although we were in the utmost weakness and feebleness during this journey, yet the confirmations of the Blessed Beauty were like unto the surging sea. Wherever we went, just before beginning to speak, I saw the doors opening and the lights of the Sun of Reality confirming, beyond the power of description. Everywhere we went, in churches, synagogues and meetings, I turned first to the Kingdom of Abha,

seeking, for a few minutes, the confirmations. Then, knowing that the confirmations of the Blessed Beauty were hovering over that assembly, I would begin to speak.''

Talk by Abdul-Baha in his home, December 20th:

''Today I came down here. It was a pleasant walk. Praise be to God, that, through the favor and bounty of the Blessed Beauty, I reached the holy threshold. I had no other desire but to reach here. Many nights I thought of this wish. I saw that I did not want any thing but this and for me there can never be a better climate than we have here. I traveled in many countries. I went to the world's most famous climates, such as Dublin, New Hampshire, the summer resort of Washington's government officials and statesmen. It is a place of high altitude with many forest trees; its climate is of the utmost delicacy. Also, we went to Denver, Colorado. Its climate is very good; it is a beautiful city. Again, we were in Switzerland, which is far famed, and in the summer people from all regions go there. Yet there is no climate like that of Haifa. The climate of Acca is better than that of Haifa, but these forts and arsenals are connected together and are very damp. If these are removed, its climate will become excellent.

''When we first came here we were put into the barracks. In ten or fifteen days we began to fall like leaves because of sickness. No one remained upon his feet except myself and the late Agha Riza. I used to cook a kettle of soup for them to eat in the daytime and a kettle of rice for the night. I saw Hadji Ali Asghar with his eyes closed, crying, 'Neh-neh jan, neh-neh jan' (Grandma dear, grandma dear). I passed by him; he opened his eyes and became very much ashamed. His wife, Hussein Agha's mother, had fever and was saying, 'What is the matter with me?' On the other side, Hussein Agha (Zeenat Khanum's father) was crying, 'Oh, my heart is inflamed.' Briefly, all were ill in bed. There was no one to give them water. This was the condition of Acca's climate. Our guards were ten in number. I saw nine of them in bed. The wells of Acca were as bitter as poison. Now they are sweet. During the twenty-five years that the Blessed Beauty lived in Acca there was no illness. Four times there were epidemics of cholera all about Acca, even coming very near, but they did not get in. Four persons who left Acca fell victims at its outer gates. When the news came that the plague had reached Haifa the Christian gentlemen of Acca fled away. They went out to the villages. The plague went there, too, and they returned to Acca. The famous Austrian doctor was asked, 'What happened that the plague did not reach Acca?' At first, he did not reply; afterwards he said, that the forts and arsenals protected it. Thus no sickness occurred in Acca until the departure of Baha'o'llah. Then all places except Acca became free from the plague. All the Christians in Acca said, 'The talisman of Acca is shattered.'

''The signs of power and greatness from the appearance of all the holy Manifestations of God—May my soul be a sacrifice to them!—were evident only to the believers. For example, in the days of his holiness, Moses, he was praised by those souls who were believers. In the days of the Spirit (Christ) the cause was evident to eleven persons. Likewise, in the days of his holiness the Messenger, the greatness of the cause was evident to the believers. But in this Blessed Manifestation everybody wrote incomparable poems during the (days after Baha'o'llah's) departure. A certain Christian said: 'Though I am not a believer in Baha'o'llah, yet I find his miracles like unto the sun.'

''In Bagdad, all the learned, sages, great and high personages, among them

(Continued on page 23)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Jalal 1, 74 (April 9, 1918) No. 2

Tenth Annual Mashrak-el-Azkar Convention and Bahai Congress

Under the Auspices of the Bahai Temple Unity.
Auditorium Hotel, Chicago, April 27-30, 1918.

PROGRAM

SATURDAY, APRIL 27.

Headquarters: Auditorium Hotel, Michigan Blvd. and Congress St., Phone Harrison 5000, ask for Bahai room.

Banquet: Celebrating the Feast of El-Rizwan, Auditorium Hotel, Banquet Hall, ninth floor, 6 p. m., under the auspices of the Bahai Assembly of Chicago.

SUNDAY, APRIL 28.

Morning: An opportunity for the friends to visit the *Mashrak-el-Azkar grounds, 10:30 a. m.

Afternoon: First Session Bahai Congress, Auditorium Hotel, ninth floor, 3 p. m.

Evening: Informal Social Meeting by the Bahai Assembly of Chicago for the visiting delegates and friends, Auditorium Hotel, ninth floor, 8 p. m.

MONDAY, APRIL 29.

Morning and Afternoon: Sessions of the Tenth Annual Mashrak-el-Azkar Convention, Auditorium Hotel, ninth floor, 10 a. m. and 2 p. m.

Evening: Second Session Bahai Congress, Auditorium Hotel, ninth floor, 8 p. m.

TUESDAY, APRIL 30.

Morning and Afternoon: Sessions of the Tenth Annual Mashrak-el-Azkar Convention, Auditorium Hotel, ninth floor, 10 a. m. and 2 p. m.

Evening: Third Session Bahai Congress, Auditorium Hotel, ninth floor, 8 p. m.

**Mashrak-el-Azkar*, is from the Persian, literally translated means: "The Dawning-place of the Mentionings of God."

Letter from Secretary of Bahai Assembly of Chicago

To the Bahai Assemblies throughout America—Greeting:

"The Executive Board has voted to accept the invitation of the House of Spirituality on behalf of the Chicago Assembly to hold the Convention and the Congress in Chicago at the Auditorium Hotel. The first session of the convention will be at 10 a. m. of April 29th and will continue through the 30th." (Copy of telegram from Secretary of Bahai Temple Unity.)

Therefore, we address this letter to the friends in all the cities where the beloved Cause has been reflected and invite them to join us here, in the celebration of the glorious feast of Rizwan, on Saturday evening, April 27th, prior to the opening of this Tenth Annual Mashrak-el-Azkar Convention and Bahai Congress, in order that the fragrances of that joyful gathering may become as an invocation to the momentous work to be undertaken on behalf of the erection of the Mashrak-el-Azkar by the delegates chosen for that purpose from the different cities.

Whether you can come or not, let us all pray that our coming together this year may yield such fruits as will gladden the heart of Abdul-Baha. Then let us work together in the protection of the Covenant so that not only the Mashrak-el-Azkar will be realized, but the Cause of God will be furthered to such an extent as has not been seen before.

We hope that as many as can will come. The Chicago Assembly is eagerly awaiting you and is planning to avail itself of the opportunity to be of service to the servants of Abdul-Baha. . . . .

With Bahai love and greeting,

BAHAI ASSEMBLY OF CHICAGO.

Carl Scheffler, Secretary.

Letter from Secretary of Bahai Temple Unity

To the Bahai Assemblies of North America and the Occident—Greetings:

Pursuant to the constitution and by-laws of the Bahai Temple Unity of Illinois and at the direction of the Executive Board, I hereby notify you that the Tenth Annual meeting of the Bahai Temple Unity will be held at Chicago, Monday, April 29th, and Tuesday, April 30th, 1918, at the Auditorium Hotel. The first session will begin at 10 o'clock in the morning of April 29th, followed by sessions in the afternoon and on Tuesday.

As a constituent member of the Unity, the.....assembly is entitled to send.....delegate to this Annual Meeting and Convention of the Corporation and your assembly is hereby called to meet forthwith to elect such delegate (also an alternate) who shall be the representative of your assembly, to serve for the term of one year in the National Body as provided by Article IV of the Constitution.

A certificate of election of both delegate and alternate, should be in the hands of the Secretary of the Bahai Temple Unity not later than April 20th.

For the purpose of guidance, the following words of Abdul-Baha are reproduced here, in order that your assembly may conform completely to the instruc-

tions and requirements of the Center of the Covenant. These instructions should be your standard in determining the qualifications necessary for one to be a delegate, an alternate, or an elector.

In 1912, shortly before the election of the House of Spirituality, of Chicago, Abdul-Baha was asked: "What are the qualifications necessary for the members of the House of Spirituality?" Abdul-Baha replied: "They must be souls, well known as Bahais, firm and steadfast in the Covenant. The greatest requirement is to be firm and steadfast in the Covenant."

Again he was asked: "If at the time of an election many are brought in who seldom attend the meetings, in order to cast their votes, what shall we do?" Abdul-Baha answered: "The members of the Spiritual Assembly must be well known and firm Bahais. Those souls who come once in a while to the meetings are not Bahais."

Some one suggested getting up a circular letter to be signed by those present at the election in which their beliefs are stated, especially regarding firmness in the Center of the Covenant. Abdul-Baha answered: "Some one might sign it falsely. These electors must be well known and qualified Bahais. . . ." (Notes taken by Mirza Mahmood.)

The object and aim of the Convention is the building of the Temple of God, the Mashrak-el-Azkar. All our energies must be sacrificed to the attainment of this great object in the inner and outer world in these days, while the beloved Abdul-Baha, is amongst us.

During the past year the Cause of God, and the world have witnessed events of the utmost importance. Praise be to God, the Bahais following the example of Abdul-Baha are engaged in supplicating to God, that all the heedless souls may be forgiven, and that through a wave of the divine mercy, the world of beings may attain capacity, and find rest and composure under the canopy of truth and faithfulness.

May the love of God, attract all hearts and the glory of God, become manifest in all our deliberations and may our deeds find divine acceptance at the holy threshold. The bounties of the Kingdom are outpouring, the fragrances of the divine garden are being inhaled by those whose spiritual nostrils are opened, a new consciousness and new life is quickening the hearts and souls.

May we all, revolving around the basis of unity, the Covenant of God, attain through purity of purpose and intention, such spiritual power that the world of man will become conscious of its spiritual Center.

Faithfully yours, in His love,

EXECUTIVE BOARD, BAHAI TEMPLE UNITY,

Harlan F. Ober, Secretary.

O friends, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world. From the very beginning of the Mashrak-el-Azkar in Ishkabad, Russia, day by day, everything has been in perfect harmony, until the believers there accomplished their aim, and it was builded easily, for it was builded by love. Now I hope that in America it will be the same as in Russia, and the Mashrak-el-Azkar there be erected by the power of the union and love existing among the believers.

(Extract from message to the American believers, revealed by Abdul-Baha, Acca, Syria, January, 1909; translated by his daughter, Monever Khanum.)

Talks by Abdul-Baha in the Holy Land

(Continued from page 19)

Seyed Daoud and Abdul-Rahman Effendi Alossy, were in the utmost humbleness.'' . . . .

On December 22d, a great number of pilgrims from all parts of the world gathered in Haifa. The large home of Abdul-Baha was too small for them all, so two meetings were held on the same night. To the first gathering Abdul-Baha spoke as follows: ''You are welcome, most welcome! We have divided the friends into two groups,' but the place is still too small—O my God, increase their number and bless them!

''When I was in Europe and America I saw that some people were saying, 'How can this Cause grow as these gray bearded Persians imagine it will? The present world has changed and the time when religion had influence has now passed away.' I knew that they were saying these things to themselves and so at the end of the conversation I explained that when Christ was crucified he had twelve disciples. One of them denied him three times and another sold him for a little money; notwithstanding this, consider now how important was his cause. But at the time of the departure of the Blessed Beauty there were at least a hundred-thousand souls who would sacrifice their lives for him. These same thoughts that you have now were also prevalent in Christ's time and so little did they care for him that it is not even known where he was buried. And three hundred years later, when St. Helen went to the Holy Land, some people, thinking of their own personal benefit, went to her and said, 'We dug the ground here and found the cross on which they crucified his holiness, Christ.' This was the foundation of the tomb of Christ. It is not even known where the tombs of Mary and the disciples are. The Catholics say that the tombs of Paul and Peter are in Rome. Others say that they are in Antioch. They were so unimportant that one of the philosophers of that time who wrote a book against Christ, said, 'This person Christ, never existed and there never was such a man. This is what Paul and Peter have made up. A criminal person was crucified in Jerusalem. These two came and made him the Christ, for their own interests.' Praise be to God! in the days of the Blessed Beauty, his Cause became famous in all regions and all of his signs and friends are known and manifest.

''The Persians used to ask, 'What is going to happen to Persia?' I said: 'The conditions existing now, are the causes of destruction. These dissensions, these parties, one democratic, another constitutional, are destroying Persia day by day. Compare the present conditions of Persia with those ten years ago. These dissensions have destroyed Persia and day by day, it is becoming worse.' They asked, 'What will be the future?' I answered, 'I will give you an example which illustrates the future of Persia. It is sufficient and complete and you should take it as a standard: Mecca is a piece of stony land, a non-cultivated valley, where even grass never grows. It is a dry, intensely hot desert and is not fitted to be inhabited. What would thrive in a rocky, arid land? But because it was the native land of his holiness the Messenger, this rocky and stony land became the center toward which people in all regions turn their faces and bow in prayer. From this, you should see the future of Persia. This is an illustration. An arid land, because it was the native land of his holiness, the Messenger, became the center of all the horizons. But Persia is green and verdant; it has beautiful roses; its climate is gentle and its water is sweet. From this you should measure what the

future of Persia will be. This example is sufficient'."

"Welcome! How are you! No strength is left in me because I have talked so much, from morning until now. Sometimes it becomes a matter of duty to speak and if man fails to do so he is held responsible by God. This is one of these days. Although I was not feeling well, I spoke in detail, because it was a matter of duty to speak. Through the spreading and circulating of falsehoods in these regions the hearts of certain people have harbored them. I spoke of what I said in Europe and America and of what was spread in the papers. I explained to them that it was not as they understood it. For instance, they believed that we were the enemies of his holiness Mohammed, the Messenger, and yet, many addresses had been given in the Christian churches and in the synagogues of the Jews proving the validity of his holiness the Messenger. Some of these misunderstandings were removed. Today, the mofti (judicial lawyer who rules according to the laws in the Mohammedan religion) said to me, 'These talks which have appeared in the papers have indeed removed many superstitions.' What an injustice!

"Philosopher Vambery, who was in Budapest, Austria, had never believed in any of the religions. For years and years he traveled in Constantinople, Afghanistan, Turkestan and Persia and learned the languages of these countries very well. He said to me: 'Because of this, I am amazed and surprised, that I, Vambery have not the courage to and cannot mention the name of Christ with reverence in the churches of the Jews. But you have proved with such courage and power, in the synagogues of the Jews, that Jesus Christ was the Word and the Spirit of God.'

"In America certain people gave warnings that, 'This person is the enemy of Christ,' and upon our arrival there, they printed in the papers that 'The enemy of Christ has arrived.' Even when I was in Washington a bundle of pamphlets was thrown into my carriage as I was leaving a church in which I had just spoken to a very large gathering of people. The pamphlet contained several pages. They wrote that, 'These Bahais are the enemies of Christ and they are destroying his edifice. Is it permissible that we leave Christ, who has given his life for us for this person?' But no one listened to them and all showed their joy and appreciation. . . . .

"The Jews in America, did not oppose us. They held very good meetings and invited me. I went and spoke to them and they became very happy and manifested infinite joy. In San Francisco, they all expressed their pleasure and happiness. . . . . After these talks the Rabbi said, 'We used to believe that the orient was extinguished, but now it is evident that the East is East. These talks which we have just heard are like those of the prophets and our glorious ancestors in the past.' They were so touched and affected by the talks given in the synagogues that a letter came, saying that the Rabbi went to a minister and said to him, 'Your church is being remodeled and it will be a long time before you can use it again. Come to our synagogue and pray and supplicate in the way you desire. Saturday is our special day of worship and Sunday will be yours'."

(To be continued.)

STAR OF THE WEST

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

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Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the second published under this heading—the first appeared in issue No. 2 page 17

THE DEATH OF MIRZA ABUL-FAZL

TODAY very sad news has been received. He was indeed a very glorious personage. In every way he was unequalled. It is impossible for a person to be perfect in all things. His honor Agha Mirza Hayder Ali must write his life history.

In reality, he was in the utmost severance, in the utmost firmness and steadfastness in the Cause of God. He was detached from all things. From the day this person became a believer until this day, he was engaged in service in the Cause of God. He was engaged either in giving the Message or in writing. He was never attached to this world.

How learned he was and studious of books! He was familiar with every nation. With the precepts of all religions he was acquainted. He was my partner and participant in the servitude of the holy threshold.

During the days of sorrow, he was my consolation. I had perfect confidence in him. Every written criticism of the Cause I used to refer to him and he wrote the answer.

How humble and meek he was! No matter how much we insisted that this person take a servant for himself, he refused, that he might serve the friends and give them tea. All friends and strangers, when they went to his home, he used to serve. Although his body was weak, sick, feeble and feverish, he used to stand and make tea. All his thoughts were directed to making his visitors pleased and happy at any rate.

During all this time I did not hear from him the word—"I; I said or I wrote." He used to say, "I submitted to them; I submitted to the friends." Never a word was uttered by him, saying, "I have knowledge," or "I have experience." He was indeed effaced and selfless. He was self-sacrificing at the holy threshold. The odor of existence could not be inhaled from him.

A great wisdom necessitated his passing. There is nothing to do but to exercise patience. How many a man equals a thousand men!

All the friends of God should gather together and pray at the holy tomb of the Bab and I will pray here.

(Talk upon Mirza Abul-Fazl given by Abdul-Baha, in his home, at Haifa, January 21, 1914).

The calamity of his honor, Mirza Abul-Fazl is indeed great. No matter how much we want to console ourselves, we cannot be consoled. How good for man to be like this, so that the hearts of all the friends are attracted to him in every way. While in Alexandria, every time my heart was depressed, I used to go and meet him and at once my depression vanished. He was very truthful. He never harbored deceit and revenge.

He left wonderful writings in proving the blessed Cause. His thought, reference, pen and tongue all were used in proving the blessed Cause. His custom was to occupy his time from morning to noon in writing. He did not receive anyone. In the afternoon, he received everybody who went to him.

He used to have difficulties with the American and European women because of their numerous questions and persistence. Some of these ladies said, "We went there and knocked at his door. We heard no answer. We persisted in knocking, knowing that he was in. We knocked and we knocked. And finally, he said in English, 'Abul-Fazl not here.'" The ladies said, "We were convulsed with laughter. He himself, from the inside, laughed too. And then we departed."

Light flooded his face. How illumined he was! His heart was shining, radiant. The divine wisdom is wonderful. Man becomes amazed. Although such souls themselves are like unto a remedy for others, death is their utmost desire. It is the highest degree of existence and for him was life supreme. No greater bounty is there for man than to depart from the world of existence.

Those who associated with him and loved him have become sad. He was a sincere soul. There was nothing about him but sincerity. Never had he any superfluities about him. He was all sincerity. For example, if he loved a person, he used to love him more in his heart. If he attributed anything to a man, he used to attribute it more in his heart. And if he was in harmony with a man, he was more in harmony in his heart. He was sincere, not insincere. If he was angry at a man, he could not speak to him. He used to tremble at the sight of him.

Astonishing it is that one of the pashas of Egypt longed to meet him, but Abul-Fazl refused him. After that, a mediator went to him and asked, "Why don't you meet the pasha?" He replied, "I don't like him. His desire must be insincere, because if his desires were sincere, God would have created love in my heart for him. At any rate, I am unable to meet him with love and truthfulness. It is better that I do not see him."

He was not entangled with this world. He was not entangled with anything. His heart was not attached to life, nor anything else. He was entirely severed, refined, spiritual and of the Kingdom.

The sheikh of Islam, of Caucasia, wrote against the Cause. Some of the friends answered him. Sheikh of Islam wrote a second time a criticism. After that, Agha Mirza Abul-Fazl wrote a full, convincing answer. It surprised the sheikh.

It was amusing and the joke is here, that the Ezelis wanted Abul-Fazl's book very much. Finally, one of the friends asked, "Well, you are Babis; what is in this book that you want so much?" They replied, "For its good arguments in behalf of his highness, the Supreme (the Bab). And for these arguments, we want the book."

(Talk given by Abdul-Baha, in his home, Haifa, January 22, 1914.)

MISCELLANEOUS TOPICS

Meetings are held, in the home of Abdul-Baha, twice a week. One evening, Abdul-Baha spoke about the beauty and spirituality of Mt. Carmel. He spoke, also, of Elijah and of his arising to vivify the religion of Moses. Elijah cast out the statue of Baal (an idol) and reformed the Jews from harmful customs. When he had lead them to perfect spirituality and might, so that he had confidence in them he left them, instantly left them; because he saw that his work was finished. Man must be like this. At the time of difficulties and when his services are needed, he must answer the call of the hour and then, when his work is accomplished, he must hold aloof from leadership and power. This is the meaning of "the man of God" or "God's hero" and "service to God." After reading and chanting communes, the name of a Zoroastrian, who visited Abdul-Baha in London and who became very attracted, was mentioned. Abdul-Baha said, "As long as the love of God exists in a heart, there is progress, day by day, and vice-versa."

On February 9th, 1914, a young English traveler went to see Abdul-Baha in Haifa. He was interested in the economic problem and asked the following question: "When the time comes for the working people to become the partners of their employers, will they have their own representatives to consult with the company and will those who invest more capital receive more shares?" Abdul-Baha replied: "Certainly, when the working people become partners with the company, they will select their own representatives for consultation and those who have more capital will earn more money."

In the evening, Abdul-Baha called one of the pilgrims, known as Mirza Mahmood Forooghy, to him. (The translator knows this man personally. He is indeed one of God's heroes. One of his great works was this: When the first storm of tests blew in Acca and the fire of violation appeared, the eyes of most of the believers were closed to the truth; but his honor Mirza Mahmood Forooghy sounded the trumpet of firmness and their eyes became opened.) Abdul-Baha spoke to Mirza Mahmood Forooghy about the victory of the divine sovereignty over the material, saying that spiritual matters are promulgated by the inward and ideal power and not by outward conditions and circumstances.

At that moment, a group of Jewish Bahais, from Hamadan, Persia, came and Abdul-Baha answered all of their questions. The following is one of the answers: "The utterance of the Blessed Beauty that the descendants of Israel shall become dear, was made at a time when the people of Israel were still in the utmost degradation and before they had returned. He uttered these things in order that the glance of providence would surround them, so that they might progress, deliver themselves from humiliation and return to this holy land. That is why, day by day, they became dear and returned to the holy land. These things are all through the power of the blessed Word. They had been degraded for 1,600 years, but, after this blessed word was uttered, they became dear and progressed, although they had no soldiers, army nor government and although the other governments remained the same as before. But this blessed utterance is in behalf of the believers among the Israelites, that is, those who became believers. When the believers of the Israelites progressed and became dear, the non-believers progressed with them, like those, who go and eat at a feast, to which they are not invited. However, this progression is only as long as they are agreeable and friendly. Should they exercise enmity, they will

not progress. Nay rather, they will destroy their own homes."

On February 11th, Hadji Mussa, a Jewish Bahai, arrived from Azerbayjan, Persia. He went with the pilgrims to visit Abdul-Baha, who talked to them as follows: "Readiness is necessary in order to be a recipient of divine bounty. Souls who are prepared are like candles, coming in contact with fire. They become illumined. They are swayed by the wafting of a breeze. They become green and verdant from a drop of the sprinkling of the cloud of favor. They find merciful susceptibilities by hearing a word. But no fruits nor results can be obtained from the souls who are not ready. Thus the prepared souls, on hearing the divine call, respond, 'Here we are!' They turn to the Kingdom of Abha, investigate the realities of divine questions and arise to spread the fragrances of God. How many souls in the world have longed all of their lives to live in the days of one of the near servants of God and to reach the favor of being in the presence of one of the accepted servants in the threshold of the Truth, and yet it was impossible for them! Praise be to God, you have responded with 'Aye!' to the call of God, in the days of the Blessed Beauty. You are in the age of light and in the century of mysteries. God willing, you may be confirmed in services to the holy threshold and firm in the Covenant and Testament of God."

On February 12th some of the friends went to see Abdul-Baha and heard him say the following: "We must execute the divine ordinances. The Blessed Beauty says, 'If you have a word or a truth, which others are deprived of, present it with utmost compassion. If it is accepted, the aim is attained. If otherwise, you should not interfere. Leave him to himself, while advancing to God, the Mighty, the Self-subsisting.' The duty of the friends, is this: To be kind to all nationalities and parties; to be all love; to be well-wishers and to associate with everyone, in the utmost unity. . . . They must always read the holy books, so that they may be familiar with their contents. . . . Do not write anything for the STAR OF THE WEST that might become the cause of repelling the souls. Nay, rather, write things that may become the cause of joy, advancement and hopefulness to the souls."

In the afternoon, some of the German and British leaders went to visit Abdul-Baha and he talked to them about the holy land and Mount Carmel. He said: "The climate of Mount Carmel is peerless. Its sun is always shining, its moon, brilliant, its stars are gleaming and its lights are radiant. This holy land is the high land, wherein the prophets of God became manifest. Abraham, Ishmail, Isaac, Joseph, Moses, Aaron, Isaiah and the rest, were in the holy land. You must know the value of this land and love it. If a person travels in all of this holy land he will find all kinds of trees, those that grow in tropical as well as those of the temperate climates, such as pomegranate, dates, cypresses, walnut, etc. You must love this holy land very much. The Sun of Reality shone forth upon it and it is the dawning-point of the Manifestations of the Light of Divinity." Then Abdul-Baha praised the climate and the inhabitants of Stuttgart, Germany, and spoke about the superstitions and imitations of the leaders of religion. He said: "They are promulgating matters which are not in accord with the divine books and which are contrary to sound minds. His holiness Christ says, 'Sheath thou the sword,' but they make the Krupp cannons. If you compare the deeds of the present nations with the behests of the holy books and with the deeds of the divine Manifestations, you will find that there is no relation whatever between them."

In the evening, the general meeting

for the friends and pilgrims was held in the blessed home. Abdul-Baha answered the question of one, who stood at his service, saying: "This cycle is the cycle of favor and not of justice. Therefore, those whose deeds are clean and pure, even though they are not believers, will not be deprived of the divine mercy; but perfection is in faith and deeds. Undoubtedly, a person, who is not a believer, but whose deeds and morals are good, is far better than one who claims his belief in words but, who, in actions, is a follower of satan. The Blessed Beauty says, 'My humiliation is not in my imprisonment, which, by my life, is an exaltation to me; nay rather, it is in the deeds of my friends, who attribute themselves to us and commit that which causes my heart and pen to weep!' "

In the afternoon of February 13th, the American pilgrims held a special memorial meeting, for the departure of Mirza Abul-Fazl, at the holy threshold of the Bab, on Mount Carmel. Abdul-Baha attended the meeting and spent that night at the home of Abbas Kuli, near the blessed tomb. In the morning of February 14th, Abdul-Baha went to the hospice (the home of the pilgrims) close to the tomb of the Bab and sat in the parlor, facing the tomb of Baha'o'llah. He said: "The view from this hospice is very beautiful, especially because it faces the tomb of the Blessed Beauty and Acca. In the future it will all be built up between Acca and Haifa. Acca and Haifa will be joined together and will take the first place in the world. Now, as I glance into the future, I see the greatest port in the world here. This semi-circular bay will be a large harbor for ships, so that the entering boats may be protected from the waves and winds of the storm. This harbor will be filled with ships of the nations. All of these regions will be decorated by buildings and lofty palaces. Many gardens and flower beds will be made. There will be electric lights and from here to Acca will be flooded with them. It will be a wonderful sight, especially at night, for those who come from the sea or who look from the summit of the mountains. From all of these regions, the cry of 'Ya-Baha-el-Abha!' (O Thou Glorious of the Most Glorious!) shall rise. All the souls will come in a state of supplication, imploring and chanting the communes. In every town, the melodies from the Mashrak-el-Azkar on this Mount Carmel, will be most pleasing to the ears.

"It is wonderful! Consider where this Cause was at first and where it is now! And where is Shiraz, Teheran, Bagdad, Roumelia, Constantinople and Acca! These events took place only for the fulfillment of the prophecies of the prophets. God's ways are wonderful. For 2,000 years, he has made the Cause travel here and there, until it reached the spot in which it would fulfill all the prophecies. God will, unquestionably, declare openly the Prince of Peace, of whom he spoke, through the prophets, and he will not erase a single letter."

In the morning of February 15th, a large number of American ladies, who were going to Jerusalem, visited Abdul-Baha. Afterwards, the governor of Damascus, the judge of Haifa and a number of statesmen went to see him, in his home. He spoke to them in detail about historical matters, scientific facts, the life histories of some of the doctors and sages of the past and of the requirements for this great century, the oneness of the world of humanity and universal peace.

In the afternoon, the president of Beirut College (Syrian Protestant College), the head of the hospital, and a large number of students, came to see Abdul-Baha and he spoke as follows:

"The schools should be free from all religious and racial prejudices, for these often prevent good results from being

obtained. All schools and colleges should have these three foundations:

First—They should be sincere in the service of training the souls. They should discover the mysteries of nature and extend the circle of art, commerce, etc., so that ignorance and the lack of knowledge will pass away and the lights of science and knowledge shine forth from the horizon of the soul and heart. In all schools and universities, a general rule for training should be made.

Second—Training in morality is necessary, so that the pupils' good conduct may remain unchanged and so that they may progress in a most befitting manner, become possessed of lofty ideas, lovers of the world of humanity and so that they will hold fast to the spiritual perfections and to that which does not displease God.

Third—Service to the world of humanity should be obligatory. Every student should know, with perfect certainty, that he is the brother of the people of all religions and nations and that he should be without religious, racial, national, patriotic or political bias, so that he may find the thoughts of universal peace and the love of humankind firmly established in his heart. He should know himself as a servant of human society of all the countries in the world. He should see God as the heavenly father and all the servants, as his children, counting all of the nations, parties and sects as one family. The mothers in the homes, the teachers in the schools, the professors in the universities, and the leaders in the lofty gatherings, must cause these thoughts to be penetrative and effective, as the spirit, circulating in the veins and nerves of the children and pupils, so that the world of humanity may be delivered from the calamities of fanaticism, war, battle, hate and obstinacy, and so that the nether world may become the paradise of heaven."

In the evening, a group of Persian pilgrims came from Merv, Russia, and Abdul-Baha gave the following advices: "Never let the friends be separated from other people and nations. They must strive for unity and harmony, through good deeds and morals. They must be kind to all, tolerant with all and good in conduct. Day by day, may they become nearer to the threshold of the Blessed Beauty. May they engage in elevating the Word of God and arise in spreading the Cause of God. Day by day, may they become more attracted and more holy. Night and day, I supplicate and beseech the threshold of the Blessed Beauty, seeking confirmations and assistance for the friends of God. I have the greatest attachment for the friends of the Blessed Beauty and I never forget them."

On the morning of February 16th, the friends from Merv, Russia, left for their country and a party of nine, men and women, from Yezd, Nayreez (Persia) and Bombay (India), arrived in the holy land. Abdul-Baha was exceedingly glad to see them and showered his blessings upon them, saying: "In the beginning of the Cause, the friends in Nayreez and Serostan were surging in activity. The friends there are either of the old believers or of the children of the martyrs. They have indeed been of great service in the path of God. They were self-sacrificing and fell victims to severe tests, but all remained firm and steadfast. Now, also, they are busy, teaching the Cause of God. Today, confirmation is with those souls who arise to teach. The gardener is pleased with the flower that is diffusing its fragrance. The nostrils are perfumed by its sweet smell. The souls, who are engaged in teaching the Cause, resemble the full-blown flowers. Sweet fragrances are being diffused from the rose gardens of their hearts."

On February 17th, some of the believers, who had arrived the night before,

from Khorassan (Persia), came to see Abdul-Baha and all bowed and fell at his feet. Abdul-Baha prevented them and said: "No, it is unlawful. It is unlawful, because, according to the blessed command, kneeling, kissing of the hands and bowing are prohibited. They are not accepted in the Cause of God. They belong to the holy tombs of Baha'o'llah, and the Bab and to the house of God." Estad Mohammed Riza of Ishkabad, asked if any of the great powers would become believers. Abdul-Baha replied: "All the people of the world will become believers. Should you compare the beginning of the Cause with it today, you would see what a quick influence the Word of God has and how the Cause of God has encompassed the horizons. At the time we left Teheran (Persia) for Bagdad, there was not a single believer in all the way. In all the cities there were none. In Bagdad, there were two or three persons, in a very deplorable condition. All of the people used to say, 'Now that the Blessed Beauty is gone, this Cause will be erased.' The elevation of the Word of God, which you see at present, is from the potency of the Cause of God. Is it possible to compare the present condition with that previous one? How many of the believers did they kill, tie up, and confiscate and rob their homes! Notwithstanding this, the Cause has reached its present degree because it is confirmed. The hosts of the Supreme Concourse assist it and the powers of the Kingdom of Abha confirm it. Unquestionably, all will come under the shadow of the Cause of God. Right there, in Ishkabad, had they ever before heard the name of the Cause? Now, praise be to God! the banner of the Cause of God is raised high. All the powers and nations are convinced that the aim of this community (the Bahais) is the harmony and unity of the world. They never join in corruption. They want to become the cause of the life of the world and the means of safety; awakening the souls and the cause of the spirituality of the creatures; life-givers and not life-takers. In the beginning of the Cause, the Babis (Ezelis) brought affairs to such a state that safety was utterly lost and they put the lives and property of all at stake. What a dilemma it was! What implications, vice and immorality took place! All of the people became assured that the Babis (Ezelis) were the enemies of the lives, property and the honor of humanity and that they were blood-thirsty, immoral and evil-doers. In Teheran, during the incident of the Shah (Nasser-el-Din Shah was shot by a boy), I remember hearing an akhond (Mohammedan priest) crying, 'O people! If you want to worship God and the prophet, if you want to protect your lives, property and honor, kill these Babis. They are the enemies of your possessions and of your honor. They are against the laws and religion.' All of these events took place, because Mirza Yahya (Ezel), Seyed Mohammed, Mullah Djaffar Naraki and such men, held disreputable gatherings every night and day. They were engaged in immorality and vice. This is why, in the history of the people, those calumnies were attributed to the origin of the Cause. They wrote that the Babis allowed each woman to have nine husbands. Therefore the Blessed Beauty arose, with a divine power and might. He removed all of those implications, unfurled the banner of holiness, pitched the tent of universal peace and called the people to faithfulness, good morals and peace. He said, 'If you are killed in God's service, it is better than for you to kill. Should you be in need of the very essentials of life, you must not raise your hand against anyone, not even a Jew. (In those days, the Jews were under great persecutions.) Be ye kind to all people, loyal to all the governments and deal fairly with all humanity. Be faithful, truthful, merci-

(Continued on page 34)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

Vol. IX Jamal 1, 74 (April 28, 1918) No. 3

"And some of his signs"—Tablet revealed by Abdul-Baha on the "signs" of Baha'o'llah

He Is God!

Praise be unto the One who created the world and made every existing thing wonderful!

He gave the sincere praise-worthy stations and made the invisible visible, but all others are groping in their deep sleep.

He laid the foundation in the erection of the lofty palace and the glorious light; created the new creatures in a manifest resurrection!—and still the people are heedless in their slumber.

He blew the horn; the (first) trumpet sounded; the drum was beaten; those in the world of existence were stunned!—and still the dead are dormant in the graves of their bodies.

Then the second trumpet sounded; it brought the breath of life to some of the dead; even the nursing mothers forgot their infants!—and still the people in their unconsciousness do not comprehend.

The day of judgment has come; the hour has struck; the path is extended; the balance (scale of justice) is set up; all the contingent beings are gathered (for judgment)!—and still the people are afflicted with blindness!

The light has shone forth; the Mount of Tôr became illumined; the soft breeze of the rose-gardens of the forgiving Lord blew gently; the fragrances of the Spirit were diffused; the dead were resurrected from the graves!—and still the heedless are asleep in their tombs.

The fires are blazing; heaven is nigh; the meadows are blooming; paradise

has become a wonder!—and still the ignorant are wading in the stagnant pools of their imaginations.

The veil is removed; the curtain is lifted; the clouds are torn asunder; the Lord of Lords is manifest!—and still the criminally negligent are at loss.

He (Baha'o'llah) sounded forth the second trumpet and created for you the great Resurrection Day and gathered the holy souls in the Supreme Kingdom. Verily, therein are signs for the possessors of insight.

And some of his signs are the unfoldments of prophecies and glad tidings; the appearance of proofs and references; the expectations of the pure and devout—and they are of those who attain.

And some of his signs are his lights that are shining from the horizon of oneness; his rays that are beaming from the glorious dawning-point, and the declaration of the great glad tidings by his fore-runner (the Bab). Verily, therein is a clear evidence for those who reason.

And some of his signs are his manifestations and his appearance; his firmness and existence among the witnessing people in all the cities and among the tribes who attacked him from all sides like unto wolves.

And some of his signs are his steadfastness before the great nations and powerful governments, even before a host of enemies who shed blood and strive to wreck the divine edifice in every time and place. Verily, therein is a thought for those who reflect upon the signs of God.

And some of his signs are the wonders of his explanations; the eloquence of his utterances; the rapidity of revealing his words, verses, addresses, communes, interpretations of the symbols and illustrations of the parables. By thy life, the Cause is evident and clear to those who see with the eyes of justice!

And some of his signs are the rising of the sun of his knowledge; the ascending of the moon of his arts and the firmness of the perfections of his conditions. This is acknowledged by the well-informed and the learned of the nations.

And some of his signs are the preservation of his beauty, the protection of his human temple, the shining of his lights despite the attacks of his enemies with lances, swords and darting arrows from thousands of people. Verily, therein is an admonition to those who are just.

And some of his signs are his patience, calamities, ordeals, and sufferings under chains and fetters, while he was calling: "Come unto me, come unto me, O people of piety! Come unto me, come unto me, O party of goodness! Come unto me, come unto me, O rising points of light!" Verily, the door of mysteries is open—and still the wicked are wading in their mire.

And some of his signs are the revealing of his Book: his explicit messages as warnings to the kings; exhortations to the one who encircled the earth with a penetrating power and dominating force, whose great throne was destroyed

within a few days (this refers to Napoleon III). This matter is well-known and obvious to the public.

And some of his signs are the sublimity of his greatness; the supremacy of his station; the immensity of his glory and the shining of his beauty in the horizon of the prison (Acca). Then the heads bowed, the voices were silenced and the faces were amazed at him. This is a proof that was not heard of in past centuries.

And some of his signs are the performing of miracles, the appearance of continuous and uninterrupted supernatural powers, like the bounty of his cloud and the acknowledgment by the heedless of the penetration of his light. By his life! the Cause is affirmed and clear to all who have come from all parties to the presence of the Living, the Self-subsisting.

And some of his signs are the shining of the sun of his century, the rising of the moon of his generation in the heaven of the ages—the supreme summit of the centuries, with exigencies, knowledge and arts that astonished the horizons, amazed the minds and became known and famous.

Verily, this is a complete matter!

(Signed) ABDUL-BAHA ABBAS

(Translated by Dr. Zia M. Bagdadi, Chicago, February 14th, 1918.)

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 31)

ful, compassionate and serve the world of humanity. Consider the oneness of the world of humanity, because ye are all of one tree and the fruits of one branch.' Then it became evident to the governments and nations of the world that the Bahais are the essence of sanctity, lovers of peace and of safety, kind to all sects, faithful, truthful, harmless, patient, loyal and fruitful. Should poison be given to them (the Bahais) they will return honey. Should they be wounded, they will give in return a healing salve. If they hear curses and execrations, they send their prayers. In all of their aims, they only purpose the good of the creatures. They seek only the good pleasure of the Truth. They have no hope other than service and universal peace. Their happiness is only in the oneness of the world of humanity.''

Afterwards, Abdul-Baha inquired about the health of the pilgrims, who came from Yezd, Persia, and gave the following utterances: ''The friends of Yezd suffered great calamities. They experienced severe tests, the greatest tests possible. Notwithstanding the firmness and steadfastness of these friends, the people of violation and of instability, thought that they could promulgate doubt among these upright people. They believed that they could bring about corruption in the Cause, destroy the oneness and unity of the friends and bring humiliation to the Covenant of God, claiming, 'That the Blessed Beauty has favored us also.' They did not see that those favors were only in the relation of the souls to the Cause of God and that, when that relationship became severed and when the command was disobeyed, these favors vanished. Of what value, in itself, is the black stone (in Mecca)? But because it was given a

relation to the Cause of God his holiness Mohammed, himself, bowed down to it. Why? Because it was related to God. It is likewise with the house of God. But these relationships are figurative and metaphoric. God is holy above these relationships. These are all bounties and not from merit. What relationship remains when they have turned from the good-pleasure of the Blessed Beauty and when they strive to wreck the edifice of God? Undoubtedly, every relationship becomes severed. However, I consider myself as a mosquito; nay, even weaker than that; but the confirmations of the Kingdom of Abha, are unending. The bounties of the Blessed Beauty encompass us on all sides. What art thou to do? The Blessed Beauty says, 'We see you from my El-Abha (the Most Glorious) horizon. We shall assist those who arise to support my Cause with a host from the Supreme Concourse and a contingent from the near angels.' This is the field. Go forth and cry out! Raise the call! No one has confined nor prevented you. What will spending the nights and days in eating, sleeping, murmuring and finding fault result in, but loss? I do not prevent anyone from serving in the Cause of God. Nay rather, I always encourage and urge all to serve. I went myself and heralded the coming of the Kingdom. You, too, might have gone out, had you desired."

On February 18th, the pilgrims gathered to see Abdul-Baha, at his home in Haifa. In that meeting, news from Baku, Russia, was read, saying that Agha Mussa had held a wonderful memorial feast in the name of Mirza Abul-Fazl and that the friends had stopped their work, for three days and nights, because of their sorrow over his departure. In this meeting, the Persian consul gave a detailed address, telling of the unity and the harmony of the Bahais and of how they differ from the rest of the Persian communities, in that they are the cause of honor to the government and to the nation of Persia. On that day, explicit commands were revealed to the American and English friends teaching in India, which absolutely forbade them to interfere in political affairs or to speak a word in politics. They were commanded to occupy their time in spreading the spiritual fragrances and in elevating the Cause of the affectionate Lord.

It was mentioned in the presence of Abdul-Baha that Mr. Andrew Carnegie of America had given $2,000,000 for bringing about unity among the Christian sects. Abdul-Baha said: "His aim is good and a service to the world of humanity. O how I wish that all of the leaders of the people would spend their energy for unity and peace among all nations and sects!" At that moment, letters and newspapers arrived from the occident and Persia, bearing the glad-tidings of the harmony and purpose of the believers in teaching the Cause. Abdul-Baha became exceedingly happy and prayed for confirmation from the Kingdom of Abha and for the protection of the believers. He said: "They must step with steadfast feet into this field and must think of naught else save the unity of the people and the elevation of the Word of God."

On the next day, February 19th, Abdul-Baha told the friends of the days of his childhood. He said: "In Teheran I spoke with a scholarly gentleman and gave him the divine Message. I talked to him about severance from all else save God, and I told him that the purpose of this life is not to attain high position, wealth and physical happiness; nor are eating, sleeping and enjoying the fellowship of the physical body, the only things to be desired. The purpose and end of the world of creation is spiritual life, knowledge of God, love of God, fear of disobedience to God and the perfections of the world of humanity. Should man characterize himself with

these lofty qualities and virtues, the physical conditions will, undoubtedly, not seem interesting to him and he will detach himself from them. His heart will become illumined with the light of God; he will hear the call of the unseen joy and will become the center of the names and attributes of God. I conversed with him a great deal on these subjects and he became a very good believer.

"On another occasion, in the city of Bagdad, I talked with a learned man, Mullah Hassan, some of whose relatives were believers. No matter how hard they tried to give him the Message, he would not accept it. Once, they brought him to my house when I was just getting up from my sleep and combing my hair. They said, 'We have brought so-and-so here and we beg you to come and speak with him; perhaps, he will become a believer.' I said, 'Very well,' and then I turned to the Blessed Beauty and prayed: 'O Blessed Beauty, confirm me!' Afterwards, I talked to him, and in the same hour he became a believer. He became exceedingly good and was so enkindled that, although he was of high rank, he used to go into the kitchen and cook things with his own hand to entertain the friends."

That day news came of the spreading of the Cause and of the entrance into the Kingdom of some of the ministers in America. It made him very happy and he sent a number of tablets to America, saying: "My happiness is in these glad-tidings and victories. Praise be to God! the confirmations of the Kingdom of Abha are assisting. Although weary, weak and helpless, we are being assisted and supported by the bounties and confirmations of the Blessed Beauty. Who and what are we? These are the rays from the Sun of the Beauty of Abha and the light of the Supreme Horizon. How beautifully the poet says, 'The mosquito, to which thou givest power to fly, becomes a falcon.' Under the shadow of the Blessed Beauty, the atom becomes the sun; the ant becomes a Solomon; the unpopular become popular, and the degraded find eternal glory."

In the afternoon, Abdul-Baha was very tired from speaking and writing, and so he went to his private place in his garden to rest a little. On the way, he jokingly told a story of a man whose wife had caused him such trouble and had kept him so busy that, when he was told to divorce her so as to get relief, he answered, "She does not give me a chance to find time to give her a divorce."

In the morning of February 20th, Abdul-Baha took a stroll in his garden and remarked on the beautiful weather, on the site and on the spirituality of Haifa and of Mount Carmel. Then, looking at the violets, carnations and other flowers, he said: "As long as a thing is rare and scarce, it seems more attractive and has greater value. In Bagdad there were few violets in our home and they were indescribably dear and attractive to our sight. But here none look at these violets and they are lost among so many flowers. As the quantity of a thing increases, its value decreases. And so it is in the beginning of the days of the Holy Manifestations; because the souls are so few, they are counted as the essences of existence in the estimation of God. They are always mentioned and considered in the holy threshold and the sacred court and they attain to everlasting life and eternal bounty because they are detached from all conditions and have lost themselves entirely in the good pleasure of God." After a while, Abdul-Baha quoted the following verse: "We are from thee and we wish for naught else save thee. Give thou the sweets to those who have not tasted the ecstacy of love."

In the afternoon, some of the people took their children to see Abdul-Baha. He received them with utmost kindness and generosity and even took off his own embroidered Persian shawl and with his blessed hands put it on the head of a little girl. In the evening he talked

about the education of girls, saying: "In the past, they used to prevent girls from learning to read and write. In fact, these things were considered so sinful that should a woman know how to read or write she would not be desirable for marriage. But afterwards, through the influence of the teachings of the Blessed Beauty, the friends of God devoted most of their time to training their children. Now, they have established schools in Persia for teaching girls."

On the morning of February 21st, a number of Bahais, from Boshrowayh and Khorassan, Persia, and from Ishkabad, Russia, arrived in Haifa. Abdul-Baha spoke, in detail, about the steadfastness, sincerity and love of the believers, in those towns and countries. That afternoon a meeting and banquet were prepared, for all of the friends, at the tomb of the Bab. The men occupied one side of the holy threshold, the women the other. At the close of the meeting, Abdul-Baha told the friends to enter, one by one, inside the holy threshold and, last of all, he came and chanted with his wonderful, melodious voice, the *Tablet of Visitation*. He and the friends supplicated and prayed for all of God's children and besought confirmations and heavenly bounty for them. When the prayers were over, Abdul-Baha gave permission for a photograph to be taken of himself sitting in front of the friends [See issue No. 1, Vol. V, STAR OF THE WEST], who were standing in a group. But, after consenting to this, he refused to remain seated, saying, "I prefer to stand as one of the friends and as one of the beloved of the Blessed Beauty." After the picture was taken, all were served with tea, fruit and sweetmeats.

On February 22nd, a group of tourists from England visited Abdul-Baha. He spoke to them about the teachings and of the history of the Cause and they left with their hearts exceedingly touched and attracted. Afterwards, while he was answering some important letters from the occident, a professor from Beirut College came to see him. Abdul-Baha spoke to him about the importance of preventing all prejudices and superstitions and of bringing about unity and harmony among the different religions and sects. He said: "Everyone must do away with false prejudices and must even go to the other churches and mosques, for, in all of these worshiping places, the name of God is mentioned. Since all gather to worship God, what difference does it make? None of these worship satan. The Mohammedans must go to the churches of the Christians and of the Jews and vice-versa, the others must go to the Mohammedan mosques. They hold aloof from one another merely because of unfounded prejudices and dogmas. In America, I went to the Jewish synagogues, which are similar to the Christian churches, and I saw them worshiping God everywhere. In most of these places I spoke to them about the original foundations of the divine religions and I explained to them the proofs of the validity of the divine prophets and of the holy Manifestations. I encouraged them to do away with blind imitations. All of the leaders must, likewise, go to the churches of one another and speak of the foundation and of the fundamental principles of the divine religions. In the utmost unity and harmony, they must worship God, in the worshiping places of one another and they must abandon these false fanaticisms. Man must be possessed of sincerity and love and must be in a state of peace and safety. When you mention God to me, I must be pleased with you. The mention of God is good, no matter by what tongue." Abdul-Baha afterwards spoke of the prejudices and superstitions of the Jewish leaders and remarked in detail about the bitter persecutions inflicted by another Christian sect upon

the Presbyterians in Paris, simply because of false prejudices.

(It is a fact that, in the oriental Christian Schools, all Mohammedans and followers of other religions, are compelled to attend the Christian chapels and churches. But the Christians do not go to the mosques or synagogues. In 1908, when the Turkish Empire was freed from the chains of absolute monarchy and the constitution was established by the Young Turks and the famous Society of Union and Progress, all of the students, who were not Christians, refused to attend any church by force. The college faculty, who were American Presbyterian missionaries, without making any exceptions, gave the students a choice of attending the church or of being expelled. The translator at that time, was just finishing his medical training in this university and this controversy was one of the causes for his leaving the orient and completing his studies in a Chicago university.)

(To be continued.)

The Sterling Faithfulness of Esfandayar

Story told by Abdul-Baha: From Diary o f Mirza Ahmad Sohrab, October 25, 1913

MY grandfather had many colored maids and servants. When the Blessed Perfection became the head of the family he liberated all of them, and gave them permission to leave or stay, but if they desired to remain it would, of course, be in a different manner. However, all of them, revelling in their newfound freedom preferred to leave, except Esfandayar, who remained in the household and continued to serve us with proverbial faithfulness and chastity. Then when Baha'o'llah became known as a Babi, and he was teaching many people, the populace rose against him, and with the tacit consent of the government, our house was pillaged and ransacked. My father was put into prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our house, broke the windows and damaged everything. At that time I was probably six or seven years old. Everybody had left us, and our family then consisted of my mother, my sister (the Greatest Holy Leaf) and Agha Mussa. Fearing that the stones thrown into the house might hit one of us, my mother set out and rented a small house in an entirely different quarter of the city, and for fear of recognition she carried us safely to our new, humble quarters by night.

On the other hand, the enemies of my father, who had poisoned the mind of the Shah by saying that he harbored secret plans against the throne, were convinced that Esfandayar was the guardian of all the secret plans of Baha'o'llah. Therefore, they imagined that if once they laid their hands on Esfandayar they would force out of him everything, and then be able to substantiate their vague accusations with these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandayar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he might divulge the hiding-place of Esfandayar, but they failed in their purpose.

One midnight we were roused out of our sleep by a loud knocking at the door. It was opened, and lo, and behold, it was Esfandayar. My mother said to him with anxiety: "How is it that thou art yet in the city? Dost thou not know that there are one hundred and fifty policemen after thee? Fly as quickly as thou canst. If they get hold of thee, thy life will be in danger." But he smiled and answered: "No, I will not leave

Teheran, even if an hundred or a thousand policemen are after me. I am not afraid. I have many debts in the bazaar. I owe money to many shopkeepers, and before I leave this city I must pay off all the debts. I do not want the people to say afterward that the negro servant of Baha'o'llah escaped without paying his debts.'' Then he left us, and for one month and a half he walked in broad daylight in the streets and bazaars, and finally succeeded in clearing off all his financial obligations. All this time the policemen were after him, but could not catch him. Then, one night he appeared again, and said: ''I am now free. I have actually paid all my debts and will leave the city with a clear conscience.'' He went to Mazandaran, and the governor, who was not a Bahai, engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years lapsed, and the governor, being a religious man, desired to make a pilgrimage to the holy city of Karbala. Naturally, he took with him Esfandayar, who by this time had grown so much in his favor that he could not bear to be separated from him. When they reached the city of Bagdad, Esfandayar was overjoyed to stand again in the presence of Baha'o'llah, because he loved him most intensely. He requested Baha'o'llah to keep him, saying that he would rather leave the governor and serve his old master. But Baha'o'llah said to him: ''You must act in this matter in accord with the wish of the governor. You owe him a debt of deep gratitude, because at a time when your life was in danger, he gave you a position and stopped the persecution of your enemies. Now, if he is willing to have you remain with us, we will accept you; otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past.''

Esfandayar went to the governor and explained his case. He answered: ''It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness.'' Of course Esfandayar was heartbroken over this decision, but he had to abide by the decision of the Blessed Perfection. He in turn consoled him with his blessings showered upon him. Esfandayar returned to Mazandaran with the governor and stayed with him until his last day.

Such was the sterling faithfulness of Esfandayar that whenever I think of him, my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black, his heart was white as the snow. He was peerless and had no equal. I cannot sufficiently praise him. I love him. He was a glory and a jewel on the crown of the colored race, for his life was a noble record of proud achievement, and the whole world may learn a lesson from it.

"My home is the home of laughter and exultation"

From Diary of Mirza Ahmad Sohrab, March 26, 1914

WHILE Abdul-Baha was dictating tablets this morning, an Arab was announced and after a few minutes another one came in. Abdul-Baha instantly saw that these grown-up children of nature were not friendly with each other and as a subtle master of human nature, he started immediately to establish conciliation between them. Each of them sat there inwardly growling at his enemy. At first Abdul-Baha spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help doing both. Then with his deep insight into their hearts he said:

''Are not men really children? The

life of men is but a few days; then death overtakes them. Is it not foolish to attach one's heart to the wordly love and hate? Why should we let envy and hatred separate us? The strange part of it is that they have no outward existence. Happiness is the king of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of our heart, all the foreboding gloom of evil suggestions will be dispelled. My home is the home of peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home, must go out with gladsome heart. This is the home of light; whosoever enters here must become illumined. This is the home of knowledge: the one who enters it must receive knowledge. This is the home of love: those who come in must learn the lessons of love; thus may they know how to love each other. Whenever I see people exercise love and good-fellowship among themselves, my heart is exceedingly rejoiced. . . . God willing, you will always love one another. Praise be to God, that you are brothers in faith. You are the citizens of one country, the inhabitants of one town. The members of your families have known one another for years. Why then this feud? Why this ill-feeling? Why this mutual hatred?"

Then he related to them story after story, making them now laugh and now become serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss one another and be true friends ever afterwards. "Is it not much better to be friends than enemies?" Abdul-Baha asked them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are plighted together forever."

"We are the slaves of Abbas Effendi. We will do thy holy bidding. It seems God directed our steps to your home this morning," they said. They left the house laughing and holding one another's hands.

The Power of the Holy Spirit

Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, June, 1913.

IN Tiberias the missionaries have built a modern hospital and pharmacy. The doctor has been serving there for thirty-two years. At least every year one thousand Jews enter the hospital and go out healed, but none of them ever becomes a Christian. The doctor used to tell me: "I am at my wit's end in thinking out the reason of the success of the Bahais in the propagation of their teaching. Without any means at hand they succeed in making these Jews Bahais, but with all these hospitals and schools and charities we do not succeed. How is this?"

I replied: "Think for one moment of this singular fact. The Jews who became Christians in apostolic and post-apostolic times were not attracted to the Christian doctrine by hospitals, etc. On the contrary they were beaten, persecuted and killed. Notwithstanding these things they accepted Christianity. Why is this? Those early teachers possessed the heavenly power and with that power they were able to carry the gospel into distant lands. Now, in this day the Bahais are teaching people with the same divine power. They are baptized with the power of the Holy Spirit. They have forgotten the ego and are soaring toward the Kingdom of sanctity. The most efficient capital of the Bahai teacher is the divine power. With that alone he may conquer the cities of the hearts."

STAR OF THE WEST

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

Vol. IX Azamat 1, 74 (May 17, 1918) No. 4

The Tenth Annual Convention of Bahai Temple Unity

BY HARLAN F. OBER

THE Tenth Annual Convention of the Bahai Temple Unity has passed into history. It will be remembered by those who were accorded the blessed privilege of attending it, as a most fragrant, a most united, and spiritually illumined Convention.

Many, many times in the past, Abdul-Baha has informed the friends that the growth of the Cause would bring tests and trials, but that these were like the storms of the winter and spring, the means of the descent of the divine bounties, and the greatest preparation for the summer and harvest time.

The tests of the past year have united the firm friends in a closer bond of fellowship and understanding, and in the Convention the traces of this greater union became manifest.

From the beginning, the work of the annual meeting and Convention of the Bahai Temple Unity has grown and broadened. It has become not only the great central meeting of consultation to give power and result to the plans for building the Mashrekol-azkar,* but it has become the time for the coming together of the friends to consult on every matter that affects the welfare and the growth of the Cause.

To this annual meeting come the friends from the north, the south, the east and the west, and in its deliberations all experiences are amalgamated. Our perspectives are broadened, and our hearts are rejoiced at the news of the progress of the Cause.

Is there any greater happiness than to meet face to face those souls who have been out spreading the divine seeds in the soil of human hearts, and have gathered into their own souls the heavenly bounties that come from such service, or again those who have been in the front ranks of the army of faithfulness. whose souls have mellowed and ripened through the tests and trials of God, through which the heavenly luminary has been shining brilliantly upon receptive, humble, fearless hearts?

Abdul-Baha has said that such souls are the fragrant blossoms and heavenly fruits of the gardens of the Kingdom.

No written statement or report can convey adequately the divine significances and the real meanings of such a gathering, for only the inner spiritual ear can hear these divine melodies. The Divine Bird was singing songs upon the highest branch, and one after another of the friends caught the heavenly strain and rejoiced our hearts with eloquent utterances of the spirit. Even through the more or less matter-of-fact transcript of the notes taken down, there will appear to the possessor of insight, the traces of these songs, for behind the words it is apparent that the standard of the Covenant is being raised in the hearts, a new standard of perfection being realized, a new flight being taken, a new obedience enthralling the souls,

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*Please note the revised spelling of this phrase. The change has been made to assist the pronunciation.—*Editors.*

a new love binding the hearts to the Center of the Covenant of God.

Personalities did not appear in this meeting because the importance of all the matters discussed was such that all lesser things were overwhelmed. No such frankness and directness of expression could appear except in a meeting consecrated to the most great servitude. In truth, the desire of all was servitude in the path of God. From the beginning to the end the friends were submerged in the most great sea of His protection. The waves of spiritual effort surged, and the depths revealed the certainty and steadfastness of God.

Tenth Annual Mashrak-el-Azkar Convention
and Bahai Congress
under the auspices of the
BAHAI TEMPLE UNITY
and celebration of the
Feast of El-Rizwan

Auditorium Hotel, ninth floor
from April the Twenty-seventh to Thirtieth inclusive
Nineteen Hundred Eighteen

PROGRAM

FEAST OF EL-RIZWAN

Saturday evening, at six o'clock
Banquet Hall, ninth floor, Auditorium Hotel

Chairman
MRS. CORINNE TRUE, Chicago

Speakers
MR. ALBERT R. WINDUST, Chicago
"The Dawn of the Sun of Reality from the Horizon of Persia"

ZEENAT KHANUM, Acca, Syria
Chanting of the Holy Utterances

DR. ZIA M. BAGDADI, Chicago
"The Feast of El-Rizwan"

MISS AGNES ALEXANDER, Honolulu
"Progress of the Bahai Cause in Japan"

Five-minute greetings from Delegates

MRS. EDNA WHEELER BALLARD, Harpist
MISS MARIE HERZOG, Pianist
MR. SAFFA KINNEY, Chanting

Page one of Program

VISITING THE MASHRAK-EL-AZKAR GROUNDS

Sunday morning, at half after ten o'clock

From "Loop" take Northwestern Elevated, Evanston train to Linden Avenue station, Wilmette, walk east to Sheridan Road.

MRS. CLAUDIA S. COLES, Washington, D. C.
MR. SAFFA KINNEY, Boston
MR. HARLAN F. OBER, Cambridge

Reading of the Holy Utterances

FIRST SESSION BAHAI CONGRESS

Sunday afternoon, at three o'clock
Auditorium Hotel, ninth floor

Chairman
MR. WILLIAM F. HOAR, Fanwood, N. J.

Speakers
MR. ALFRED E. LUNT, Boston
"The Mashrak-el-Azkar"

(Mashrak-el-Azkar is from the Persian, literally translated means: "The Dawning-place of the Mentionings of God.")

MRS. MAY MAXWELL, Montreal
"The Irresistible Movement Toward World Federation"

MISS O'HARE, Harpist
MRS. CARL SCHEFFLER, Contralto
MR. ALBERT R. WINDUST, Tenor

INFORMAL SOCIAL MEETING FOR THE VISITING DELEGATES AND FRIENDS

Sunday evening, at eight o'clock
Auditorium Hotel, ninth floor

Host
DR. WILLIAM F. SLATER, Chicago

Hostess
MRS. MAUD HOUSER, Chicago

Entertainers
MISS BESSIE DIGGETT, Soprano
MRS. EVELYN STEWART FAWN, Contralto
MISS MARIE HERZOG, Pianist
MR. SAFFA KINNEY, Chanting
MISS JENNIE LUDWIG, Violin
MISS MAY LUDWIG, Harp
MRS. CARL SCHEFFLER, Contralto
MR. ALBERT R. WINDUST, Tenor

Page two of Program

The Feast of El-Rizwan and the Bahai Congress

ON the night of the Feast of El-Rizwan, when the "beloved of God and the maid-servants of the Merciful" were gathered at the "supper of the Lord" to eat from the heavenly table, the life-giving food of His Word, the power and presence of the Holy Spirit hovered, with outstretched wings, over all. It was not the hour of consummation, because all were to first unite and stand together in the holy place, but that first hour, with its beauty, harmony and peace, was an exquisite prelude to the divine symphony of this Congress and Convention. As each one arose to contribute their share to the blessed gathering, they became for a moment embued with a holy power, and from the opening of the Feast to the last hour of the Congress, each one became ever increasingly conscious of the presence of Abdul-Baha, conscious that the focal point present in our midst was the Center of the Covenant; and this divine musician played each instrument, and this one speaker spoke from every mouth, so that the overpowering impression, the deep realization borne away by each one to be diffused through all the

assemblies of America, was of the spiritual presence of the Center of the Covenant. What pen could reveal the inner mystery of this divine Convention, the fire of his beauty burning in the hearts and faces, his all-pervading power—the sweetness, the fragrance, the joy and ecstacy of his love—his presence!

TENTH ANNUAL MASHRAK-EL-AZKAR CONVENTION

Monday morning and afternoon, at ten o'clock and two o'clock
Auditorium Hotel, ninth floor

SECOND SESSION BAHAI CONGRESS

Monday evening, at eight o'clock
Auditorium Hotel, ninth floor

Chairman
MRS. ALICE IVES BREED, New York

Speakers
MR. HOOPER HARRIS, New York
"The Origin and Fundamental Principles of the Bahai Movement"

MR. LOUIS G. GREGORY, Washington, D. C.
"The Underlying Unity of All Religions"

MISS RUTH BREYTSPRAAK, Violinist
MRS. MARY D. HALL, Soprano
MRS. CARL SCHEFFLER, Contralto

TENTH ANNUAL MASHRAK-EL-AZKAR CONVENTION

Tuesday morning and afternoon, at ten o'clock and two o'clock
Auditorium Hotel, ninth floor

THIRD SESSION BAHAI CONGRESS

Tuesday evening, at eight o'clock
Auditorium Hotel, ninth floor

Chairman
MRS. ELLA GOODALL COOPER, San Francisco

Speakers
DR. F. W. D'EVLYN, San Francisco
"The Path to the Center"

Speaker to be announced
"Practical Steps to a New World Order"

MISS ALPHA BRATTON, Soprano
MISS MARGURITE BARNETT, Contralto
MR. ALBERT R. WINDUST, Tenor

Page three of Program

O FRIENDS, know that the believers of God must be the cause of union and love among all mankind, and until they attain to perfect harmony and agreement they will not become the remedy for the healing of this sick world. From the very beginning of the Mashrak-el-Azkar in Ishkabad, Russia, day by day, everything has been in perfect harmony, until the believers there accomplished their aim, and it was builded easily, for it was builded by love. Now I hope that in America it will be the same as in Russia, and the Mashrak-el-Azkar there be erected by the power of the union and love existing among the believers.

Extract from a message to the American believers, revealed by ABDUL-BAHA, Acca, Syria, January, 1909; translated by his daughter, Monever Khanum.

Convention and Congress Committee
of Bahai Temple Unity

Chairman
MRS. CORINNE TRUE, Chicago
DR. ZIA M. BAGDADI, Chicago
MR. ALFRED E. LUNT, Boston
MRS H. EMOGENE HOAGG, San Francisco
MR. C. MASON REMEY, Washington, D. C.

Finance Committee

MRS. WILLIAM F. SLATER, Chairman
MRS. LEO PERRON

Publicity Committee

MISS JEAN MASSON, Chairman
MR. C MASON REMEY
MR. ALFRED E. LUNT

House Committee

MR JAMES HANBY, Chairman
MR CARL SCHEFFLER

Reception Committee

DR. WILLIAM F. SLATER, Chairman
MRS. MAUD HAUSER, Informal Social Meeting
MISS EDNA TRUE, Ushers
MRS. LEO PERRON, Arrivals
MRS. CARL SCHEFFLER

Music Committee

MRS. CARL SCHEFFLER, Chairman
MR. ALBERT R. WINDUST

Publications
MISS MARY LESCH

"Star of the West"
MISS GERTRUDE BUIKEMA

Page four of Program

Even the decorations typified the spirit of the occasion. The tables radiated from one center like rays from the sun, which the focal point of the decorative scheme represented, emblazoned with the Greatest Name.

Mr. Albert R. Windust gave the message with power and clearness; Dr. Zia M. Bagdadi presented a burning and poetic picture of the origin of the Feast of El-Rizwan in the sacred garden of Nadjib-Pasha, known as El-Rizwan, rose-garden, where the Blessed Beauty (Baha'o'llah) unveiled his adored face and lighted all the horizons of the world. Miss Agnes Alexander told of the divine seed sown in Japan, of the greatness of her privilege in opening that land, and because of her servitude and obedience to Abdul-Baha, her lovely spirit was one of the sweet pervading influences of all the gatherings. She read many letters filled with the passion and poetry of the hearts of our Japanese brothers and sisters aflame with the fire of the love of the "new" Beloved, and couched in the most touching language of the soul, of devotion, gratitude, longing, humility and aspiration.

At the first session of the Congress, Sunday afternoon, April 28th, the divine principles were not only expounded but became clearly revealed through their living expressions, the Bahais themselves. The speakers, Mr. Alfred E. Lunt and Mrs. May Maxwell, united in a oneness of purpose, a harmony of ideas in which each completed the voice of the other and their thoughts were blended in an absolute unity, thereby demonstrating that ray of the Sun of Truth which proclaims that man and woman are the two wings

of the one bird of humanity. Mr. Lunt spoke of the Mashrekol-azkar its outer unifying purpose and many life-giving functions; he showed that the Mashrekol-azkars of the world will be the spiritual centres, from which all the divine Principles will flow to irrigate and nurture mankind. That they are the holy of holies from which point the law of God will go forth. The real eternal temple of God on earth is the law of God. In the time of Moses this law was symbolized by the sacrifice of animals, but today the law of God is the mystery of the sacrifice of the spirit. The inner holy of holies never changes but is the very altar of the human heart where all that is not of God is burned in the sacrifical fire of his love.

Mrs. Maxwell opened by saying: "Among the Bahais there are no speakers; in the world today there is but one speaker and He is God. In the presence of the Word of God the whole world is silent." She then unfolded the principles of The Most Great Peace toward which the evolutionary forces of the world are moving, but which in themselves are powerless to create peace. She said: "Peace is a divine reality, which the Manifestation of God, Baha'o'llah, brought to the world, but the world was slumbering and dead, 'was deaf to his call and blind to his beauty.' Nevertheless the new creation, the dawn of The Most Great Peace, has been breathed into the body of the world. After forty years imprisonment, Abdul-Baha, the Center of the Covenant of God, has again raised the call, has by a miracle been liberated from prison and went forth to all the nations of Europe and America, journeying far and wide, warning the people of the impending disaster, of the 'world consuming fire' which would burst forth and wreak universal havoc and ruin. In stern, impassioned tones he implored mankind to awake and avert this 'most great calamity!' The world did not hear his call and the world was without excuse before the throne of God."

The speaker then stated that all this dire affliction, overpowering destruction and self-annihilation had come upon mankind as the result of not hearkening unto the voice of God. She said: "Not until mankind turns to the Sun of Truth, to the Ark of Deliverance, the Center of the Covenant of God, will the flood of calamities subside and the world find rest. The people of the world today have created for themselves a 'God.' They are worshippers of superstition and imagination, and know nothing of the divine Reality. God is kind, merciful and compassionate toward all mankind, in His sight there is no race, party or nation. He is the God of all, the Beloved of every heart."

Such was the spirit of the speakers at all of the Congress sessions. Lack of space forbids giving the addresses in detail, but we will state that at both the second and third sessions of the Congress, the principles of Baha'o'llah—as expounded by Abdul-Baha when in America—were further elucidated with power and eloquence of the Spirit, reaching a great climax in the masterly presentation by Dr. F. W. D'Evelyn, of San Francisco, on Tuesday evening.

The informal social meeting for the visiting delegates and friends under the auspices of the Chicago friends was a delightful hour of entertainment and relaxation. Dr. Wm. F. Slater acted as host, and Mrs. Maud Houser as hostess.

On Monday evening, Mr. Harlan F. Ober spoke in place of Mr. Hooper Harris, who could not attend the Congress. He was followed by Mr. Louis G. Gregory.

At the opening session of the Convention, Monday morning, Mr. Harry Randall rendered a splendid service. With humility and simplicity, but deep spiritual power and conviction, he struck the keynote of the Convention: absolute unswerving loyality, singleness, and obedience to the Center of the Covenant, and the unity of all the friends in that im-

mutable Center. He said that the believers of America are today offered the most supreme opportunity that has ever been given to any people in the history of mankind, that of establishing unity on this earth on its eternal foundation—the Center of the Covenant of God.

This Congress and Convention will surely go down in the history of the Cause as the Convention of the Covenant, the consummation of all our hopes and the fulfillment of the will of Abdul-Baha. After the cleansing of the sanctuary from the taint of violation, when the friends all united in the holy place of obedience to the Center of the Covenant, then the confirmation of the Spirit descended, the hearts were set ablaze with the fire of eternity, the mirror of unity reflected the face of the Beloved and the foundation of oneness was laid. From that hour everything moved with a supreme power toward its destined end. The mighty flow of spiritual events was like a deep river rushing onward to the bosom of the sea. When the representatives from all the assemblies in America and Canada met in that great gathering of the firm and steadfast ones, and took that decisive action, that "great step of the soul," and united in the immutable power of the Center of the Covenant, a new day dawned in America and the reality of the Cause of Baha'o'llah became manifest. As a stone cast into the center of a body of water sends forth wave upon wave to the uttermost circumference, so when the power of the Covenant became fully established and firmly founded in the very heart and core of the Cause, this world-illuminating Orb sent forth mighty waves of divine energy and spiritual activity throughout the world.

M. M.

Report of the Tenth Annual Convention of the Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

MONDAY MORNING SESSION

Auditorium Hotel, ninth floor, Monday, April 29th.

THE Convention was called to order at 10:15 o'clock A. M., Mr. William H. Randall, President of the Executive Board, acting as Chairman, and Mr. Harlan Foster Ober, Secretary of the Executive Board, acting as Secretary of the meeting.

The meeting was opened by singing the "Benediction," after which the Chairman welcomed the delegates to the Convention, and asked for the nomination of a temporary chairman.

On motion of Mrs. Rice-Wray, seconded by Mrs. Maxwell, Dr. F. W. D'Evelyn, of San Francisco, was elected temporary chairman of the meeting by unanimous consent.

Dr. D'Evelyn thereupon assumed the Chair and called upon Mr. Ober for a statement regarding the assemblies which had registered and those which had not registered, in accordance with the resolution passed at the 1917 Convention.

Mr. Ober: "Not all of the assemblies registered in accordance with the resolution passed at the 1917 Convention, so that in this preliminary part of the Convention only the delegates from the following assemblies have legally a right to take part: Chicago; Jersey City; Ithaca; Glenolden, Pa.; Worcester; Buffalo; Brooklyn; New York City; Bakersfield, Calif.; Cleveland; Atlantic City; Denver; Detroit; New Haven; Cambridge; Geyserville, Calif.; Muskegon, Mich.; St. John, New Brunswick; Peoria; Phil-

adelphia; Portland, Oregon; Racine, Wis.; Washington, D. C.; Kenosha, Wis.; Riverton, N. J.; Spokane, Wash.; Seattle; Sandusky; Pittsburgh, Pa.; San Diego, Calif.

"The following is the list of the assemblies whose applications, in accordance with the by-laws, have been passed upon favorably by the Executive Board and are recommended by the Executive Board to the Convention: Memphis, Tenn.; Schenectady, N. Y.; Benton Siding, British Columbia; Nutley, N. J.; Montclair, N. J.; Minneapolis Minn.; Fruitport, Mich.; St. Louis; Boston, Mass.; Urbana, Ill.; San Francisco, Calif.; Salem and Beverly, Mass.; Oswego, N. Y.; Berkeley, Calif.; Springfield, Mass.; Montreal, Canada; Eliot, Maine; Lakeland, Florida; Baltimore, Md.; Los Angeles, Calif.; St. Paul, Minn.

"One or two others have come in since but have not been passed upon by the Board."

Chairman Dr. D'Evelyn: "These latter names just read by Mr. Ober are those who have overlooked the arrangements that were made at the Convention in Boston. It is, however, the privilege of the present Convention to endorse their applications and permit them to be considered as established delegates and members of the Unity. What is your pleasure?"

On motion of Mr. Lunt, seconded by Mrs. Ober, it was voted that this privilege be granted to these assemblies and that they be considered as members of the Unity.

Chairman Dr. D'Evelyn: "The next matter for our consideration is the formation of a Committee on Credentials. Do you wish that committee to be appointed from the floor or by the Chair?"

On motion of Mrs. Cooper, seconded by Mrs. Ober, it was voted that the committee be appointed by the Chair.

The Chair appointed Mrs. Hoagg, Mr. Remey and Mrs. True a committee to nominate a Committee on Credentials.

On motion of Mr. Randall, duly seconded, it was voted by unanimous agreement that the Chair appoint a committee to nominate officers for the permanent organization.

The Chair announced the appointment of the following as a committee to nominate officers for the permanent organization: Mrs. Ella G. Cooper, Mrs. Harlan F. Ober, Mr. Carl Scheffler.

The committee on the appointment of the Credentials Committee reported the names of the following: Mrs. Helen S. Goodall, Mr. Louis G. Gregory, and Mr. William H. Randall. The Chair endorsed the choice and appointed them as the Committee on Credentials.

Chairman Dr. D'Evelyn: "Now we have to ask your indulgence again upon two other assemblies which we would be pleased to have you admit to the same standing as those you have already passed upon. These assemblies are Santa Paula, California, and New York Mills, Minnesota. If there is no objection, they will take the same course as the others."

Mr. Lunt: "Since it is improbable that the Committee on Credentials will be able to report before 12 or 12:30, could we not avail ourselves of the precedent established in previous years and hear informally, as a temporary organization, the reports of the officers of the Unity? And later on, after the permanent organization is formed, we can approve those reports."

Chairman Dr. D'Evelyn: "You have anticipated our next movement, sir. Mrs. True will now give us a report."

Mrs. True: "This is the Financial Secretary's report. On account of the Convention coming in the middle or latter part of the month, the Executive Board last year voted that our accounts be closed on the last day of March or the first day of April. So my report is to the last day of March.

"On the last day of March there was in the bank $13,486.75 as a checking account. We hold in certificates of deposit which are renewed every four months and are at the rate of 3%, three certificates of deposit; the first certificate which is due May 19, 1918, $25,655.51; a second certificate due June 13, $36,552.84; a third certificate due June 15, $25,439.37; a total in certificates of deposit of $87,647.72.

"So that in all we had with the checking account and the certificates of deposit $101,134.47.

"Mr. Randall, who is the treasurer of the Building Fund Committee, will give you a report of other holdings beside money. Although this, in the world's history, has been the most frightful year that has ever been known on this planet, and although in our country financial conditions have been very difficult, yet it has been the most prosperous year in the Mashrekol-azkar work that we have ever had. During the year from April 1, 1917, to March 31, 1918, we have received $75,922.91 besides the other holdings which the Building Fund Committee will report to you."

Chairman Dr. D'Evelyn: "You have heard Mrs. True's report and it is a very satisfactory and encouraging one. Mr. Randall will supplement it now."

Mr. Randall: "I know you would like to hear the results of the pledge system, as I am speaking now for the Building Fund Committee. The invitation for the Bahais to contribute to the Mashrekol-azkar Fund, brought 195 pledges, signed on the pledge cards. At the present time 95 have been paid in full, there are yet remaining 100 with certain amounts still to be paid. The total amount of the pledges was $67,534.50. The amount still due on pledges is $32,444.80. In addition to that there has been overpaid on pledges, that is, more than the pledge called for, $5,990.66. There has been turned in to the committee, without any pledges at all, merely as contributions, $7,638.10; and up to the 20th of April this money, as it has been paid in, has all been turned in to the financial secretary.

"Now in addition to these amounts in dollars and cents, there are in the custody of this committee, contributions as follows: 5 shares of American Can, preferred, worth about $450; 100 shares Pennsylvania Railroad stock, worth about $4,400; 4 $50 Liberty Bonds worth approximately $200; a beautiful piece of tapestry, appraised at $1,200.

"The amount of money that has been turned over to the financial secretary, by the Building Fund Committee and which is included in her report, is $42,819.45."

Mr. Randall further stated that he knew of certain substantial sums of money which the donors planned to turn into the temple treasury in the future.

Chairman D'Evelyn: "Mr. Hall will now make his report."

Mr. Albert H. Hall, the Treasurer, made the following report:

Balance on hand March 31, 1917	$ 24,085.66
Receipts, March 31, 1917, to March 31, 1918	75,923.21
Bank interest on balance on deposit	150.41
Interest on certificates of deposit	2,647.72
Total	$102,807.00
Deduct bank exchange	10.80
	102,796.20
Disbursements by vouchers Nos. 171-198	1,711.48
	101,084.72
Add voucher No. 195, outstanding	50.00
Balance on hand March 31, 1918	$101,134.72

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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Editorial Staff — ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member—MIRZA AHMAD SOHRAB

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To personal checks please add sufficient to cover the bank exchange.

Address all communications to BAHAI NEWS SERVICE, P. O. Box 283, Chicago, Ill., U.S.A.

TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

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DETAIL OF DISBURSEMENTS

Convention and Congress of 1917 in Boston	$ 554.56
Legal services	548.10
Publicity	91.50
Telegrams	22.34
Building Fund Committee, printing, etc.	88.06
Office expenses (printing, clippings, etc.)	312.11
Signs on Mashrekol-azkar property	13.00
Watchman on Mashrekol-azkar property	21.00
Expenses for work on Muskegon property	43.15
Taxes on Muskegon lot	3.79
Incidental	13.87
Total	$1,711.48

Chairman Dr. D'Evelyn: "I think we might now have a report from Mr. Ober, the secretary, covering our other activities."

Mr. Ober: "The most important reports brought to the Convention are those which show the actual deeds and accomplishments in the way of raising this initial fund of from $200,000 to $300,000. At the most, the report of the Secretary merely outlines the meetings and the various consultations which were—no doubt, through the assistance of Abdul-Baha—permitted to stimulate this gathering. It appears that every one of us should be in the condition of utmost thankfulness and rejoicing over the tremendous response that has been made during the past year; for it shows, more than anything else, how deep down in the hearts of the believers is the longing irrespective of all outer conditions in the world of existence, in the Cause of God, to fulfill completely the exhortations of Abdul-Baha, and to raise the required fund so that this work may be done in his day, so that the cornerstone, the actual beginning of the wonderful edifice of God, the Mashrekol-azkar, can be completed here in Wilmette by the blessed hands of the Center of the Covenant himself. The response to the Building Fund Committee's letter in October was certainly wonderful and extraordinary; and it would appear that there needs to be one more really mighty effort in order to establish the treasury at the minimum that Abdul-Baha has required, in order that we may cable him, or send word to him, that we have fulfilled his requirements; and, when we do that, how do we know of the effect it will have upon the conditions of the entire universe?

"The proof, in the past, of steadfastness, was words, but today Baha'o'llah

has said that it is by deeds. The great thing that will be remembered regarding the work of the Temple Unity and of the Executive Board is that it was obedient to the exhortations of Abdul-Baha, and that it really accomplished that which it undertook, under the suggestions and under the commands of Abdul-Baha.

"It is not impossible to conceive that before this Convention goes, before we separate within the next two days, we will be in a position to send word to Abdul-Baha, by messenger or by cable to Egypt, or by any way that is in the wisdom of the Convention to decide, that we are prepared now for his next command.

"Down underneath, in the midst of all the difficulties and trials which have beset the Cause, the yearning and longing of the sincere hearts of the members of the Executive Board have been to obey this exhortation and to serve this wonderful command.

"In the meetings which have been held in Chicago, in Boston, and in New York, the discussions and considerations were all revolving around this great central point. Shall we not arise and make this the great final effort? Shall not the wave of the love of God, shall not the wave of the obedience of the believers to the commands of God submerge this Convention so that we make a lasting, great sacrifice? From the treasurer, from the financial secretary, and from the treasurer of the building fund committee, we certainly have had reports that are most stimulating and most wonderful. It makes that goal so alluring and seem so near. So we need to come together and make up our minds that in this Convention, before it comes to an end, we shall enter upon a period of sacrifice that shall make the remaining pathway shorter. It depends upon our obedience to Abdul-Baha, upon the existence of the wonderful spiritual unity which comes alone from Abdul-Baha. It will come from our consciousness of the actual presence of Abdul-Baha in our midst, in these our deliberations and in our inspirational efforts, and in the steps that we take in accordance with the confirmations of the Holy Spirit."

Mrs. Coles: "Directly to the question, and directly to the statement of Mr. Ober, I want to speak about the radiant possibility of achievement. I stand here as one of the little group that in the early convention put 95 cents into the building fund. I remember so well how we went to Mrs. True and gave her 95 cents, one by one, and put it in her hand with faith, with love, with trust, with confidence and with absolute assurance that the prayer that went with that 95 cents put into Mrs. True's hands was the seed planted that would bring about this great growth. And to think that the $200,000 goal is so near, and that we so soon may be able to cable to Abdul-Baha that we have fulfilled his requirements —the thought makes for so much greater dynamic power, that we seem to see that temple built." (Applause.)

Mr. Hall: "There was one more thing that I wanted to report. There is a $500 note that is due May 1 and is good."

Chairman Dr. D'Evelyn then called for reports from some of the delegates. Miss Agnes Alexander spoke for Japan, Mrs. Rice-Wray spoke for Detroit, Mrs. Kibby for Cleveland and Dr. Bagdadi for Chicago.

Chairman Dr. D'Evelyn: "The secretary has an announcement to make."

Mr. Ober: "This is an announcement from the convention committee. The Committee on Convention has arranged for the holding of this afternoon's session at 5338 Kenmore Avenue, that is, at Mrs. True's home, when important questions will be taken up. The Tuesday sessions will be held in this hall unless otherwise ordered by the Convention."

Thereupon after the reading of the prayer by the Chairman the Convention adjourned until 2:30 o'clock P. M. of the same day to meet at Mrs. True's residence, 5338 Kenmore Ave., Chicago.

MONDAY AFTERNOON SESSION

Residence of Mrs. Corinne True

The Convention met at 2:30 o'clock P. M. Monday, at the residence of Mrs. Corinne True, 5338 Kenmore Ave., Chicago.

The meeting opened with the reading of prayer by Chairman Dr. D'Evelyn.

On motion by Mrs. Breed, seconded by Mr. Lunt, it was voted to omit the report of the Committee on Credentials at this time.

On motion duly made and seconded it was voted to throw the meeting open for informal discussion.

Informal discussion for about an hour.

On motion duly made and seconded it was voted that we terminate the informal discussion and proceed to the consideration of the regular business of the Convention.

On motion by Mr. Remey duly seconded it was voted that we appoint a committee to get together and have printed and circulated the words of Baha'-o'llah and Abdul-Baha on the subject of The Most Great Peace.

Chairman D'Evelyn: "Mr. Gregory will read the report of the Committee on Credentials."

Mr. Gregory: "Your Committee on Credentials will submit to you a list of names. We have here three classes: First, those who are qualified, in the opinion of this committee, to sit in the Convention as delegates and alternates; secondly, those whose credentials are irregular, and which depend upon a vote of this house to confirm them as delegates and alternates; and, third, those whose credentials are rejected.

"Delegates certified by the Committee on Credentials of the Convention—

St. Paul, Minnesota—Dr. Clement Woolson, delegate.

Newark, New Jersey—William H. Hoar, delegate; Dr. Zia M. Bagdadi, alternate.

Spokane, Washington—Mrs. Cora Ditmars, delegate.

Santa Paula, California—Mrs. M. Lesley O'Keefe Long, delegate; Mrs. Helen S. Goodall, alternate.

New York Mills, Minnesota—Albert H. Hall, delegate.

Salem and Beverly, Massachusetts—Edward D. Struven, delegate.

St. John, New Brunswick—Miss Marion Jack, delegate; Mrs. Grace Ober, alternate.

Memphis, Tennessee—Louis G. Gregory, delegate by proxy.

Schenectady, New York—A. B. McDaniel, delegate; John B. Bassett, alternate.

Baltimore, Maryland—Louis G. Gregory, delegate; J. H. Hannen, alternate.

Geyserville, California—Miss Agnes B. Alexander, delegate.

Jersey City, New Jersey—William H. Hoar, delegate; Roy C. Wilhelm, alternate.

New York City, New York—Mrs. Alice Ives Breed and Hooper Harris, delegates; Mrs. H. C. Champney and James Morton, alternates.

Muskegon, Michigan—Mrs. Helen Bagg, delegate; Mrs. Josie Spink, alternate.

Racine, Wisconsin—Magnus Poulson, delegate; Mrs. Charles Olsen, alternate.

Washington, D. C.—C. Mason Remey and Joseph H. Hannen, delegates; Mrs. Claudia Stuart Coles and Louis G. Gregory, alternates.

Denver, Colorado—Mrs. Rachel O. North, delegate.

Cleveland, Ohio—Mrs. W. J. Kibby, delegate; Mrs. Thomas W. Fleming, alternate.

Brooklyn, New York—Frank E. Osborne, delegate; Miss Irene C. Holmes, alternate.

Buffalo, New York—Mrs. Gertrude C. Tift, delegate; Louis G. Gregory, alternate.
New Haven, Connecticut—Miss Emma Thompson, delegate; Miss Louise Thompson, alternate.
Cambridge, Massachusetts—Harlan F. Ober, delegate; Mrs. Louise Waterman, alternate.
Bakersfield, California—Mary A. Morton, delegate; Lucy F. Bennett, alternate.
Philadelphia, Pennsylvania—Jessie E. Revell, delegate.
San Francisco, California—Dr. F. W. D'Evelyn, delegate; Mrs. Ella G. Cooper, alternate.
Urbana, Illinois—Mrs. Marie Hopper, delegate; Mrs. Jacob Kuntz, alternate.
Sandusky, Ohio—Mrs. Cora E. Renner, delegate; C. Mason Remey, alternate.
Riverton, New Jersey—Miss Jessie Revell, delegate.
St. Louis, Missouri—Mrs. Caroline M. Barbee, delegate; Mrs. Elizabeth Greenleaf, alternate.
Fruitport, Michigan—Mrs. Eva T. Cooper, delegate; Mrs. Nels Petersen, alternate.
Minneapolis, Minnesota—Albert H. Hall, delegate; Miss H. Brittingham, alternate.
Montclair, New Jersey—C. H. Edsall, delegate; Harlan F. Ober, alternate.
Nutley, New Jersey—Mrs. Charles H. Hunter, delegate.
Benton Siding, British Columbia—Mrs. Grace Ober, delegate; Alfred E. Lunt, alternate.
Boston, Massachusetts—William H. Randall, delegate; Alfred E. Lunt, alternate.
Atlantic City, New Jersey—Alfred E. Lunt, delegate; Harlan F. Ober, alternate.
Chicago, Illinois—Dr. Zia M. Bagdadi and Mrs. Corinne True, delegates; Carl Scheffler and Albert R. Windust, alternates.
Lakeland, Florida—Charlotte Morton, delegate; Mrs. Millie Morton, alternate.
Worcester, Massachusetts—Mrs. Howard Struven, delegate; Mr. Alfred E. Lunt, alternate.
Kenosha, Wisconsin—Bernard M. Jacobsen, delegate; Mrs. Charles Redeen, alternate.

On motion by Mr. Lunt, duly seconded, it was voted to accept the report of the Committee on Credentials in reference to the first class, that is, those whose credentials are entirely regular and who are qualified in the opinion of the Committee on Credentials.

Mr. Gregory: "The credentials of the following are irregular. These credentials were received by telegram and we have not been able as a committee to verify the persons who sent the telegrams from the assemblies. This is a matter to be left for the action of the Convention. The committee, I take it, is of the opinion that credentials received in this way are irregular and there is a question whether the persons who come this way as delegates should be seated; and it is not so much a matter of questioning the validity of the credentials as perhaps the establishment of a bad precedent. Things of that kind could be easily carried too far on occasions when it means more to the Convention than it does at the present time.

"The Santa Barbara, California; North Augusta, South Carolina; and Pittsburgh, Pennsylvania assemblies, are in this list."

After full discussion on motion duly made and seconded it was voted not to accept the irregular applications, that is, all of those included in class two of the Committee on Credentials report.

Mr. Gregory: "Major Honore J. Jaxon and Frank H. Hoffman appeared before the Committee on Credentials and handed us credentials as delegate and alternate to this Convention, as representatives of 'The Chicago Bahai Assembly,' so called. They claimed and

reserved any and all legal rights they claim, to seats in the Convention, denied violation of the Covenant and placed their claim to recognition on personal grounds, as the representatives of 'The Chicago Bahai Assembly' and as representatives of a third group known as 'The Assembled Bahais of Chicago.' They also asked in courtesy that if the Committee on Credentials should report adversely to their interests that the right to state their case on the floor of the Convention be granted. This statement, request and their credentials were considered.

"The Committee on Credentials agree with the recommendation of the Temple Unity Board, that the formation and registration of the so-called 'Chicago Bahai Assembly,' otherwise known as the Reading Room group, is irregular and that furthermore, violation of the Covenant of God has been proven to exist among persons connected with the said reading room, and that persons who attend the said meetings of the reading room group, are either violators or associated with violators.

"The Committee on Credentials therefore recommends that no representatives of the said group be admitted to this Convention, or seated therein as delegates.

(Signed) Helen S. Goodall,
Wm. H. Randall,
Louis G. Gregory."

Chairman Dr. D'Evelyn: "You have heard the recommendations of this committee in regard to action on Group 3. What is your pleasure?"

Mr. Lunt: "I move its adoption."

Mr. Ober: "I second it."

Motion carried.

Chairman Dr. D'Evelyn: "We will now have the roll call of delegates."

The roll was called by Mr. Ober and the following answered present—

Dr. Clement Woolson.....St. Paul, Minn.
Mrs. Howard Struven.....Worcester, Mass.
Dr. Zia M. Bagdadi, alternate.....Newark, N. J.
Mrs. Helen S. Goodall, delegate.....Santa Paula, Calif.
Mr. C. Mason Remey, alternate.....Ithaca, N. Y.
Mr. Albert H. Hall.....New York Mills, Minn.
Mr. Edward D. Struven.....Salem and Beverly, Mass.
Miss Marion Jack.....St. John, N. B.
Mr. Louis G. Gregory.....Memphis, Tenn.
Mr. Louis G. Gregory, alternate.....Baltimore, Md.
Miss Agnes B. Alexander.....Geyserville, Calif.
Mrs. Alice Ives Breed, delegate.....New York City.
Mrs. Helen Bagg.....Muskegon, Mich.
Mr. Magnus Poulson, delegate.....Racine, Wis.
Mr. C. Mason Remey, delegate.....Washington, D. C.
Mrs. Claudia Stuart Coles, alternate....Washington, D. C.
Mrs. Rachel O. North.....Denver, Colo.
Mrs. William J. Kibby.....Cleveland, Ohio
Miss Irene C. Holmes.....Brooklyn, N. Y.
Mr. Louis G. Gregory, alternate.....Buffalo, N. Y.
Mr. Harlan F. Ober, delegate.....Cambridge, Mass.
Miss Jessie E. Revell.....Philadelphia, Pa.
Dr. F. W. D'Evelyn.....San Francisco, Calif.
Mrs. Marie A. Hopper.....Urbana, Ill.
Miss Cora E. Renner.....Sandusky, Ohio
Miss Jessie E. Revell.....Riverton, N. J.
Mrs. Caroline Barbee.....St. Louis, Mo.

Mrs. Eva W. Cooper.....Fruitport, Mich.
Mr. Albert H. Hall.....Minneapolis, Minn.
Mr. Harlan F. Ober, alternate.....Montclair, N. J.
Mrs. Grace Ober .....Benton Siding, B. C.
Mr. William H. Randall.....Boston, Mass.
Mr. Alfred E. Lunt.....Atlantic City, N. J.
Dr. Zia M. Bagdadi; Mrs. Corinne True. Chicago, Ill.

Chairman Dr. D'Evelyn: "If there are any omissions on this roll call of the delegates please acquaint us with the fact. We are now prepared to receive the report of the Committee on Permanent Organization."

Mrs. Ella G. Cooper: "The Committee on Permanent Organization recommends Mr. Alfred E. Lunt as permanent Chairman and Mr. Louis G. Gregory as Secretary of the Convention."

On motion of Mr. Ober duly seconded it was voted to adopt the report of the committee.

Mr. Alfred E. Lunt, the permanent Chairman of the Convention, then assumed the Chair.

The Chairman: "I will not take any time for a lengthy speech but I will only pledge my efforts to the service of Abdul-Baha and this Convention. Because of the lateness of the hour if there is no objection we will close this session."

After the reading of prayer by the Chairman, the Convention adjourned at 5:40 p. m., to meet the following morning, Tuesday, April 30th, at 10 o'clock, at the Auditorium Hotel.

TUESDAY MORNING SESSION.

Auditorium Hotel, ninth floor, Tuesday, April 30th.

The Convention was called to order at 10:00 o'clock A. M.; Mr. Alfred E. Lunt, Chairman; Mr. Louis G. Gregory, Secretary.

The meeting was opened by the singing of the "International Anthem," and by the reading of prayer by the Chairman; after which the following proceedings were had:

The Chairman: "Friends, we have a great deal of business to do in a very short time today, if we expect to finish our deliberations; so, without taking any preliminary time, I would suggest to you that it would be appropriate to name at this time an Auditing Committee to examine the reports of the financial officers, and be prepared to report to us a little later in the day on the books. Will you name the members of the committee?"

On motion by Mr. Ober duly seconded it was voted that the Chair name a committee of three.

The Chairman: "The Secretary will read the names of certain additional delegates that have come to our notice since yesterday."

Mr. Gregory: "This is a statement and a report of the Committee on Credentials. It happened that some of the papers in connection with the credentials certified by the Secretary of the Unity were mislaid. I have the following names—

Springfield, Massachusetts—Mrs. O. E. Kretz-Bellejean.

Portland, Oregon—Mrs. Charlotte Gillan, delegate by proxy; George H. Latimer, alternate.

Oswego, New York—Mary M. Stone Young, delegate; Mrs. Grace Ober, alternate.

Seattle, Washington—Mrs. Charlotte Gillen, delegate; Mrs. Harriet Latimer, alternate.

Detroit, Michigan—Mrs. T. C. Rice-Wray, delegate; Mrs. Harry Jordan, alternate.

Beverly and Salem, Massachusetts—Edward D. Struven, delegate; Mr. John S. Crowley, alternate.
Ithaca, New York—Pauline Crandall, delegate; C. Mason Remey, alternate.
Augusta, Georgia—Joseph H. Hannen, delegate.
Berkeley, California — Mrs. Ella G. Cooper, delegate; Dr. F. W. D'Evelyn, alternate.
Montreal, Canada—Mrs. May Maxwell, delegate; W. S. Maxwell, alternate.
San Diego, California—Mrs. Helen S. Goodall, delegate; Mrs. Ella G. Cooper, alternate.
Eliot, Maine—Kate C. Ives, delegate.
Santa Paula, California—Mrs. Helen S. Goodall, delegate by proxy.
Los Angeles, California—Mrs. H. Emogene Hoagg, delegate.''

The Chairman: ''As a member of the Committee on Credentials, Brother Gregory, do you move that these names be added?''

Mr. Gregory: ''I move that these names be added.''

Mr. Gregory's motion being seconded by Mr. Ober it was voted that these names be added to the roll.

The Chairman: ''Now, the new list should be read as the roll call to see who are present from those delegations.''

Mr. Gregory: ''I will read them over and see who are here.''

Additional names to the roll who answered present—

Mrs. May Maxwell	Montreal, Canada.
Mrs. Helen S. Goodall	San Diego, Calif.
Mrs. Ella G. Cooper	Berkeley, Calif.
Mrs. Charlotte Gillen	Portland, Oregon.
Mrs. E. J. Gillen	Seattle, Wash.
Mrs. Grace Ober	Oswego, N. Y.
Mrs. T. C. Rice-Wray	Detroit, Mich.
Mr. Edward D. Struven	Beverly and Salem, Mass.
Mr. C. Mason Remey	Ithaca, N. Y.
Mrs. Ella G. Cooper	Berkeley, Calif.
Mrs. Helen S. Goodall	Santa Paula, Calif.
Mrs. H. Emogene Hoagg	Los Angeles, Calif.

The Chairman: ''Now, shall we listen to the report of the Publications Committee? This committee, as you know, was one, perhaps the only committee which was authorized by Abdul-Baha to be named in the annual conventions. Therefore, it is appropriate that the committee should report to you each year; and then I suppose, in accordance with the tablet, you should renew the authority, or renew the committee, or otherwise arrange for a committee to continue the work. Miss Masson, Chairman of that committee, is here, and we would like to have her report.''

Miss Masson: ''The Committee on Publications has a very brief report. I think it might be interesting to recapitulate a little of the history of the appointment of this committee. I want to read first the tablet from Abdul-Baha to Mr. Roy C. Wilhelm in regard to the appointment of a Publications Committee. I will also read the letter from the Secretary of the 1917 Convention.''

Miss Masson then read the tablet and letter above referred to, following with a statement about the high standard which should be raised for Bahai literature, in regard to truth, facts, literary excellence, etc. The literature should be an evidence of the perfection of the Cause.

Miss Masson then reported with some detail about the work of the committee stating that seven or eight manuscripts had been submitted, some poems and a letter. The committee suggested that it

would be a wise thing to have on one of the first pages of any book or manuscript that was issued the statement "approved by the Publications Committee," also a further statement saying that "the sole authority for interpretation is Abdul-Baha."

There followed a discussion in which Mrs. Hoagg, Mr. Kinney, Mr. Gregory, Mrs. Rice-Wray, Miss Holmes and Mrs. Breed took part. The discussion revolved largely around the question of the scope of the work of the Publications Committee.

Mrs. Hoagg asked for information about the new edition of the *Hidden Words*.

Mr. Kinney desired to know if the Publications Committee was authorized to approve or disapprove of songs and hymns.

Mr. Gregory: "It has come to my notice that quite a number of the old publications have fundamental errors. Would the Publications Committee object to having its powers enlarged so as to revise such publications, where these errors are called to their attention? For instance, one of the books published at least ten or twelve years ago, although it is a very beautful book, has statements in it which would justify any reader in assuming that the creatures could attain the station of the Manifestation of the Word; and one of the most popular of the books recently published has statements along that same line, which are very misleading.

"Now, it seems to me that if the Publications Committee could call the attention of the authors of the books to those errors, they would be very glad to correct them. One of them was written at a time when the station of the Center of the Covenant was not understood in America; and another one of them, although recent, has fallen into the same error. Now, it would seem very wise that if this committee could not have its powers enlarged, that a new committee should be appointed by this Convention to deal with matters of this kind, in order that our publications should attain the state of perfection which this committee indicates it desires."

The Chairman: "I would say that the authorizing tablet itself gives, it seems to me, the answer to all these matters. This committee first must revise and pass upon every manuscript, except certain exempted manuscripts, or accepted manuscripts mentioned in the tablet. Now, I have not the language absolutely in mind, but my belief is that in the words of Abdul-Baha which have been previously published, there are certain books which he mentioned which did not come within the scope of the Publications Committee's work; but everything else does. Now, it seems to me that Brother Gregory's question and suggestion is extremely important, and that the committee should take those publications under its consideration. . . . Now, we should all conform, and every Bahai who expects his books, or her books, to be placed on sale or circulated, should conform to the instructions of Abdul-Baha and should submit their manuscripts for final approval to the Publications Committee. I think the Convention should insist upon that."

Mrs. Rice-Wray brought up the matter of authenticating some of the prayers.

Miss Holmes reported that she had received a tablet from Abdul-Baha which read "collect the prayers and send them to me." They have been sent and that is as far as she knew.

The Chairman: "I would suggest that possibly Abdul-Baha intended that even the prayers should be for the present considered by that committee. I do not say that is so."

Mrs. Rice-Wray pointed out the fact that it would be the duty of the committee to get in touch with Abdul-Baha in order to learn which were the correct prayers.

Mr. Ober: "I think it is obvious that the foundation of all of this work is

really in the tablet of Abdul-Baha. I know a great many of us feel that this committee has not been given any absolute powers by Abdul-Baha. I do not think we should consider it in that way at all. It is rather a protective committee. Abdul-Baha, undoubtedly knew that there was going to be a cutting of communications, and thus provided for our protection. In the past he has taken care personally of a great many manuscripts. Now, in order to protect the Cause against unwise statements, against the statements of people who come in and who are really inspired by the love of the Cause but perhaps are not really fundamentally established on the principles, he has placed this committee and the Convention as a sort of bulwark around us. I think the very fact that there is a committee has discouraged some people, who otherwise might have published things, if they were left to their own initiative. . . .

"Now, in regard to the prayer books; there are, I believe, one or two prayers that are questioned. I think Abdul-Baha has given certain definite instructions, and it has been the desire of the Publications Committee, and would be the desire of the Publications Committee, I know, if the question were raised in regard to those particular things, to find out what the instructions of Abdul-Baha were. This Convention is only the servant of Abdul-Baha, and one word from him would wipe out everything we would do. So the Publications Committee is merely the servant trying to protect the Cause from the issuance of unwise publications. And where there has been any real doubt, the Publications Committee has rather tended to advise against the publication. Of course, as a matter of fact, the Words of God are here—the Words of Baha'o'llah and the Words of Abdul-Baha—and if we had nothing else we would have enough. If the authors insisted upon the publication of a manuscript about which the Publications Committee had doubts, believing that it ought not to be published, the entire matter would come before the Convention to be finally passed upon in accordance with the instructions. I feel that has been the spirit of the Publications Committee, and I think it should be the spirit, as determined by the tablet itself."

Mr. Remey pointed out the necessities of assisting the libraries in the classification of Bahai books since in many libraries at the present time are books classed under the head of Bahai teachings some of which have been written by people who were studying the Cause and who were not accurate in their statements and others who have been actually opposing the Cause. He suggested the possibility of having the Publications Committee issue a statement indicating the authentic Bahai publications for the benefit of those who wish to get the Bahai point of view.

Mrs. Coles stated that she felt very strongly the necessity of filing a list of those things which were absolutely fully and purely the Bahai teachings as against a list of those things that are side by side on the shelves of the libraries and which actually contain false teachings. She told of her experience in buying a large number of books placed on the table with the Bahai books in one of the assemblies. Afterward it appeared that some of the teachings were false. Her point was that now from this day forth there should be in the heart of every Bahai in the country the consciousness that each book that goes forth with the stamp of approval of the Publications Committee has in it only the pure teachings of God in this day for the redemption of the world. That, it seemed to her, was one of the first steps in this great responsibility which is ours.

(Continued on page 57)

STAR OF THE WEST

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

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Report of the Tenth Annual Convention of the Bahai Temple Unity Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

TUESDAY MORNING SESSION—Continued

(Continued from page 56)

The Chairman: "Just pardon me till I appoint this Auditing Committee, whose duties should begin immediately. I appoint the following committee: Edward D. Struven, Chairman, Mrs. Breed and Mrs. Ella G. Cooper.

Mr. Tate: "I would like to get some information in reference to the 'first commune.'"

Mr. Windust: "This question has been up for a number of years. I wrote to Abdul-Baha asking him the direct question, and he answered in a tablet,* I cannot quote it, but I can give you the substance of it, and it is this:

"In the past there have been many who took the words of Christ and the apostles and compiled them in such a manner as to make a new combination of words, thus creating certain ideas by that combination, which were in a measure more or less true. Therefore, do not be astonished if you find in this day some souls are doing likewise, that they are taking the words of the Blessed Beauty, and are combining them to present them as their own creation."

Dr. Harper: "While Abdul-Baha was here, I was riding on the same train with him to Washington, D. C., and I have here the prayer book in which he wrote his name, and this prayer is on page 35, and I asked him about it, and told him that there was a question in regard to its use. He said, 'While they are the words of Baha'o'llah yet they were compiled and put there by the nakezeen, and we will not use them'."

The Chairman: "That is the 'first commune.'"

Mrs. Hoagg: "I was in Haifa when that question came through me to Abdul-Baha, and while, as I remember, he said they were probably the words taken from

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*Tablet referred to is as follows:

To his honor, Mr. Albert Windust, Chicago, Ill.
Upon him be Baha'o'llah-El-Abha!
HE IS GOD!

O thou servant of God!

Thy letter was received. Thou hast written that the publication of the book of Mirza Abul Fazl (*the Bahai Proofs*) is commenced. This is very acceptable, for his books are written with the utmost sincerity. Likewise, the translation of the *Hidden Words* that you are just thinking to print another edition, this is also acceptable.

If Kheirollah claims that one of the communes is written by him, do not be astonished at this. For there is an ignorant, uneducated man in the United States, nay in Chicago itself, who has written a pamphlet, and after printing it, he is circulating it abroad. His aim is no other than the promotion of the superstitions of Mirza Yahya (Ezel). Amongst other things he alleges that the *Book of Ighan, (Tablets of) Tajalleyat* and *Ishrakat* are written by Mirza Yahya. Consequently do not be astonished at the claims of others. There are and there may be found some souls who collect the supplications of the Blessed Perfection and take out of every supplication a phrase or a sentence and then attribute it to themselves. Such people are like unto the man who gathers out of the Gospel sundry sayings of Christ—that is, he selects from every page a few words, and as a result he composes phrases and sentences, and claims to be the original writer.

Be ye engaged with your own occupations. Do not trouble yourself with these statements. Such articles are like unto the mirage; they will vanish. That which is real will remain firm and established in the world of existence.

Upon thee be Baha'o'llah-El-Abba!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, July 13, 1914, home of Abdul-Baha, Mount Carmel, Haifa, Syria.)

Baha'o'llah, yet, as Dr. Harper said, they were of the nakezeen and should not be used.''*

Mr. Kinney: ''During the past winter there has been a so-called tablet circulated quite extensively amongst the believers with the idea that it came from Abdul-Baha; and I know there must have been a number of other alleged tablets that are sent around with the idea of deceiving the believers—I cannot imagine any other idea—as they are not authentic at all. Can there not be established some precedent to govern this matter? That alleged tablet made the statement—many of you must have seen it—that the believers were going to fail in their duty, and others would arise in their stead who would take the place of the believers and do the work.''

Mrs. Rice-Wray: ''That was not a tablet. That was a dream, written down and afterward spread as a tablet from Abdul-Baha.''

The Chairman: ''I feel that these matters are of the greatest importance, because often false teachings are based on one little piece of paper; and I think that the Committee on Publications, or the Convention, in some way, ought to take action to guard against further repetition of those things. If you feel that the Committee on Publications could properly handle that matter, I think you would have a right to add to their jurisdiction to that extent, or to ask them to give attention to that matter.''

Mr. Hall: ''I think we all recognize the direct authority of Abdul-Baha as the authority for the guidance and use of this Board; and this committee has very properly been doing the work that Abdul-Baha gave it to do. There never was a time when that work was more imperative than it is now. It should have been done long ago. You all know of a piece of literary work that has been thrust upon the public, and that draws all of its inspiration from the errors and misstatements of our enthusiastic friends who have written about this Cause, but they have been allowing their imagination to take the place of facts. That is unfortunate, and it is going to hurt. It will drive many sincere souls away from the Cause. Now, I think we have an excellent committee, and their love of good literature is splendid and fine; nobody has a finer ear for it than Miss Masson. I feel that while I rise to move the acceptance of that report, and to add our commendation to it, that there is something that I would like to direct your attention to, a suggestion I would like to make. Now, too much strictness and criticism might act as a damper upon some; and at the same time you should encourage literary expression among us. There ought to be a creative as well as a repressive movement going on. You will not do everything by censoring. Abdul-Baha has written about that, and he has said to get these voices among you cultivated; have a school of the writers.

''So, in moving a commendation, and a hearty one, of the action of the committee, I want to offer this suggestion of encouraging the creative force amongst us and let us either by enlarging the committee, or enlarging its duties, call their attention to that idea.''

The Chairman: ''The Chair understood Miss Masson to express that very idea, that the committee desired to encourage and stimulate writing; and, of course, the committee in so doing, is only endeavoring to obey the instruction of the Convention, to carry out in turn the instructions of Abdul-Baha. Brother Hall moves, I understand, the acceptance of the report of the committee, and that we also extend to them our commendation for their splendid work.''

Mrs. Ober: ''I second the motion.''

Motion carried.

The Chairman: ''Now, what is your pleasure as to the personnel or makeup

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* In regards to the "first commune," Abdul-Baha wrote to me the following: "It is not from me."—*Dr. Zia M. Bagdadi.*

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

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of the committee for the coming year? I assume that you will wish to take some action on that."

Mrs. Rice-Wray: "I move that the President be authorized to appoint that committee, either the same, or such other number, as in his judgment would be best."

Motion seconded; motion carried.

Mrs. True: "Mr. Vail has gotten out a work for the Unitarian Sunday School, Chicago, and there are some things in it about the Bahai teachings. I think some of the clouds that have arisen concerning that should be cleared away and I think we might have a little statement from Mr. Vail, regarding the book. I have asked him if he would be willing to make a statement."

Mr. Vail: "I am willing to do this, because I want you to understand it, because nobody under heaven would have undertaken to write that book for any other purpose except to try to be of a little service to the Cause. It was a difficult work. My wife and I started to work on it, and we resigned once, and we felt so happy to think that we were free from it. We were not allowed to resign; and then we had to go back to it and fulfill our contract. We tried in every way we could to get out of it and not to write it. Well, strangely enough, we seemed compelled to do it. I just say that as a prelude.

"Then we decided that probably we were compelled to do it, because it would be of real service to children. In the religious education of children there are very few books on religion. It had to be written under the closest supervision, almost every step was supervised, the conditions stood there like adamant, and we had to write this book within those conditions. However, the other side of it is this, that it is a part of the Lincoln course, which is one of the few attempts ever made to have a progressive course in universal religion, and I think it is the only course known in literature upon universal religion."

Mr. Vail then stated that the object of the book was to present the lives of the great prophets of the world and their central teachings so as to give an idea to children eleven years old of what they are and also to assist older people in a study of comparative religion..

"Just as far as we knew we tried not to put a word in the book that was not in perfect accord with Abdul-Baha's teachings. The only difficulty is when you get to the end of the book. There was the question. We could have left Abdul-Baha out and just written about the others, but we would not have writ-

ten a book on the prophets unless we had an opportunity to put Abdul-Baha in. We had the choice of leaving him out or putting him in with the others. It seemed to us, and we prayed about it a great deal, that it was better to put him in, put these prophets in, and give their life just as fully as we could make it, and try to show that they were absolutely perfect in character, that they were flawless in life; and to put in another chapter to endeavor to offset what Wilson* said. We felt that it could not but be of benefit to the Cause. We felt that anyone reading it could understand something of Abdul-Baha. So that was our endeavor.

"Now, of course, I am just saying this because perhaps some of our Bahais might like to use it for the education of their children. We felt that God was back of us, but it was hard work preparing it. We wondered if perhaps it might not be useful to all of our children, and the advantage it has is this: it will be circulated in all the Unitarian schools in this country, and by many libraries besides, and in that way it will reach many people."

Mrs. True: "Mrs. Harrison has a very valuable statement that she is timid about making."

Mrs. Harrison reported a talk given in Acca by Abdul-Baha in which he said: "I want you to tell the Americans that they must not put Abdul-Baha on the inside of a book but at the front or the back." The lesson, it became evident through further discussion, was that he stands singly and alone. We should not mix him with anyone else.

The Chairman: "Dr. Bagdadi may we hear from you?"

Dr. Bagdadi: "In the first place, Abdul-Baha always humbles himself, always humbles himself before the Blessed Beauty. He made it a rule with all the believers of the orient that they should never mix the tablets of Baha'o'llah with those of Abdul-Baha. We have a book, and in it we write the communes or the tablets of Baha'o'llah; when we come to the middle we leave one or more sheets white, blank, and then we begin with the tablets of Abdul-Baha. He always emphasizes that. He always wanted his tablets to be separate from those of the Blessed Beauty. I received a tablet, and I have it now, in the handwriting of Abdul-Baha, in regard to the printing of any book, whether from the holy utterances, or from the composition of the friends, it must be with the permission of the Center of the Covenant; otherwise it will produce great harm.*

"The wisdom of this tablet is manifest. We may have either an ignorant writer, or an enemy, and who can prevent them from writing a book? No one can prevent them, unless with this command that it must be with his permission.

"But Abdul-Baha has repeatedly approved of all of the holy utterances that we have, such as the *Ighan*, the *Hidden Words* and all those that we have in print. He has approved of the writings of Mr. Remey, and he has approved of the pamphlets of Mr. Wilhelm. He approved of the writings and pamphlets of some others. But a tablet was received, without the signature of Abdul-Baha, saying that the Convention may pass on the writings of the friends, that is, if any one wants to write a book, a committee perhaps will be authorized by the Convention to look at and study that particular book, and if they approve of it, then it is good to print it. Now, I am not in a position to say whether that tablet is authentic or not. We can easily find out who received that tablet and how he received it and whether it is authentic or not. Now, that tablet was after Abdul-Baha left America."

* Note—Refers to a book by S. G. Wilson, criticizing the Bahai Revelation.

* This is the statement referred to, written by the blessed hand of Abdul-Baha in a tablet sent to me from New York City, dated May 30, 1912: "With regard to the printing of any book that concerns the Cause, it is not permissible except with permission from the Center of the Covenant, whether that be of the blessed tablets or the composition of the friends, otherwise there is great danger."—*Dr. Zia M. Bagdadi.*

After a discussion it was moved by Dr. Woolson and seconded by Mrs. Ober that a committee be appointed to telegraph Roy C. Wilhelm in New York inquiring as to the actual attachment of Abdul-Baha's signature to the tablet authorizing the formation of the Publications Committee.

The Chairman appointed Dr. Woolson, Dr. Bagdadi and William H. Randall on the Committee.

Mr. Windust then gave a detailed and interesting statement illustrating the great care exercised by Abdul-Baha in publishing *The Brilliant Proof*.

The Chairman next called for a report from the committee authorized to gather together the tablets on the teaching of children and in the absence of Mrs. Pauline A. Hannen requested Mrs. Ober outline what had been accomplished.

Mrs. Ober reported that the committee had received responses from all over the country, had brought together a very wonderful compilation which it was understood would be printed shortly in the STAR OF THE WEST. The committee decided unanimously that no word should go into the compilation but the creative word, the creative utterances.

Mrs. Hoagg testified to the beauty of the compilation and the success of the method of teaching as carried forward by Mrs. Hannen.

On motion of Mrs. Rice-Wray duly seconded it was voted to accept the report of the committee and empower it to continue with the work.

The Chairman called upon Mrs. Struven, who spoke about the necessity of giving spiritual food to the little babies and children, because by the wonderful stories as well as by the words the thoughts are put into the little minds.

Mrs. Gillen spoke of the educational side of the Mashrekol-azkar.

The Chairman then called upon Mrs. Maxwell to report for Montreal.

Mrs. Maxwell gave a most interesting narrative of the experiences of the several Bahai teachers who have gone forth in Canada to spread the glad tidings.

The Chairman: "The Chair will now announce the committee on the compilation of tablets concerning The Most Great Peace. The names of the committee mentioned are as follows: Mrs. Claudia Coles, chairman, Mrs. May Maxwell, Mr. Charles Mason Remey, Dr. Zia M. Bagdadi, Mr. Albert R. Vail, Mrs. H. Emogene Hoagg, and Mrs. Ella G. Cooper; a committee of seven.

Mrs. Maxwell suggested that Miss Juliet Thompson's name be added to that committee.

The Chairman: "If there is no objection then the name of Miss Juliet Thompson may be added to the committee."

The Chairman then added the name of Mrs. Mary Rabb, making nine members.

Mrs. Cole as chairman of the committee appointed, asked for definite information relative to the stand taken by Miss Thompson in regard to the violation of the Covenant in Chicago.

The Chairman announced that he had received assurances from Mrs. Maxwell after Miss Thompson's name had been submitted stating that she abides by the decision of the committee and will not associate with the violators.

Mrs. Maxwell offered to telegraph Miss Thompson asking her to state her stand in order to clear up the matter.

The Chairman: "That will be very wise and helpful. . . . We can let the completion of this committee stand until the afternoon."

Mrs. Coles: "I think the words of Abdul-Bahai are the words of the Manifestation of God on earth today; and I feel that the answer or decision in regard to that is not a matter of opinion. It is a matter of obedience to the firm command. Therefore, I feel that unless a person recognizes and realizes the fact that violation is, as it were, pathological, like gangrene in the spiritual body of the world, as much as other things are in the physical body of the world; un-

less one can realize that, they do not understand what this violation means."

Mrs. Struven related an experience which she had had in Acca in company with a friend who had received seventeen very wonderful tablets. She felt her unworthiness and asked Abdul-Baha how it was that these wonderful things had been penned to her when she felt she was so unworthy. He called her by a wonderful title, a station which she knew she had not attained, and the explanation which he gave to her may help us on deciding our position on certain questions. He said, "When Abdul-Baha writes tablets, he is calling the souls to a station which they are potentially able to attain. It does not mean that they have attained that station at the time of the writing."

Mrs. Struven: "Now, it is possible for them to attain the station for which he calls them. When he says that we are his companions, or we are with him in all the worlds, it means, that we are with him, if we are Bahais. I just say that, because in this day when one person or another is brought to our attention, and this great question of their firmness in the Center of the Covenant is before us to decide, some say, 'Why, they have had a wonderful tablet!' "

Mrs. Hoagg: "I was just thinking that Abdul-Baha has often said, 'You are confirmed in love,' or 'you are confirmed in obedience,' or 'you are confirmed in this way,' or 'you are confirmed in that way.' He has said to some 'you are confirmed in this way' and we know afterwards that they have lost that station. . . . It seems to me today that we have to have more than love, we have to have *obedience* and it is the call to obedience that Abdul-Baha is making today. Let us call for obedience and love will come."

Dr. Bagdadi said in part: "Our purpose in coming here is to spread the light of Baha'o'llah through all regions. You who represent all the States of America have come here bringing your light and your joy, and taking also a light and a joy from the Manifestation of God, who today is speaking to us through the language of the spirit. There is no more important subject to the real Bahais than the matter of firmness in the Covenant. Firmness in the Covenant, Abdul-Baha says, means obedience to the commands of the Center of the Covenant, Abdul-Baha. He said the American believers, praise be to God, are firm in the Covenant, but the firmer they are, the better they become, or the firmer they become, the better they are.

"We know a violator, Abdul-Baha says, as we know a donkey when we see him, because violation of the Covenant, he says, has a pungent odor, a pungent smell, a sickening smell, while firmness in the Covenant has a fragrant odor. We must use the nostril of the spirit or inhale with the nostrils of the spirit, then we can distinguish between violation and firmness.

"The Lord Christ, two thousand years ago, spoke of the importance of finding the lost sheep, so that you have even to leave ninety-nine sheep, in order to go and find the lost lamb, and the joy is greater in finding the little lost lamb than over the ninety-nine sheep. This is the truth. But we must know also that in the divine tests, changes always come; the great among us have to fall down, and the low ones have to rise. This has been shown in all the Manifestations of the past. In the Koran it says that when the great test comes, the high will fall low, and the low will rise high. . . .

"We are all apt to make mistakes. We make mistakes every day; and to speak about the Covenant and to speak about violation, is to remind us not to make such mistakes. This is important to all of us, and we must all be mindful always of Abdul-Baha's words, that they have to be obeyed to the letter. That preserves the unity, and does away with all mistakes."

After outlining the difficulties that had

come to the Cause in Chicago through violation and, as a consequence, the dwindling of the numbers of the believers, Dr. Bagdadi said:

"We have tried many experiments. I have seen that. But now, friends, praise be to God, that cancer is cut out, and the body of the Cause is perfect. Many, on account of ignorance or self interest, tried to spoil the work. Many mistakes were made, but on the 12th of November, that great feast was held in perfect harmony, and the Committee of Investigation was elected, and they were efficient, and whenever communication is resumed, you will hear commendation from the Center of the Covenant, for always he recognizes, always he confirms those that stand for the Covenant; always he shuns those who oppose the Covenant. The members of that committee have sacrificed their time, their energy and their money, and they have received arrows of criticism from all parts and they have come here and finished their work.

"Criticisms were raised, and yet those souls who criticized the committee, never contributed any help in removing the conditions. That is, they did not remove the stagnation in Chicago, and they did not cut off any of the cancerous tissues. It is a very easy thing to sit down and criticize and find fault. It is characteristic of the violators to sit down and criticize, and do nothing else. The friends in Chicago are not tying the hands of anybody. Those who want to work in harmony are welcome. To those who want to work their own way, we say, 'work your own way.' Yet, some people think that we should mingle with those people. This cannot be done.

"There is not in all Persia one violator today, because the believers, when they hear of a suspicion, immediately look into it and find out whether it is true or not. . . . There is no compromise where violation is.

"Moreover, Baha'o'llah says, 'O God, confirm those who are firm in the Covenant, and condemn those who violate the Covenant.' He never said, 'Pray for the violators.' His only command was to shun them.

"Maybe the opinion of one is not to shun them, the opinion of another to be a little kind. But what is best? Shall we take Abdul-Baha's words, or some one's opinion? Undoubtedly every intelligent, faithful and loving Bahai will take the decision of Abdul-Baha, in order to protect the unity of the believers.

"The Committee of Investigation has done its part, and the Convention is here, and I beg of them to take the right stand now. If anyone did not receive the report, a copy can be had by asking for it; and if they wish, let them withhold judgment until an opportunity can be had to read it. But I beg of those who have read the report to stand with a rising vote and commend the committee for its work, and they may rest assured that the divine confirmation will surround them."

The Chairman: "I did not hear your closing remarks, Dr. Bagdadi."

Dr. Bagdadi: "May I repeat them?"

The Chairman: "Yes."

Dr. Bagdadi: "I said, let those of the friends here who have not yet received the report of the committee wait and read the entire report; but I beg of those who have received the report of the Committee of Investigation, if they find that it has done a great piece of work—in order to preserve the Cause, in order to stop the stagnation in this city—that they stand up and commend the committee."

Mrs. Maxwell: "May I make a motion that this report of the Committee of Investigation be accepted?"

Dr. Bagdadi: "That is what I mean, by a rising vote."

The Chairman: "The matter now before us is that the report of the Committee of Investigation on violation in America be accepted. Are you ready for the question? All those in favor will rise. The purpose of this, as I under-

stand it,—if I am mistaken, Dr. Bagdadi will inform me—''

Dr. Bagdadi: ''Delegate or non-delegate, all those who received the report.''

The Chairman: ''The secretary will call the roll.''

The delegates arose and remained standing during the calling of the roll.

The Chairman: ''It appears officially that the Convention has recorded its unanimous approval and acceptance of the report of the committee.''

Mr. Gregory: ''I suggest that we let all the friends vote.''

The Chairman: ''All right. Kindly sit down, you who are delegates. Now, for a general expression, which I know many of you wish to make, those who are not delegates, who are present, kindly rise, if you share this feeling.''

The remainder of the attendance at the meeting arose to their feet.

The Chairman: ''Are there any who vote, no, on the motion? If so, please rise. It appears that by the unanimous vote of the entire body gathered here this morning, you have approved and ratified the report in full of the Committee of Investigation on violation in America. And I so declare it.''

Mrs. Partridge: ''May I say a word? I want to say in regard to violation, that I straddled the fence on the Bahai Cause for several years. I believed in the teachings, as far as reasoning can make one believe, but I saw nothing in Baha'o'llah or Abdul-Baha but another great leader, the same as in other 'isms' that the world has offered. I don't know that I could have been persuaded to wade through another. I was given the compilation of tablets on violation by a friend who knew that I would be just as firm in my convictions, if I were convinced, and she said to me, 'Read these.' I knew then that in my soul I felt there was only one autocrat, that is God; the whole spiritual realm is autocracy, and one who enters the spiritual realm must obey those commands and laws. One's opinion is nothing. When I got that revelation I knew I had the truth; and I have not wavered one minute since.''

After the chanting of a prayer by Mr. Williams, the Convention adjourned to three o'clock P. M. of the same day.

TUESDAY AFTERNOON SESSION,

Auditorium Hotel, ninth floor.

The Convention was called to order at 3 o'clock P. M.

The Chairman: ''Now, I feel that we saved some time before we recessed, with the very positive action that you took regarding the committee's report, and that was one of the matters I thought might take more time this afternoon. Now, shall we devote the next hour to the reports of the delegates; bearing in mind the vital necessity of limiting these reports to five-minute talks? It is very important to save time and I know you will realize it. I am sure you will bring to us the message you have to bring, the spiritual message from the different assemblies. Let us hear first from Miss Alexander.''

Miss Alexander made an inspiring report of her experiences in teaching the Cause in Japan and read to the Convention translations of letters that had been sent by some of the Japanese believers.

Mrs. Hoagg: ''I move that we immediately proceed to business.''

Motion seconded.

The Chairman: ''The motion is that we take up items of specific business at this time. Are you ready for the question? In voting upon that have in mind that possibly the delegates may not be able to report formally to the Convention, but perhaps informally tomorrow. Those in favor say, aye.''

Motion carried.

The Chairman: ''The Convention will proceed to business. What is your pleasure?''

Dr. Woolson: "I have an answer from Mr. Wilhelm to the telegram of the committee. It says: 'Tablet concerning publications dated April 11, 1916, through Ahmad, unsigned.'"

The Chairman: "You have heard the answer of Brother Wilhelm to the telegram sent by your committee, inquiring as to the genuineness, or shall we say the fact of signature to the original tablet? Last year you took action regarding the protection of publications in the Cause, based upon that tablet. We have again taken action this year. We know that it is impossible to obtain outer communication with Abdul-Baha, or has been, and may still be for some time. I would simply suggest to the Convention to have that in mind, and if you should deem it wise to rescind your action on this matter, to consider whether you would not have to take other action to protect the matter of publications pending the opening or re-establishment of communication with Abdul-Baha. What is your pleasure in the matter, if you desire to take any further action?"

Mrs. Hoagg: "Volume one of the *Tablets of Abdul-Baha* has been placed into my hands. In the introduction is a tablet revealed in 1906 stating that the Boards of Council in New York, Chicago, Washington and Kenosha, should take charge of publishing matters. Now, it seems to me, since he entrusted that into the hands of the friends at that time, that he showed a desire for us to shoulder that responsibility. Has he expressed any other desire since then to the contrary?"

The Chairman asked for suggestions from Dr. Bagdadi.

Dr. Bagdadi: "It would be very wise to investigate this further just as we investigated today and found that the tablet in regard to the printing of books was not signed by the handwriting of Abdul-Baha. Why not investigate further and find out if there is any other tablet that has come signed by Abdul-Baha? We will compare the tablets and we will follow the latest tablet and the latest instruction.

"Would it not be well if a committee were appointed to search for any tablet that has come in this manner? Would it not be right for the Chairman to appoint that committee, or the Convention? I leave it to the Chair."

The Chairman: "You mean to search between now and the time of adjournment so that we may be able to know what to do? Or do you mean to report another year?"

Dr. Bagdadi: "We could make a decision—if it is agreeable to the Convention we will make a decision now, namely, to follow the latest tablet that is strictly authentic and the latest date of instruction."

The Chairman: "That is concrete and right to the point."

Dr. Bagdadi: "I make that as a motion."

The Chairman: "I might suggest that Brother Gregory this morning said that he thinks in volume four of the STAR OF THE WEST is a later word on that point, which continues the idea expressed in the former tablet of leaving it to the gathering of the friends. If there is such a tablet, this committee should find it."

Dr. Bagdadi: "We should make a decision now to follow that tablet, and that tablet will be spread all over the country, after the Convention—after the investigation."

The Chairman: "Yes. The motion then is that the committee be appointed, or elected, as you prefer, to investigate the entire field of the tablets in this respect."

Dr. Bagdadi: "My idea is to be guided by the last authentic tablet in the matter, or by the consensus of all of them, if there appears to be any question on that."

Mrs. Coles: "Would it not be well to let the Publications Committee be that committee, to authenticate their own work?"

The Chairman: "You have heard the suggestion of Mrs. Coles. Is that your desire?"

Mrs. True: "Miss Jean Masson's tablet is here and signed by Abdul-Baha and it is as late as February, 1917. She has Abdul-Baha's signature at the bottom of that letter."

The Chairman: "Does that give any help on this?"

Mrs. Coles: "I do not know about that. There are tablets signed as late as 1917."

The Chairman: "Is there any objection to Mrs. Coles' suggestion that the Publications Committee as now constituted shall have the matter in charge, the subject of Brother Bagdadi's motion?"

Mrs. Hoagg: "Do I understand that you will appoint a committee, or the Publications Committee will do that?"

The Chairman: "Mr. Hall's motion this morning was to the effect that the present committee be continued unless it was desired to change. I do not think there is any desire to change it unless you want it changed. Is there any objection? If that is the consensus of the opinion, then I will record the motion as embodying and reconstituting that committee for this purpose. All those in favor of the motion say, aye; contrary, no."

Motion carried.

The Chairman: "It is so recorded. What is the next item of business? Now, several of the friends have suggested the necessity of having something done about indexing. Mrs. Rice-Wray has a word on that."

Mrs. Rice-Wray, Mr. Remey, Mrs. Partridge and Mrs. Hoagg shared in the discussion relative to the importance, at this time, of having a complete index of all the authentic publications in the Bahai Cause.

Mrs. Rice-Wray: "I would like to make a motion that the Publications Committee, with the addition of Mr. Remey and Mrs. Partridge and Miss MacCutcheon, or any one else they think would be of help to them, take this matter up and look after the indexing."

Mrs. Coles: "I second the motion."

Motion carried.

The Chairman: "The committee as named will please take the matter in hand; that is, the Publications Committee and Brother Remey, Mrs. Partridge and Miss MacCutcheon, and, I understand, any others they desire to call into the service. Now, do you wish to take up, at this time, the question of the Mashrekol-azkar grounds? Mrs. True is not here right now. She may be back by the time Dr. Bagdadi has given us an outline of it."

Dr. Bagdadi: "The greatest part of our Convention concerns the Mashrekol-azkar, concerns the temple, concerns the building of the temple. It concerns the grounds of the temple. At the present time we have the grounds; God willing the temple will be built.

"Those who have seen the grounds testify they are situated in the best place in Chicago, or a suburb of Chicago, Wilmette. Those grounds became sacred by the presence of Abdul-Baha. It is sacred because the believers of Chicago and outside, who go there, always pray there.

"It has been the custom in Chicago to hold the summer Sunday meetings on the temple grounds, on account of the heat. We meet at the Masonic Temple every Sunday, right in the heart of the city, but during the months of July, August and September, that hall is unbearable, and, therefore, we hold our Sunday meetings on the temple grounds.

"A few years ago the people of Chicago became accustomed to visit those grounds in order to escape the heat and to enjoy themselves. Many of them attended the meetings and some of them benefited by the meetings. They saw the harmony and the unity of the Bahais,

how they associated and visited together. It touched the hearts of many. But many of the young folks thought it was nothing but a playgrounds. So baseball and other playing went on, to the extent that believers in Chicago became deprived of the use of the grounds; that is, they lost the best part of the grounds. Most of the grounds were occupied by the outside people who made it a playgrounds.

"Then the Executive Board took the matter into their hands, and after consultations they found that it would be necessary to have some one to take care of the grounds, to clean them and to protect the trees, and they appointed or permitted a fisherman to establish his quarters there, with a certain concession that Mrs. True, I am sure, is more able to tell you the details of than I. The idea was that the fisherman should keep the grounds clean, and keep the trees from being injured and cut down, and at the same time be allowed to sell gasoline and some refreshments. And there was no objection to that. The fisherman did his best to abide by the instructions of the Board; but in the last two or three years matters have become very bad. The fisherman established a place to sell dinners, fish dinners, and more refreshments; and the mind of the fisherman really became more occupied in selling things than in taking care of the property."

Dr. Bagdadi then outlined in detail certain abuses of the hospitality of the Unity in opening the ground to all the people, abuses of such a nature that the neighbors entered complaints and ultimately a special policeman was ordered to keep the Mashrekol-azkar grounds in order.

"We took the matter up with the assembly here and formulated a letter. I wrote the letter myself to the Executive Board, and explained to them—Mrs. True also did all she could in writing—that the solution for this problem was that the sacred grounds must be kept sacred, and the solution was to fence the property. Some of the members of the Board wrote back, 'We shrink from hearing the word "fence," because the Mashrekol-azkar is for all the nations and for all people. How can we fence it and close it in the face of any soul? It is contrary to the teachings.'

"I wrote to them another letter, and in that letter mentioned the following: That those who went to Acca, and those who did not go to Acca, but who have a book of the pictures of the sacred spots, testify that all the sacred spots in Acca and in Haifa are fenced. The tomb of Baha'o'llah is fenced. There is a fence, and the nails are sharp nails so no one could jump over the fence. The tomb of the Bab is surrounded by a fence; and the garden of Abdul-Baha is surrounded by a fence, and he himself built the fence. The fence is not to shut the people out; the fence is to keep the grounds in order. In all these sacred spots there is always a guard. He opens the door and permits everybody to come in and enjoy themselves; when the darkness comes and everybody is supposed to go to his home, the door is then closed. Nobody raised any objection when Abdul-Baha fenced the properties there, or the Mashrekol-azkar, which was fenced in Ishkabad. Nobody objected here except a few members of the Executive Board, and they could not see why it should be fenced.

"Moreover, the idea is that the temple grounds should have a fence and every Sunday a meeting be held on the temple grounds; then the door be open, because it is only on Sundays that people go there, on beautiful summer days, and the door be open all day until the night, and the Bahais would welcome them. If they want to attend the meetings, they can attend the meetings, and if they want to walk around, they can walk around; and if they want to use the trees and flowers or anything of that sort, with moderation, in the right way, they can use them and nobody will pro-

hibit them. But when the night comes, then they will not be allowed to stay in there, because it is against the law of the country; it is against the will of the neighbors, and it is against the law of morality."

Mr. Remey: "It occurs to me to suggest to the Chairman and the Convention that this matter be suspended for a few moments until we can elect our Board for the coming year, for there are several of our friends who are leaving, and who, I feel, ought to be allowed to participate in the election. If we can do that, this question can be taken up afterwards. I move that we now proceed to the election of the Executive Board."

Motion seconded and carried.

The Chairman: "It is your duty now to elect a Board of nine for the ensuing year."

Mr. Remey: "Mr. Chairman and friends, I would suggest that before we proceed with this election we have a few moments of prayer and supplication, that we may elect a Board, that we may entrust into the hands of those who are most fitted for it, the work of this Unity for the next year. We are up against many very, very vital problems. We have had some very vital problems to meet this last year, and we have met many in this gathering yesterday and today. And it occurs to me to make this suggestion of prayer, that we may be spiritually guided by our beloved Abdul-Baha, to make the choice he wishes."

The Chairman: "The Chairman would like to read a prayer at this time, and then Dr. Bagdadi has a word to say."

Prayer by the Chairman.

Chairman Mr. Lunt: "Dear friends, I believe that we have been sent here this year as no body of delegates has ever been sent in the history of the world. You have been sent here after hearing the divine injunctions towards firmness in the Covenant. You have been sent here because you are firm. You have been sent here because you love Abdul-Baha and have raised the standard of obedience to his command. Therefore, what cannot you accomplish in this Convention if you will realize your oneness, if you will realize the wonderful significance of this beautiful circle here* and what it has meant to us ever since we came into this room; because it seems to me to be the very burning glass of God through which the fire of his love is pouring, centering, concentrating to such a degree as to melt every heart into one heart, to show forth the guidance and the will of God in this Convention, and to render the blessings to this great nation which you are capable of bringing to the world; here in the midst of us is the Greatest Name of the Almighty; it is glory; it is not glory alone; it is love, it is majesty, it is generosity, it is sovereignty and power, and it is guidance. It is oneness. And, just as in the burning glass of the scientist, the central point in that glass is capable alone of exerting the greatest heat, the greatest power, the greatest amalgamating force, just so in the center of this divine burning glass of the Greatest Name reposes the heart and power of the Covenant of God, and if we will only come in line with that Center, of which this may be regarded as a symbol, will we not all become melted into one soul, one thought and one purpose, to choose those whom he desires chosen today to represent this Bahai Temple Unity of America? And not only to choose them, but to perform every act which this Convention has come here to perform. And, if we were united in that sense, in one hour, or half an hour, we could perform all the business of the Convention, and it would all come before us picture after picture, occasion after occasion until all would be accomplished. There would be no dragging.

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* Pointing to a large gilded disc above the platform resembling the rising sun, bearing the Greatest Name.

So shall we not enter into this blessed flame of the love of God at this moment, and do his will?''

Dr. Bagdadi: ''What more can I add to Mr. Lunt's remarks? Whatever you do under the roofs will be proclaimed from the house tops. That is a law. The whole world is looking towards America and towards this Mashrekol-azkar. One Mashrekol-azkar is to be built. It is the men of God, Abdul-Baha said, who will build the temple, the souls who are confirmed by God. All of you are confirmed; all of you are firm and steadfast believers; otherwise we would not be here.

''The time has come for the separation of violation from firmness. There is no doubt about the sincerity and firmness in this Cause of God on the part of all those who are here. If you become members of the Board, it means one, and if one becomes the Board it means all. You are all in one, and one in all. This oneness lasts as long as that fire of the love of Abdul-Baha is burning in the heart; and the main issue, the main thing, which is firmness in the Covenant, is the greatest qualification in all elections of committees.

''Abdul-Baha wants us to look in our hearts at this moment and see how we stand, and each one will be the cause of making others who are firm firmer. This is in obedience to Abdul-Baha, and I am going to do as we all must, think of that in this election. So far, my dear friends, we must not think of it as if he were my friend or my sweetheart, or my old friend, or my associate—the time has come when we are on a plane higher than that. To show that this Cause is the Cause of God, the Bab gave his life; Baha'o'llah spent his life in agony; Abdul-Baha has lived in prison; 24,000 or more gave their lives. We are to serve such a Cause. Who is going to be my friend, my wife, my child, when I look at the sacrifices that have taken place? Will it not be a shame, more than a shame, to put any name on this paper before I in my heart and soul hear Abdul-Baha say to me, 'Well done.' Because I am going to face him; you are going to face him sooner or later. We are facing him now in the spirit. He is watching and counting all these things we are doing now. What can I say more than these words of his, those who are to be elected must be well known Bahais; they must be known for their firmness in the Covenant. Can I make a statement stronger than that? Is it possible? Let us begin.''

The Chairman thereupon named Mrs. Barbee, Mr. Scheffler, and Dr. D'Evelyn as a committee to distribute, collect and count ballots.

The delegates were brought together into the center section and the roll call of delegates and alternates was read.

While the ballots were being counted the Chairman called for the report of the Auditing Committee.

Mr. Struven reported for the Auditing Committee that they had gone over the books and found them correct. The committee recommended that in the future since the work has grown so large, arrangements be made to have regular certified public accountants do this work, because it takes so much time of the Auditing Committee and keeps them from sharing in the bounties of the Convention. It might be proper, of course, in the wisdom of the Convention to have some one or two of the friends go over the affairs after the regular official auditors, so that we may understand the books and have the matter fully explained to them.

On motion of Mr. Ober duly seconded the report of the Auditing Committee was accepted.

On motion of Mrs. Breed seconded by Mr. Ober it was voted that an expert accountant be engaged another year to take care of the books.

The Chairman called attention to the fact that whereas the temporary organization had listened to the reports of the

officers of the Unity, not being then in permanent form, no motion was made to accept the reports.

On motion of Mrs. Rice-Wray duly seconded it was voted that the reports of the various officers listened to yesterday be accepted.

Mrs. True: "Has the Executive Board full authority to do anything that should be done on the temple grounds or do we have to have the Convention vote on the matter?"

Chairman Mr. Lunt: "I think the Executive Board has full authority; but the thing has been so troublesome, we wanted you all to know about it, that is all."

Mrs. True: "The only thing was that I wanted to know if the Executive Board had some authority, because it seems to me we will have to take some very drastic steps. That piece of ground is most attractive, and it has been used as an amusement grounds, without any control over it, and the people there are rather obstreperous. And another question, and a very serious question is, 'Are the Bahais of the world keeping up an amusement grounds, or are they keeping up a sacred piece of ground?' Therefore, I would like this Convention to instruct its Executive Board to take every measure possible to make that ground absolutely sacred, that the people of Chicago and the world may know that there is one spot on this continent that is dedicated to God and kept as such."

The Chairman: "I cannot think of any better form of words than our sister has used, in making a motion. You make a motion to that effect, Mrs. True?"

Mrs. True: "Yes."

Mr. Ober: "I second that motion."

Motion carried.

The Chairman: "Are there any other matters that we can consider at this time while we are waiting for the counting of the ballots? The question was suggested to the Chair during the recess, that in a certain way the tablets relative to the reception of orientals in America and associating with them are somewhat allied to this question of violation, and that subject has been the cause of much difficulty to many of the friends, in different parts. It has given us a good deal of worry at Green Acre, for instance, where we attempt to open our doors to all nations and people. I do not know whether you would care to take that up at this time. I simply want to open the way for it, if anybody wants to take it up."

Mr. Ober: "Mr. Chairman, I think that it is increasingly evident to the Convention and the believers, all over the country, that these questions are never settled until they are settled right; and until we get the explicit, complete teachings of Abdul-Baha on any of these subjects, in application to all possible conditions,—we do not have the complete expression of his wisdom; we rather have only the partial expression of that wisdom.

"This question of the orientals has come up several times. It has not been settled yet,—I mean to the satisfaction of all.

"Now, since there are a number of tablets from various sources, I suggest, and for the purpose of bringing the matter to a head, I make it as a motion, that a committee of three be appointed by the Chair to make a compilation of all the instructions of Abdul-Baha on this subject, for the purpose of reporting later, for the guidance of the believers of the country; and issue them to the assemblies."

In the discussion that followed Mrs. Gillen outlined in detail some of the difficulties in Seattle and other parts of the Pacific coast relative to this question and ended by saying "I think we should stick absolutely to Abdul-Baha's command about letting no oriental come among us without Abdul-Baha's orders

because he knows who is safe and who is not.''

The Chairman: ''You have heard Brother Ober's motion that a committee of three be named to collect all the tablets on this subject of association with visiting orientals, and submit them and have them published and distributed to the assemblies and friends as soon as possible.''

The question of the expense of carrying out the work of such a committee as proposed was raised.

The Chairman: ''The question has been asked how we will pay for the expense. Now, the Conventions in past years have occasionally authorized certain minor expenses, and the Executive Board, in carrying out directions has felt justified in taking from the regular Mashrekol-azkar fund in the belief that that included those particular matters. Abdul-Baha has sent certain tablets here which indicate that the teachings are part of the work of the Mashrekol-azkar. This particular matter relates, perhaps, not directly to the teachings, but it relates to the protection of the friends; and if it is your wish it can be authorized to be taken from the regular treasury, or if you prefer to provide for it independently, this is the time to do so.''

Mrs. Ober: ''I move that it be taken from the regular fund, as it is to teach us in order that we may teach others; and that it should come from the Mashrekol-azkar.''

Mr. Ober: ''The expense ought not to be very great; $25 or $50 at the most.''

The Chairman: ''May that be added to the motion then?''

Mr. Ober: ''Yes.''

Motion carried.

Mr. Remey then made a supplementary report of the work of the Library Committee.

The Secretary read communications from absent delegates from Lakeland, Florida, and Buffalo, N. Y., and Mr. Gregory was authorized to write to these friends with messages of love from this Convention.

Mrs. Maxwell: ''I have a message from Miss Thompson. Instead of wiring her I telephoned. Miss Thompson sends her cordial love and greetings to the Convention, says that she has already accepted the report of the Committee of Investigation, that she stands absolutely with the committee and is quit of the violators and she wishes to be with you in the power of the Covenant, in this Convention. . . . Now may I propose Miss Thompson's name on the committee for the compilation of tablets on The Most Great Peace?''

Mrs. Coles: ''I second the motion.''

The Chairman: ''If there is no objection Miss Thompson's name will be recorded in addition to the names already given.''

The Secretary, Mr. Gregory, then read the names of the Compilation Committee:

Mrs. Coles, chairman, Mrs. Maxwell, Mr. Remey, Mrs. Cooper, Dr. Bagdadi, Mr. Vail, Mrs. Hoagg, Miss Thompson, Mrs. Rabb.

The Chairman called upon Mrs. Diggett.

Mrs. Diggett read the following extract from a tablet written to her by Abdul-Baha when he was in Paris. ''The winds of tests are so violent that they are liable to uproot the strongest trees. It is my hope that the believers in Chicago may withstand the tests with firmness and steadfastness.''

Mr. Remey: ''Friends, I have a motion that I would like to put before the Convention. I think we all feel that this compilation of the holy utterances upon the matter of our duty towards the government, or our duty in war and peace, is going to be of the greatest blessing right now at this time, for so much depends upon the stand and the work of the Bahais along this direction.

Therefore, it has occurred to me to suggest in the form of a motion, that when this Compilation Committee has finished its work, and when this compilation is completed and ready to send out, that the committee be empowered by this Convention to send a copy of this, together with a letter giving the Bahai principles, to the President of the United States. I put that in the form of a motion."

Motion seconded.

Dr. Bagdadi: "May I suggest that when the compilation is perfected we send it not only to the President but to every ruler in the world whom we can reach."

Mr. Remey accepted this suggestion.

In the discussion which followed relative to the method to be adopted by the committee in carrying on its work, it was agreed that the committee should, as a whole, be free to request the cooperation of any other committees or individuals whose assistance it desired.

The Chairman: "My understanding is that the Convention lays upon each member of this committee the responsibility of personally passing upon every bit of the manuscript and upon all of you the injunctions of Baha'o'llah rest, in reference to consultation."

Mrs. Coles: "On everything we do there should be perfect and complete consultation between members.

The Chairman: "I am quite sure that the committee will be guided aright."

Motion carried.

The Chairman: "We are ready to listen to the report of the committee that has the ballots in charge."

Mr. Scheffler reported the result as follows: True 44, Bagdadi 40, Remey 36, Gregory 33, Lunt 33, Hoagg 32, Maxwell 30, Ober 28, Coles 18, Randall 18, Cooper 14, Rice-Wray 12, Windust 9. There were some scattering votes below this number.

On the basis of the committee's report the Chair declared eight persons elected, all of them having more than 24 votes which were necessary for election and one more to be elected who has not yet received the required number of votes. The committee was requested to distribute ballots for the election of the remaining member of the Executive Board.

Mr. Remey reported the receipt of two telegrams, one from Mr. and Mrs. Latimer in Portland, the other from George Latimer sent from Fort Oglethorpe in Georgia. Both regretted their inability to attend the Convention.

On motion duly made and seconded it was voted that the greetings of the Convention be extended to these friends.

Mr. Ober: "I have been requested by some of the friends here who are not delegates or alternates and, therefore felt they could not speak on this matter, to bring up again the subject of Mr. Vail's book, which was mentioned this morning; but nothing definite was done about it; and some of these friends feel that a wrong impression was given, because the conversation slid off into something else and was not completed. Now, of course, we realize that our attitude in all these things is purely a question of education. It is not a question of our sincerity, or anything of that sort. We are all earnest and sincere, but I know we are constantly making mistakes."

Mr. Ober then brought up some of the questions that had been mentioned to him in regard to the construction of the book and its use for Bahai children.

(Continued on page 73)

STAR OF THE WEST

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

Vol. IX Rahmat 1, 74 (June 24, 1918) No. 6

Report of the Tenth Annual Convention of the Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 27th to 30th, 1918

TUESDAY AFTERNOON SESSION—Concluded

(Continued from page 72)

The Chairman: "The Ballot Committee is ready to report."

Mr. Scheffler announced the results of the second ballot, 35 votes cast, Mr. Randall receiving 13, Mrs. Rice-Wray 11, the balance scattering.

The Chairman: "The Chair declares no election, therefore another ballot is necessary."

Mrs. Hoagg: "I move that we take the two names who have received the largest number of votes and select one of those two. This motion was seconded and carried."

The Chairman: "You will vote in this case for one person from the two names receiving the highest vote on this ballot, namely, Mr. Randall and Mrs. Rice-Wray."

There followed a discussion regarding Mr. Vail's book shared in by Mrs. Ober, Mrs. Gillen, Mr. Remey and Mrs. Hoagg.

It was moved by Mrs. Ober and seconded by Dr. Woolson that the Convention put itself on record as considering that Mr. Vail's book entitled *Heroic Lives* should not be recommended as a text book for Bahai children.

Mrs. Hoagg called attention to the existence of a very splendid compilation for use of the children that had been prepared by Mrs. Hannen who had been instructed by Abdul-Baha to carry on this work in the children's Sunday school.

Dr. Bagdadi pointed out that everything depended upon the authorization of Abdul-Baha. If Abdul-Baha has not authorized any publications then it is a mistake to write any books and to publish them.

The Chairman: "Suppose the committee finds that there is no authority to write then would this motion not still be necessary in order that the book should not be sold as a Bahai publication."

Dr. Bagdadi: "Yes, it should not be considered as a Bahai publication."

Mrs. Ober: "That is all we mean. We do not question the sincerity of the book. Our only idea is in relation to our own body, and the question is whether it should be accepted as a text book for our children."

The Chairman: "Is there any objection to this in your motion, that the motion should be subject to the determination of this committee which is to look into these tablets, and find out whether this book would be authorized?"

Mrs. Ober: "That is all right."

Mrs. Struven suggested taking the consensus of opinion of the Convention to the several assemblies and this would not necessitate a vote in the Convention.

The Chairman: "If the decision comes that the committee is not authorized you need something to authorize the committee to act."

Mrs. Coles in discussing the matter said in part: "There is quite a difference between appreciating a thing that is beautiful from a literary point of view and endorsing it as a Bahai book for the sowing of the seed of the revelation of God, as a piece of Bahai literature.

"There is a deep and wonderful appreciation of Mr. Vail's work and we know that through that pure spirit a great and wonderful bounty is falling. But it seems to me that the thing for us to have clear is that from the Bahai Cause, from the Publications Committee, only that which is of the Word of God and authorized as a message from that source, shall go forth."

The Chairman: "Are you now ready for the question? All in favor say aye, opposed no."

Motion carried.

The Chairman: "Now Mr. Scheffler will announce the last ballot."

Mr. Scheffler: "The third ballot gives Mr. Randall 18 votes and Mrs. Rice-Wray 16 votes; 34 votes cast."

The Chairman: "The Chair declares Mr. Randall elected to complete the membership of the Board. Mr. Scheffler will now read the names of the Board."

Mr. Scheffler: "Mrs. True, Dr. Bagdadi, Mr. Remey, Mr. Gregory, Mr. Lunt, Mrs. Hoagg, Mrs. Maxwell, Mr. Ober and Mr. Randall."

Mr. Remey: "Mr. Chairman, it seems to me that the point that Mrs. Harrison brought out this morning about Abdul-Baha standing singly and alone, solved this, and all other difficulties regarding this matter of these books. The Manifestations of God are unique. They are not to be classed with the creatures. When we are giving the message of the Covenant, the Manifestations, we are sowing a living seed, and when we are simply giving the message of a man, why, we are sowing a seed, but it is not a living seed. It seems to me that there is a class of literature coming up, much of which is on sale, and rightly so, on our Bahai tables, which is in the form of written books composed by friends who are sympathetic with the Cause, who discuss various subjects and lead up to the Bahai teachings. For instance, such a book as that is Mr. Holley's book *Modern Social Religion*. It discusses sociological questions and leads people up to the Bahai Cause as the solution for these various questions.

"I am sure as time goes on, we will have more of these books, and I think it would be very interesting to get an expression of opinion from the friends regarding these books, which are really sympathetic to the Bahai Cause."

Mr. Ober: "It seems to me the statement that Mr. Remey made in the beginning is the key to all of this. The Manifestations of God are unique and peerless; and it is the associating of their words with other words, the words of men, no matter how wise they are, that is the great defect of some of this literature. But, of course, the writing of articles of explanation from the economic point of view, from the philosophical point of view and from the religious point of view, which do not bring in a lot of indiscriminate things, will, I think in the Orient and undoubtedly here, be one of the means of spreading the Cause. I can see no harm in it myself. . . . It is simply a question of presenting the truth according to the capacity."

Dr. D'Evelyn: "Mr. Chairman, I would like to have the approval or recommendation or appreciation of this Convention on the desirability, owing to the present condition of affairs, of reading at our respective meetings, Abdul-Baha's prayer for the confirmation of the American government. I make the request that this Convention endorse the desirability of this prayer being used on such occasions."

Mrs. Breed: "I move, Mr. Chairman, that this Convention endorse the reading of this prayer for the confirmation of the United States in our meetings."

Mrs. Coles: "I second the motion."

A PRAYER FOR THE CONFIRMATION OF THE AMERICAN GOVERNMENT

REVEALED ABOUT THE YEAR 1900

O God—O thou who art the confirmer of every just power and equitable empire in eternal glory, everlasting power, continuance, steadfastness, firmness and greatness!—strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

I ask thee, by the abundance of thy holiness and that of thy bounty, to assist this just government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

O God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, divulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.

Thou are the confirmer of whomsoever thou willest.

Verily, thou are the powerful and the almighty!

(Signed) ABDUL-BAHA ABBAS.

After a discussion it was agreed to change the word "endorse" to "suggest," to put in the date of the tablet, and to add the words "in America," so that the motion as finally made read as follows: "Resolved that this Convention suggest to all the assemblies in America the reading of the prayer revealed by Abdul-Baha in 1900 for the confirmation of the American government, in our meetings."

The Chairman: "Are you ready for the question?"

Motion carried.

Mr. Remey brought up the question of the circulation of Mr. Harmon's books entitled *Divine Illumination* and the *Microcosm and the Macrocosm.*

After a full discussion of this matter it was moved by Mrs. Cooper duly seconded that "We declare Mr. Harmon's books contraband and instruct the assemblies to keep them out of their libraries. After the action taken by this Convention in regard to violation it is the logical step to suppress the literature which has been the cause of that trouble. Mr. Harmon has a perfect right to circulate his own books publicly but the assembly should have nothing to do with it."

Motion carried.

The Chairman: "Is there any further business?"

Mr. Ober: "I move we adjourn."

Motion was seconded.

The Chairman: "The motion is made that we adjourn. Is there any objection? With your permission I will ask Brother Kinney to play his beautiful hymn, which we will all sing in closing, and then just a word of prayer at the end; and this will be the last session of the Convention, unless you otherwise desire."

Thereupon, after song and prayer, the Tenth Annual Mashrekol-azkar Convention of the Bahai Temple Unity came to a close at twelve minutes after seven o'clock P. M., on Tuesday, April 30th, 1918.

Secretary, BAHAI TEMPLE UNITY.

(Signed) *Harlan Foster Ober.*

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Rahmat 1, 74 (June 24, 1918) No. 6

First Meeting of New Board of Bahai Temple Unity

Held at the Auditorium Hotel, Chicago, April 30th, 1918

ONE of the greatest evidences of the unity and love of the Convention, was found in the first meeting of the Executive Board, which was held in the evening of April 30th, immediately after the Convention. The members of the Board gathered and began the meeting with prayer and chanting, which was followed by an indescribable quiet and peace. No one spoke, for it seemed that the doors of the Rizwan had opened, and the breath of the holy Abha spirit had encircled all. We found infinite rest and wonderful consolation beyond the capacity of words to describe.

It may have been a moment or many minutes, we could not tell, but with hearts overflowing we turned to each other, and from all lips came the words: "this is unity," "this is the mystery of unity."

In one of the first tablets revealed by Abdul-Baha, regarding the Mashrekol-azkar, are the following words, "Whosoever arises for the service of this building shall be assisted with great power from his supreme Kingdom and upon him spiritual and heavenly blessings shall descend, which shall fill his heart with wonderful consolation and enlighten his eyes by beholding the glorious and eternal God."

We were aware that we had received a wonderful bounty from Abdul-Baha, through his mercy and love.

Had it not been for the actual, legal necessities, the Board would not have organized. One spirit enthralled and controlled all, like a living, breathing organism. The existence of this spirit was and is essential, while all other matters were and are incidental.

The following officers were chosen:

PRESIDENT—Mr. Charles Mason Remey, Washington, D. C.

VICE-PRESIDENT—Mrs. May Maxwell, Montreal, Canada.

SECRETARY—Mr. Harlan Foster Ober, Cambridge, Mass.

FINANCIAL SECRETARY—Mrs. Corinne True, Chicago, Ill.

TREASURER—Mr. William H. Randall, Boston, Mass.

Harlan Foster Ober.



Letter from Charles Mason Remey

Dear Bahai friends:

. . . . I have recently terminated the matter of the tombstone where the remains of our late Bahai brother, Thornton Chase, rest in Inglewood Cemetery, Los Angeles, which for some time had been pending and I am now happy to be able to tell you that the stone is in place. From the letters and photographs which have been sent me the monument appears to be most satisfactory.

An excavation was made and the casket was permanently enclosed in a concrete tomb which was built up to the level of the ground to form the foundation for the stone which is a single piece of granite one foot thick, six feet six inches in length and three feet wide, weighing one and three-quarters tons. The top is polished and upon this is inscribed the Greatest Name placed within a circle which is divided into nineteen segments, and the following lettering:

"THIS IS THE ILLUMINED RESTING PLACE OF THE HOLY SOUL

THORNTON CHASE

WHO IS SHINING IN THE HORIZON OF ETERNAL LIFE EVER LIKE A STAR."

—ABDUL-BAHA.

1847-1912.

The matter of this stone was first taken up with Mrs. Chase who gave her consent; then through Mrs. Emogene Hoagg, who was at that time in the Holy Land, Abdul-Baha sent his word of approval. After this the work was begun.

The design of the stone is severely simple. The plainest kind of a moulding forms a base above which runs a series of small circular sunken panels, nine along each side of the stone, and three across each end, in all making twenty-four in number.

Since Abdul-Baha has made Mr. Chase's tomb a place of Bahai pilgrimage, in my imagination, I have seen erected there a mausoleum, possibly in the form of an open circular temple, the roof of which, supported by nine columns, would afford shelter to the many who will visit the spot.

In this stone, I had in view a monument for the present complete in itself, and one which eventually might serve as a tomb slab to form the central feature of a mausoleum which may be built.

Faithfully yours,

C. Mason Remey.

In Memoriam

THORNTON CHASE

FRIDAY, October 19th, 1917, was the fifth anniversary of the visit of our Beloved, the Center of the Covenant, to the "Illumined resting place of the holy soul, Thornton Chase, who is shining in the horizon of eternal life ever like a star."

Twenty-one of the friends in Los Angeles, including Mrs. Chase and a number of her personal friends, were privileged to gather in Inglewood at noon, the hour Abdul-Baha visited the same spot in 1912. The meeting was both a dedication of the stone recently placed there by Mr. C. Mason Remey and a celebration of the visit of Abdul-Baha, thus fulfilling his word to the friends to "visit this grave and on my behalf bring flowers, and seek the sublimity of the spiritual station for him."

The thoughts of those present were centered in the immortality of the soul, the reading being extracts from the words of Abdul-Baha on "Immortality" and his remarks regarding Mr. Chase uttered when in San Francisco. A prayer revealed by Abdul-Baha for Thornton Chase was read, as well as extracts from his various writings. Mrs. Chase then told us of incidents in the life of her husband, how he come into the Movement and something of what it meant to be a Bahai in the early days of the Cause in America. *Frank B. Beckett.*

MRS. SIDNEY ROBERTS

ON November 30th, 1917, Mrs. Sidney E. Roberts, one of the active Bahai workers in Denver, Colo., passed from this world. She was one of Denver's pioneers; always active in good works and faithful in visiting the sick and poor. Her home was blessed by the presence of Abdul-Baha when he was in America, who told her that she would be remembered throughout coming ages.

Mary B. Morrison.

CHARLES IOAS



ON May 30th, 1917, Charles Ioas, of Chicago, ascended to the station given him by Abdul-Baha in the following tablet to him from his holy presence, in 1900:

"To the honorable Mr. C. Ioas—

O thou who hast advanced toward God!

By God, I rejoiced when reading thy letter which declares thy belief in the unity of God and thine acknowledgment of the appearance of the Kingdom of God. This is a matter whereby thy face shall brighten in the Supreme Concourse, and thy forehead shall sparkle among the people. Then know the worth of this gift, the lights of which shone forth unto all directions and indicate the attraction of the Concourse of El-Abha, the Most Glorious. Then be firm in this Cause, and thou wilt behold thyself in a lofty station, having all that is in earth under its shadow, because,



this is verily that gift which is mentioned in the Gospel. O how good is this bounty in this day, when the commemoration of the true God is published and spread in all directions!

El-Baha be upon thee!''

Charles Ioas was born in Munich, Germany, on March 23rd, 1859. He passed through the regular elementary courses of study and graduated from the University of Munich in 1880. The same year he came to America, studied law, and thereafter followed that vocation. He received the glorious message of the appearance of Baha'o'llah and the Center of the Covenant, in 1898, and immediately dedicated his life and being to the Cause of God. He was one of the first members of the House of Spirituality and served thereon for many years.

His body rests in Mount Auburn Cemetery.

GEORGE LESCH



GEORGE LESCH, one of the best known servants in the Bahai Cause in America, passed from the world of the seen to the realm of the unseen, at Chicago, April 8th, 1918. He was one of the first in the occident to hear of and accept the message of the Kingdom, devoting his life in service to the Center of the Covenant.

In the minds and hearts of those who knew him, his name will ever be synonymous with trustworthiness, sincerity and faithfulness. He was the first secretary of the House of Spirituality, serving in that capacity for many years. It was upon his return home, about midnight, from a business meeting, to arrange for the recent Mashrekol-azkar Convention, that he was stricken with apoplexy and died soon after, with the Greatest Name upon his lips.

In the public meetings, when he spoke before the people, the two subjects which he was ever fond of presenting were ''Prayer'' and ''The power of the Holy Spirit.''

George Lesch was born at Chicago, December 27th, 1866. His body rests in Graceland Cemetery.

A TRIBUTE FROM HIS CO-WORKERS, THE HOUSE OF SPIRITUALITY.

Chicago, Illinois.

Miss Mary Lesch, Chicago.

Dear sister in El-Baha:

The members of the House of Spirituality, at a meeting held Thursday evening, April 11th, desired to express to you their sympathy in the passing of your dear brother and our respected co-worker, George Lesch.

We realize that no words of ours can eulogize him, and that any attempt to do so would be entirely inadequate. Recognizing the great love that existed between you, our love for you both gives us the privilege to share with you his memory and to keep it sacred in our hearts as it undoubtedly will be in the hearts of posterity.

His faithfulness, sincerity and sacrifice in the path of God were known to all. It is an honor to be associated with such an one whose whole life was one of faithful service, who was steadfast under the most severe tests and ''endured until the end.''

Our greatest hope is that we all may serve as devotedly as did he the blessed Cause that we all love.

Your sisters and brothers of
THE HOUSE OF SPIRITUALITY,
Carl Scheffler, Secretary.

A TRIBUTE FROM MRS. I. D. BRITTINGHAM.

San Diego, California.

Miss Mary Lesch, Chicago.

My dear sister in His love and presence:

I have waited until the Convention was over, to write you of my joy with

you in the glorious and wondrous promotion of your beautiful brother to the spiritual heights of that home which contains "all of life that is life, and all of love that is love"; which is a permanent, endless home!

In a tablet revealed for a Bahai many years ago, Abdul-Baha said: "To the people of adoration, death is the ark of deliverance." Today when the earth is so storm tossed, how doubly true this is!

My memories of my dear spiritual brother, George Lesch, are all very beautiful memories! His was an earthly life of beautiful deeds of the spiritual world, and his record will be written in words which will never die. His firmness in the Covenant is now the key that opens many new paradises to him in that home of purest vision!

Blessed are you in the possession of a brother, so safely housed in the supreme Kingdom; so released from the bodily limitations, and so prepared by his life in this world for the larger service that now is bestowed upon him. From that home, his nearness to you will be an eternal nearness, knowing nothing of separation, and a service, invisible but sure, to you, which will never end; in which no abatement will exist but instead as he progresses an ever augmenting, spiritual service.

How great was his presence in the recent Convention, where "all banners were reversed save that of the Covenant."

In His love, your sister,

I. D. Brittingham.

ARTHUR PILLSBURY DODGE

(Tablet Revealed when learning of his death, at New York City, October 12, 1915.)

To Mrs. Dodge, and William, Wendell and Paul Dodge—May their lives be happy—

O ye afflicted ones!

A most terrible news reached my ears and that was the death of his honor, Mr. Dodge. Truly, this bereavement is unbearable and the hearts are afflicted with the utmost sorrow and grief that that divine personage hid his face from the world, hastened to the universe of God and left the friends in the remorse and regret of separation. In reality that honorable soul served the Cause of God and endured many hardships and vicissitudes. His services are registered in the everlasting book in the Kingdom of God and mentioned by the Supreme Concourse. They shall never be forgotten. Ere long they will yield great results and will become the means of happiness to that household and conducive to the honor of its members. I will never forget him and supplicate for him graces and bounties from his highness the Almighty. Be ye not sorrow-stricken nor do ye lament or bemoan; for that drop joined the ocean, that ray returned to the sun, that thirsty one reached the fountain of eternal life and that fish swam in the sea of God's forgiveness. Although his star set in the horizon of this world yet he dawned with the utmost brilliancy from the horizon of eternity. You will find him in that divine universe. Consequently he is not counted among the lost ones.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Blessing be upon the spirit who departed from the body purified from the doubts and superstitions of the nations. Verily, it moves in the atmosphere of God's desire, and enters into the Supreme Paradise.

All the angels on the Supreme Paradise attend and surround it, and it will have fellowship with all the prophets of God and His saints, and speak with them and tell them what happened to it in the Cause of God, the Lord of the Universe. If any one could realize what hath been assigned for it in the Kingdoms of God, the Lord of the Throne and the dust, he would immediately yearn with a great longing for the Unmovable, Exalted, Holy and Abha station!

—BAHA'O'LLAH.

STAR OF THE WEST

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

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Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

It is worthy of note that, in the development of the Bahai Cause in the occident, this is the first compilation to be made and published on this important subject. We believe far-reaching results will follow a serious consideration of its every phase. Mrs. Hannen has rendered a great service not only in its compilation, but in establishing a Bahai Sunday School in Washington, D. C.—*The Editors.*

Laws of Baha'o'llah

TEACH your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the heaven of greatness and power. Let them memorize the tablets of the Merciful and chant them with the most melodious voices in the galleries built in the Temple of the Mashrekol-azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls.

Blessed is he who listeneth unto the River of Life!

(Words of Baha'o'llah.)

We have formerly commanded, in the tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

(*Tablet of Ishrakat*, p. 36.)

It is decreed that every father must educate his sons and daughters in learning and in writing and also in that which hath been ordained in the tablet. He who neglects that which hath been commanded (in this matter), if he is rich, it is incumbent on the trustees (of the House of Justice) to recover from him the amount required for the education of the children; otherwise (i. e., if the parent is not capable) the matter shall devolve on the House of Justice. Verily, We have made it (the House of Justice) an asylum for the poor and needy.

He who educates his son, or any other children, it is as though he hath educated one of My children.

(*Tablet of Ishrakat*, p. 36.)

Schools must first train the children in the principles of religion, so that the "promise" and the "threat," recorded in the Books of God, may prevent them from the things forbidden and adorn them with the mantle of commandments; but this in such a measure that it may not injure the children by resulting in ignorance, etc. The trustees of the House of Justice must consult upon the ordinances as they are outwardly revealed in the Book, then enforce, of these, whatever prove agreeable to them. Verily, God will inspire them with that

which He willeth, and He is the Ruler, the Knower!

(*Words of Paradise,* p. 53.)

Men and woman must place a part of what they earn by trade, agriculture, or other business, in charge of a trustworthy person, to be spent in the education and instruction of the children. That deposit must be invested in the education of the children, under the advice of the trustees (or members) of the House of Justice.

(*Tablet of the World,* p. 29.)

Utterances of Abdul-Baha in Tablets and Talks

NEED OF EDUCATION, ITS IMPORTANCE

IT is most clear and manifest that national affairs will never revolve around their proper axis until the whole people have received instruction and public thought has been directed to a single end.

The most important of all the matters in question and that with which it is most specially necessary to deal effectively is the promotion of education.

No freedom or salvation could be imagined in the case of any nation which had not progressed in this greatest and most important matter; just as the greatest cause of degradation and decadence of every nation is bigotry and ignorance.

If necessary, make this even compulsory, for not until the veins and tendons of the nations stir with life will any study and adoption of improvements be of any avail; because the nation is like unto the body, zeal and resolution are like unto the soul, and the soulless body cannot move.

(*Star of the West,* Vol. 7, No. 15, p. 141.)

BAHAI HISTORY WHICH EVERY CHILD SHOULD KNOW

The holy, divine Manifestations are unique and peerless. They are the archetypes of celestial and spiritual virtues in their own age and cycle. They stand on the summit of the mount of vision, and they foreshadow the perfections of evolving humanity. For example, during the dispensation of his holiness Moses—peace be upon him!—there was not a single human soul similar or like unto him. He surpassed all the holy souls who came after him, even the hosts of the Israelitish prophets.

In a similar manner all the people who lived during the cycle of his holiness Christ—may my life be a sacrifice to him!—were under his spiritual authority. They had no will of their own. He was the sun, and the others were the lamps. He was unique and peerless, the center and the focal point of the mighty forces. Everyone else was under his shadow. He was the orb and the others were the stars. He was also unique and peerless. Everyone caught the rays of light from him, and was enkindled through his fire. In a like manner, was the epoch of his holiness the Bab—May the life of aught beside be a ransom to him! He was matchless and without a peer. All the rivers received their strength from that great sea.

Finally during this cycle of the Blessed Perfection—may my life be a sacrifice to his believers!—all are beneath his shadow. He is the unique and peerless one till the next Manifestation. It is, however, not definite that it will be one thousand years; it may be 2,000, or 10,000, or 20,000 years; but it is definite that, for the coming one thousand years there will appear no Manifestation, for one thousand years there shall arise no sun. All the appearances will be beneath the shade of this Most Great Appearance; they will be as stars of

guidance. All of them shall gather around this fountain of life; all of them will become illumined by the rays of this sun; all of them will receive a share and a portion from this great sea; all of them will become vivified by this soul-imparting breeze and all of them will be under the downpour of this rain.

The aim is this: his holiness the Bab gave the glad-tidings concerning the appearance of the Manifestation of God, and his holiness the Blessed Perfection was the Promised One of all the nations and religions. The Bab was the morning star, the twilight heralding the glorious dawn of the sun of reality. Now all of us are under its shadow, and receive the refulgent bestowals from it. I am Abdul-Baha and no more. I am not pleased with whomsoever praises me with any other title. I am the Servant at the threshold of the Blessed Perfection, and I hope that this servitude of mine will become acceptable. Whosoever mentions any other name save this will not please me at all—Abdul-Baha, and no more. No person must praise me except by this name, Abdul-Baha.

The Blessed Perfection and the Bab are unique and peerless in this dispensation and until the next Manifestation. The belief, the opinion and the thoughts of all the believers must revolve around this common center. This oneness of belief must become fully realized, so that in the future there may arise no differences.

(Words of Abdul-Baha: From Diary of Mirza Ahmad Sohrab, January 17, 1914.)

CONCERNING EDUCATION

The prophets also acknowledge this opinion that education hath a great effect upon the human race, but they declare that minds and comprehensions are originally different. And this matter is self-evident; it cannot be refuted. We see that certain children of the same age, nativity and race, nay, from the same household, under the tutorship of one teacher, differ in their minds and comprehensions. One advanceth rapidly, another is slow in catching the rays of culture, still another remaineth in the lowest degree of stupidity.

No matter how much the shell is educated (or polished) it can never become the radiant pearl. The black stone will not become the world-illuming gem. The calocynth* and the thorny cactus can never by training and development become the blessed tree. That is to say, training doth not change the human gem (i. e., human nature or entity), but it produceth a marvelous effect. By this effective power all that is registered latent of virtues and capacities in the human reality will be revealed.

Cultivation by the farmer maketh of the grain the harvest, and the effort of the gardener maketh of the seed a noble tree. The gentle teacher promoteth the children of the school to a lofty altitude and the bestowal of the trainer placeth the little child upon the throne of ether. Therefore it is demonstrated and proven that minds are different in the original entity or nature and that education commandeth a decided and great influence. Were there no educator all souls would remain savage and were it not for the teacher, the children would be ignorant creatures.

It is for this reason that, in this new cycle, education and training are recorded in the Book of God as obligatory and not voluntary. That is, it is enjoined upon father and mother, as a duty, to strive with all effort to train the daughter and the son, to nurse them from the breast of knowledge and to rear them in the bosom of sciences and arts. Should they neglect this matter they shall be held responsible and worthy of reproach in the presence of the stern Lord.

This is a sin unpardonable, for they

Cucumis calocynthis.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West!

HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

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have made that poor babe a wanderer in the Sahara of ignorance, unfortunate and tormented to remain during a lifetime a captive of ignorance and pride, negligent and without discernment. Verily, if that babe depart from this world at the age of infancy, it is sweeter and better. In this sense, death is better than life, deprivation than salvation, non-existence lovelier than existence, the grave better than the palace, and the narrow, dingy tomb better than the spacious, regal home, for in the sight of mankind that child is abased and degraded and in the sight of God weak and defective. In gatherings it is ashamed and humiliated and in the arena of examination subdued and defeated by young and old. What a mistake is this! What an everlasting humiliation!

Therefore, the beloved of God and the maid-servants of the Merciful must train their children with life and heart and teach them in the school of virtue and perfection. They must not be lax in this matter; they must not be inefficient. Truly, if a babe did not live at all it were better than to let it grow up ignorant, for that innocent babe, in later life, would become afflicted with innumerable defects, responsible to and questioned by God, reproached and rejected by the people. What a sin this would be and what an omission!

The first duty of the beloved of God and the maid-servants of the Merciful is this: they must strive by all possible means to educate both sexes, male and female; girls as well as boys; there is no difference whatsoever between them. The ignorance of both is blameworthy, and negligence in both cases is reprovable. "Are they who know and they who do not know equal?" (Koran).

The command is decisive concerning both. In reality, the training and culture of daughters is more necessary than that of sons, for these girls will come to the station of motherhood and will mould the lives of the children. The first trainer of the child is the mother. The babe, like unto a green tender branch will grow according to the way it is trained. If it is rightly trained, it will grow rightly; if it is wrongly trained the growth will be deformed and thus it will remain until the end of life.

Hence it is firmly established that an untrained and uneducated daughter on becoming a mother will be the prime factor in the deprivation, ignorance, negligence and the lack of training of many children.

O ye beloved of God and ye maid-servants of the Merciful! Teaching and learning, according to the decisive texts of the Blessed Beauty (Baha'o'llah), is a duty. Whosoever is indifferent therein depriveth himself of the great bounty.

Beware! Beware! that ye fail not in this matter. Endeavor with heart, with life to train your children, especially the daughters. No excuse is acceptable in this matter.

Thus may eternal glory and everlasting supremacy like unto the mid-day sun shine forth in the assemblage of the people of Baha and the heart of Abdul-Baha become happy and thankful.

(Words of Abdul-Baha: *Book of Tablets*, Vol. III, page 577.)

EDUCATION OF WOMEN MORE IMPORTANT THAN THAT OF MEN

In this day there are certain women among the Bahais who far surpass men. They are wise, perfected, well informed, very progressive, most intelligent and the glory of men. They are far more courageous than men. When they speak in meetings the men listen to them with great respect. Furthermore, the education of women is much more important than the education of men, for these daughters will be mothers, and mothers rear the children. The first teachers of children are mothers. Therefore, they must be in a state of utmost perfection in order to be able to educate the sons. There are many provisions by Baha'o'llah in regard to this.

Therefore, Baha'o'llah promulgated oneness of education, that is the need of one curriculum for both men and women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind. When all mankind shall receive the same education and the equality of men and women be realized the foundations of warfare will be utterly destroyed.

(*Star of the West*, Vol. 5, No. 7, p. 101.)

THE TIE BETWEEN HUSBAND AND WIFE

As to thy question concerning the husband and wife, the tie between them, and the children given to them by God, know thou, verily, the husband is one who has sincerely turned unto God, is awakened by the call of the Beauty of El-Baha and chants the verses of oneness in the great assemblies. The wife is a being who wishes to be overflowing with and seeks after the attributes of God and His names; and the tie between them is no other than the Word of God. Verily, it (the Word of God) causes the multitudes to assemble together, and the remote ones to be united. Thus the husband and wife are brought into affinity, are united and harmonized, even as though they were one person. Through their mutual union, companionship and love great results are produced in the world, both material and spiritual. The spiritual result is the appearance of divine bounties. The material result is the children who are born in the cradle of the love of God, who are nurtured by the breast of the knowledge of God, are brought up in the bosom of the gift of God and are fostered in the lap of the training of God. Such children are those of whom it was said by Christ: "Verily, they are the children of the Kingdom."

Consequently, O thou maid-servant of God, reach the maid-servants of the Merciful One, and tell them from the tongue of Abdul-Baha: O maid-servants of the Merciful! It is incumbent upon you to train the children from their earliest babyhood! It is incumbent upon you to beautify their morals! It is incumbent upon you to attend to them under all aspects and circumstances! Inas-

much as God—glorified and exalted is He!—hath ordained mothers as the primary trainers of children and infants; this is a great and important affair and a high and exalted position, and it is not allowable to slacken therein at all.

If thou walkest in this right path thou wilt become a real mother to the children, both spiritually and materially.

(Tablet to Mrs. H. H.)

As to thy question: "If the husband prevents his wife from entering into the Light, or the wife prevents the husband from entering into the Kingdom of God." In reality neither one of them prevents the other from entering into the Kingdom of God, unless when the husband has a great attachment to the wife, or the wife to the husband. When either one of the two adores the other instead of God, then each will prevent the other from entering into the Kingdom of God.

(Tablet.)

ADVICE TO PARENTS AND GUARDIANS

As to thy question concerning the training of children: It is incumbent upon thee to nurture them from the breast of the love of God, to *urge* them towards spiritual matters, to turn unto God and to acquire good manners, best characteristics and praiseworthy virtues and qualities in the world of humanity, and to study sciences with the utmost diligence, so that they may become spiritual, heavenly and attracted to the fragrances of sanctity from their childhood and be reared in a religious, spiritual and heavenly training. Verily, I beg of God to confirm them therein.

(*Tablets of Abdul-Baha*: Vol. 1, p. 87.)

I ask God to help thy children to gain knowledge, to attain virtues and morals, which are the refinements of the reality of man; and to strengthen thee to remain firm.

(*Tablets of Abdul-Baha*: Vol. 1, p. 67.)

If a child is left to its own natural proclivities, without education, it will embody all human defects. Education makes of man a man. Religion is divine education. There are two pathways which have been pointed out by the heavenly educators. The first is divine guidance and reliance upon the Manifestations of God. The other is the road of materialism and reliance upon the senses. These roads lead in opposite directions. The first leads to the world of the Kingdom; the other ends in the world of human vices and is contrary to the cause of divine guidance. For example, consider a babe at the mother's breast, observe its natural aggressiveness, its instinctive antagonism. It claws and bites the mother, even attacks the fountain of life itself. A barbarous and savage country is a country which has been deprived of education, where men are utter materialists like animals. Such a nation embodies all human defects and vices. They even kill and eat one another. Divine education is the sum total of all development. It is the safeguard of humanity. The world of nature is a world of defects and incompleteness. The world of the Kingdom is reached by the highway of religion and is the heaven of all divine virtues.

(*Star of the West*, Vol. 4, No. 6, p. 105.)

Some one asked if such a solitary place (a summer resort in the mountains) was good for children if with companions of their age. Abdul-Baha answered, "It is very good for children. It is good for their eyes, thoughts,

minds, etc. But sometimes it is necessary for them to be with other well brought up children. Consider—when a child becomes two years old it likes to associate with other children. Consider the birds how they gather and fly together. Do you remember when you were a child how pleased you were with the children who were of your age and how happy you were?''

(*Star of the West,* Vol. 7, No. 9, p. 77.)

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

Is it not a fact that the females of many species of animals are stronger and more powerful than the males? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded women into the ideal of the weaker vessel.

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

(*Star of the West,* Vol. 3, No. 3, p. 4.)

The fathers, and especially the mothers, must always think how they can best educate their children; not how to fondle and embrace them and thus spoil them. By every means at their disposal they must inculcate in their growing bodies, souls, minds and spirits the principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all the races; thus hereafter the world civilization may flow in one mighty current and the children of the next generation may make secure the foundations of human solidarity and good-will. From the tenderest childhood the children must be taught by their mothers the love of God and the love of humanity; not the love of the humanity of Asia, or the humanity of Europe, or the humanity of America, but the humanity of humankind. There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love, or as we call it in Persia ''bearish love.'' This kind of love does more injury to the child than good. When I was in Acca, during the life of Baha'o'llah, I intrusted the son of one of the believers to a German carpenter. After a month, his mother went to Baha'o'llah and lamented and bemoaned, ''I want my son, because he is unhappy with this carpenter, who curses his religion.''

Baha'o'llah told her to ''go to Agha (the Master) and whatever he says, act accordingly.''

She came to me, and after she had told her side of the story I told her: ''The Germans never curse anyone. They are not accustomed to it.''

She went away, and after another month she came again to Baha'o'llah with another complaint that this carpenter had forced her son to carry on his back a load of wheat. Again I told her that if he had done so it was for discipline. I quieted her, but she was murmuring inwardly. A few months rolled by, and she returned with another set of complaints, frankly confessing

that she did not want her son to be away from her, that he was the apple of her eye. Realizing how selfish her love was for her son I told her at last that I would not take him away; that he must stay with the carpenter for eight years until his apprenticeship was over. Well, she yielded to the inexorable situation. After eight years of study he left his master, and his mother was very proud of him, everywhere praising his industry because his work was demanded on every hand. In short, the mothers must not think of themselves but of the progress of their children because upon the children of today —whether boys or girls—depends the molding of the civilization of tomorrow.

(Diary of Mirza Ahmad Sohrab, Sept. 2, 1913.)

Regarding the education of those two daughters D . . . . and M . . . . If thou givest true Bahai education to those two young trees in the garden of Abha know thou of a certainty that the highest glory, prosperity and success will become ready and prepared for them. This is the cause of everlasting honor.

(Excerpt from tablet to Miss J. M., Sept. 13, 1913.)

Let thy brother be trained according to the highest moral standard. In the tenderest years of their youth the pure hearts of boys and girls must be illumined with the light of the love of God. Then when they grow up most astonishing results will be produced because the map of their whole lives will be drawn with the hand of the spiritual educator. A Bahai child must be trained according to the moral precepts of Baha'o'llah, he must be taught daily of the love of God; the history of the Movement must be read to him, the love of humanity must be inculcated into every fiber of his being and the universal principles be explained to him in as easy a manner as can be devised. Then the power of great faith will take possession of his heart. But if these supreme precautions are not taken in the earliest stages of the child's growth, it will be most difficult to curb later on his growing manifest appetites. For then he will live according to the requirements of the world of nature and uncontrolled self. Once the lower and sensual habits of nature take hold of him it will be very hard to reform him by any human agencies. Hence children must be brought under the control of the love of God and under spiritual influence from their earliest youth. The lower appetites of nature are like kings over man; one must defeat their forces; otherwise he will be defeated by them.

(*Star of the West*, Vol. 7, No. 15, p. 142.)

DUTY TOWARDS ORPHANS

O thou happy and blessed one! In this holy Cause the question of the education and the maintenance of the orphans has the utmost importance. Towards the orphans the utmost consideration must be shown. They must be taught and instructed; especially the teachings of his holiness Baha'o'llah must be given freely to every orphan according to the means at hand. I beg of God that to the orphaned children thou mayst become a kind father and mother, to quicken them with the fragrances of the Holy Spirit; thus they may attain to the age of maturity and each one may become the real servant of the world of humanity, nay rather they may become as bright candles in the assemblages of mankind.

(*Star of the West*, Vol. 7, No. 13, p. 122.)

(Continued on page 89)

STAR OF THE WEST

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

Vol. IX Asma 1, 74 (August 1, 1918) No. 8

Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 88)

STATION OF THOSE WHO SERVE AND TEACH CHILDREN

O thou teacher of the children of the Kingdom! Thou hast undertaken such a service that shouldst thou glory over all the teachers of the world, thou art deserving. For the teachers of the world confer a material education, so that human faculties, physical and ideal, may grow and develop; but thou art bestowing heavenly instruction and the lessons of the Kingdom upon the new plants of the divine garden. The results of this education are to obtain the bestowals of the Most Glorious Lord and the appearance of the virtues of the world of humanity. Show firmness and steadfastness in this work. The outcome will be most important. From their childhood the children must be given a Bahai, spiritual and Godlike education. Should they be so instructed they will be protected and guarded from every test.

(Tablet to Mrs. H. L., Oct. 29, 1913.)

The children must receive divine and material education at the same time, and be protected from temptations and vices. How wonderful will it be when the teachers are faithful, attracted and assured, educated and refined Bahais, well grounded in the science of pedagogy and familiar with child psychology; thus they may train the children with the fragrances of God. In the scheme of human life the teacher and his system of teaching plays the most important role, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and development—so also a teacher must watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice, etc.

(Diary of Mirza Ahmad Sohrab, Oct. 18, 1914.)

A woman who is a good Bahai, working for the children in the school, came. She showed her hands to Abdul-Baha that he might see how she had scrubbed the floor. He kept her hands in his and said: "Hands which have labored in the cause of education are ever blessed. I am pleased with your hands. I love such hands very much because they have worked for the children. May you become a great educator and guide to humanity."

(Diary of Mirza Ahmad Sohrab, London, December, 1912.)

Praise be to God, that with your soul and with your heart you are striving to guide the children. Appreciate the importance of this favor, that you have been assisted to do such a work, for the result of the spreading of the Cause of God is eternal exaltation. It is as when a man sows a pure seed in pure soil and it grows through the showers from the clouds of mercy of the Educator. Consider what a blessing will be brought forth.

(Tablet to Mrs. F. G., 1914.)

TWO TYPES OF CHILDREN

Abdul-Baha said: "Baha'o'llah declared that children are of two kinds—the mature and the immature. The mature are the children of believers, and the immature, of unbelievers. Some attain to the highest station because they are so well prepared that they can enter the highest station without earthly preparation. When we see a child wise beyond his years, it is a sign of this preparation; so we cannot question the justice of this. All are created in the same station by the justice of God, but if some of these have become prophets and some teachers, this is from the favors and bounty of God."

"We must be guided entirely by the intelligence and development of the child as to how soon we should begin to teach it.

"A woman reaches her maturity at the age of twenty and must then certainly receive the full teaching.

"Many a child of ten is sufficiently developed and advanced to receive some teaching and some are ready for it at the age of eight or nine.

"The great thing that is necessary to teach children is to be characterized with the attributes of God and to be good. Their hearts and minds must be prepared to receive the truth as soon as they are old enough to be taught anything—but children should not be taught facts and details which they may not speak of openly to their fellows and companions. They must on no account allow their children to drink wine or alcoholic drinks."

Abdul-Baha spoke of the Druses, who never drank wine or smoked, and as a consequence were quite free from many diseases.

(Words of Abdul-Baha: *Star of the West*, Vol. 7, No. 15, p. 142.)

BAHAI METHODS: TEACH THEM IN PLAY; THROUGH SPEECH, NOT BOOKS

Among these children many blessed souls will arise if they be trained according to the Bahai teaching. If a plant is carefully nurtured by a gardener it will become good and produce better fruit. These children should be given a good training from their earliest childhood. They should be given a systematic training which will further their development in order that they may receive greater insight, so that their spiritual receptivity may be broadened. Beginning in childhood, they should receive instruction. They cannot be taught through books. Many elementary sciences should be made clear to them in the nursery; they should learn them in play, in amusement. Most ideas must be taught them through speech, not by book-learning. One child should question the other concerning these things, and the other child should give the answer. In this way they will make great progress. For example, mathematical problems should be taught in the form of questions and answers. One of the children asks a question and the other should give the answer. Later on the children will of their own accord converse with one another on these subjects. The children who are at the head of their class should receive premiums. They should be encouraged and when any one of them shows good advancement for further development

they should be praised and encouraged therein. Even so in God-like affairs. Oral questions should be asked and the answers should be given orally. They should discuss with one another in this manner.

(*Star of the West*, Vol. 7, No. 15, p. 142.)

A wise schoolmaster should send his scholars out to play or to practice gymnastics for an hour, so that their minds and bodies may be refreshed, and during the hour of the lesson they may learn it better. If the teacher proves that his scholars are advancing no onlooker has a right to object to his system, or to question his wisdom and say he wastes the boys' time. If a wise father plays with his children, who has a right to say it is not good for them? He calls them to come to him as the hen calls her chicks; he knows that they are little and must be coaxed along—coaxed along, because they are young and tiny.

(Words of Abdul-Baha: From leaflet *The True Gardener.*)

PROTECTION OF CHILDREN

Take away thy dear child from among the heedless ones, for they are fast after him in order that they may lead him astray from the right path. Keep him some time with thyself and train him as he ought and should be. Then send him to another school or another place.

(Tablet to P. A. H., March 27, 1906.)

Be thou kind to the "bantam chickens and their babies" and take good care of them; so that thou mayest learn how to train the living creatures. Teach and educate the "parrot" in order that she may be instructed with the heavenly words. Although the parrot may be unconscious of the meaning of the phrases, yet, God willing, thy heart will be inspired with such utterances, (the significance of which will be revealed to thee first and then the words will flow from thy tongue). Perfect thyself in the art of music; so that thou mayest be able to play on the harp most divinely.

(Tablet: From Diary of Mirza Ahmad Sohrab, July 31, 1914.)

DUTIES OF CHILDREN TOWARD PARENTS

There are also certain sacred duties of children toward parents; these duties are written in the Book of God, as belonging to God. The (children's) prosperity in this world and the Kingdom depends upon the good pleasure of parents, and without this they will be in manifest loss.

(*Tablets of Abdul-Baha*, Vol. 2, p. 262.)

Father and mother are worthy of esteem and it is necessary to secure their good pleasure; but this on condition that they do not prevent one from nearness to the threshold of the Almighty and do not withhold one from walking in the path of the Kingdom. Nay, rather, parents should encourage and inspire one to walk in God's path.

(*Tablets of Abdul-Baha*, Vol. 2, p. 463.)

O thou my dear son! Thy letter sweetened the heart and the spirit. Thy lovely face is engraved forever on the tablet of my heart. I am also longing to look into thy countenance. Say always the Greatest Name before beginning thy lessons. The confirmation and assistance of God shall encircle thee.

(Tablet: From Diary of Mirza Ahmad Sohrab, May 26, 1914.)

Although thou art small, yet I hope thou wilt become great in the Kingdom. His Highness Christ, saith: "Happy is the condition of the children." God willing, thou art one of those children.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Asma 1, 74 (August 1, 1918) No. 8

Be obedient and kind to thy father and mother, caressing brother and sister, and day by day adding to thy faith and assurance.

(*Tablets of Abdul-Baha*, Vol. 3, p. 551.)

O thou dear one of Abdul-Baha! Be the son of thy father and be the fruit of that tree. Be a son that hath been born of his soul and heart and not only of the water and clay. A real son is such an one as hath branched from the spiritual part of a man. I ask God that thou mayest be at all times confirmed and strengthened.

(*Tablets of Abdul-Baha*, Vol. 2, p. 342.)

DUTIES OF CHILDREN TOWARDS GOD

O ye dear children! Your Father is compassionate, clement and merciful unto you and desireth for you success, prosperity and eternal life in the Kingdom of God. Therefore, it is incumbent upon you, dear children, to seek His good pleasure, to be guided by His guidance, to be drawn by the magnet of the love of God and be brought up in the lap of the love of God, that ye may become beautiful branches in the garden of El-Abha, verdant and watered by the abundance of the gift of God.

(*Tablets of Abdul-Baha*, Vol. 3, p. 622.)

Abdul-Baha's instructions to the Bahai Sunday School of Washington, D. C.

THE Sunday School for the children, in which Tablets are read, the teachings of His Holiness Baha'o'llah explained, and the Word of God read to the children, is exceedingly blessed. Undoubtedly meetings should be held regularly and invested with importance so that day unto day its circle may be enlarged and be quickened with the breaths of the Holy Spirit. If this meeting is organized befittingly and behoovingly, rest thou assured that it shall yield most great results; but firmness and steadfastness are necessary, that it may not continue for a few days and later on little by little be forgotten. Its continuation depends upon firmness. In every cause firmness and steadfastness

undoubtedly lead to results; otherwise it will continue for some days and then will be disorganized.

(Tablet to P. A. H., July 28, 1913.)

In that hour you should make the children familiar with the prophecies in the Gospels and with the Name of God, and with this Revelation: that is to say, instruct them how to become teachers, so that the love of God may be established in their hearts while they are young children. They should develop spiritual feelings. You should explain to them or read to them the *Ishrakat, Tarazat, Tajalleyat,* the *Words of Paradise,* and the *Tablet of the World.* You should make them memorize some of these verses. By these means they will become enlightened and well educated, for they are like unto a young tree: you can train them in whatever manner you like.

(Spoken in February, 1909, to P. A. H. and J. H. H.)

Praise be to God! Thou art engaged in teaching and educating the children, for they have wonderfully memorized and read the manifest verses, the *Glad-Tidings,* the Communes, the *Ishrakat* and the Word. I hope that each one of them (those children) will become a peerless teacher and the cause of the guidance of the people. Praise be to God! All the members are illumined with the light of the Beauty of Abha!

(Tablet to P. A. H.)

Thou hast written regarding the spiritual education of the children. It is very acceptable and beloved. Undoubtedly these children will make ideal and physical advancement.

(Tablet to P. A. H., Nov. 21, 1913.)

Indeed the sweet melody of the pupils of Mrs. H..... gladdened the hearts of the people of the Supreme Concourse.

(To Mr. R., May, 1909.)

CHILDREN TO BE TAUGHT MUSIC

Abdul-Baha's Address to the children of the Washington Sunday School, April 24, 1912.

The art of music is divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. It exercises especially a wonderful sway over the hearts of children, for as their souls are pure, as their hearts are very pure, the music will produce in their hearts great effect. Music will become the cause of the expression of the latent talents in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music, for unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly, so that their souls and hearts may become vivified and exhilarated.

Today illumined and spiritual children are gathered in this meeting. They are children of the Kingdom. The Kingdom of God is for these souls, for they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls!

The hearts of all the children are pure, of the utmost purity. They have no dust. But this is on account of weakness, not on account of any strength. In the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy nor stratagem. This is on

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

Now there is another meeting and I must go. I am very much pleased with these children. These are all my children. Know ye the value of these children, for they are my children.

(*Star of the West*, Vol. 3, No. 3, p. 19.)

SUNDAY CLASS IMPORTANT

Question: "Is it right that Mrs. H..... has given up the Sunday School work?"

He looked very much surprised and grieved and said: "Why? No! She must keep it up by all means. Why does she want to give it up?"

I answered that it was too far for most of the children and some were too delicate to walk.

He said: "If they cannot arrange to go every Sunday, they must go every other Sunday, if not every other Sunday then once a month. But they must come together and must keep up the Sunday School."

(Words of Abdul-Baha to Miss A. S. K. spoken in Stuttgart, Germany, April 2, 1913.)

Abdul-Baha listened very attentively to all that was said pertaining to the Sunday School, saying: "Kheli Khoob! Kheli Khoob! It is very necessary that the Sunday School be renewed again and be made active." Then Abdul-Baha asked: "The Sunday School is very important; then why did the parents become indifferent? It is very essential that the Sunday School be upheld, first,

because the children are there taught the Words of Baha'o'llah. Second, because the morality taught there is the true Bahai morality. Third, because the children will there become firmly established in the precepts and truths of the Bahai Cause. Fourth, because the Sunday School is of great value: It is very good and they must attend it with joy and fragrance and with enthusiasm.''

(To Miss F. A. K., Paris, May 20, 1913.)

Talks by Abdul-Baha to other Bahai children

ADDRESS TO THE CHILDREN OF THE BAHAIS AT CHICAGO, MAY 5, 1912.

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

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

(*Star of the West*, Vol. 3, No. 4, p. 22.)

A TALK TO THE PUPILS OF THE BAHAI SCHOOL IN ACCA.

A Lesson in English by a Persian Boy.

How lucky I was and what good fortune I had yesterday in the morning. While all the scholars and I were assembled together in the school and reading our lessons suddenly our hearts were filled with joy by hearing our Master's voice blessing the believers; then he entered the school with shining face and smiling lips and began to walk very calmly through the room, addressing us and saying: ''Endeavor and strive eagerly that you may progress and advance rapidly. You are born in this holy day, attaining this great privilege by the favor of God, therefore you must not waste or throw away this bounty and mercy. Try always to get more manliness and humbleness and to love one another. You are like a small plant newly sown. If the rays of the sun reflect on it and it is watered by showers of rain there is no doubt that it will by and by grow and become a very fruitful tree;

but if cold winds blow and the plant be deprived of the shining of the sun and the rain it will certainly be withered and become a useless thing.

"Now, if you occupy yourselves, for instance, in affirming some reasons for the truth of this holy Cause and how to deliver the Word of God to everyone, these things will support and strengthen you and will prepare you for the good of this world and that which is to come; but if, God forbid, you lose your time in vain chattering and useless talk and running hither and thither, these things, be sure, will never lead you to the way of salvation.

"Never think whether you will have more or less wealth, for riches will never guide any man in the right way.

"O children," continued our Master, "there is a matter which is very important and that is this, let none of you at any time be puffed up with pride or despise any other being. Never, never do this, this is worse than all things. Man is a sinful blunderer, therefore he must acknowledge his faults.

"His Holiness, the blessed Bab, mentions in his book that every one must consider at the end of each day what have been his actions. If he finds something which would please God, he must thank Him and pray to be strengthened to do this good act throughout his life; but if his actions have not been approvable or honest, he must earnestly ask God for strength to do better.

"And now," said the Master, "the report of your weekly work is good and free from blunder and fault, therefore I am greatly pleased and very happy. I want you to work for the sake of God, and not for your own interest. Therefore I am advising you with the greatest love and kindness for your own benefit and comfort."

These were our beloved Master's utterances yesterday in the morning.

(Abdul-Baha takes a great interest in the progress of these boys, and often gives them helpful little talks; this one I have reproduced here in the words of one of the pupils, which he wrote out in English for me and which I have but slightly altered.—The Teacher.)

"You must give your daughter a Bahai education so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress. Religious teachings are essential for the proper development of the mind and the spirit. If religious instruction is not given to the children they will grow heedless and lose their moral susceptibilities. They will laugh at all moral obligations. The children are like unto green branches. As long as the branch is green, you can train it in whatever way you think best; but once the branch is dried up you cannot do anything with it. If you want to straighten it it will break."

Again he spoke with little Mona. "Do you love your parents?"

"Yes!"

"Which one do you love best? Your mother or father?"

"I love both equally."

"Bravo! Well said! Now tell me, do you love Baha'o'llah or your mother best?"

This was a difficult question. She hesitated a moment, and then replied with much emphasis: "Baha'o'llah."

(Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

(Continued on page 97)

STAR OF THE WEST

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

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Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 96)

MANUAL TRAINING ENDORSED

To a Bahai with two sons in a French school, Abdul-Baha said:

"Give your children a manual profession, something by which they may be able to support themselves and others. Let polite literature take care of itself; teach them a technical art or profession."

(Diary of Mirza Ahmad Sohrab, Nov. 12, 1913.)

CAMP SCHOOL IN MOUNTAINS APPROVED

"When I was in Dublin," Abdul-Baha said, "the professor of the out-door school invited me to visit the pupils. The school is in the mountains of New Hampshire, built among the woods. All around there are green valleys, verdant palms and blue lakes. They have a large cabin and have pitched several tents. Their supreme object is to promote the art of beauty and gracefulness and the science of strength. For this reason they practice calisthenics and athletics and exercise bodily training. They are thinly clad and often sleep in the open air. They go bathing and during certain hours they study. Fresh air, outdoor exercise, wholesome food, clean sports, uplifting ideals and regular training of body, mind and spirit build up their constitutions and give them strong muscles, sterling characters and robust manhood. They have a school room and dining-room and except the hours of study and meals they spend their time entirely out in the open air, learning many excellent lessons from the book of nature. I saw there a very young lad who, I was told by the teacher, was very thin and emaciated when he was brought to the camp, but during his four weeks' stay he was completely changed, having gained flesh, health and color, so that he could take part in the vigorous exercises. The professor of this twentieth century school was one of the most refined and cultured men that it was my pleasure to meet in America, and he showed me much love, hospitality and affection. The boys were most polite and decorous and although some of them were very young yet they stayed through the talk and listened most attentively. I was very pleased with all of them. Resourcefulness and self-control are the two lessons taught to these boys through words and deeds—so that if in the course of their lives through an accident of checkered fortune they should be thrown on an uninhabited island in the midst of the sea, they would master the situation calmly, control themselves and provide through their own ingenuity and in-

ventiveness the essential means of livelihood. After all, this is the greatest lesson that any highly-evolved civilization can teach us. They are so taught that when the proper time arrives, they will not shun the dangers and risks of life; that like unto the birds of the fields and the animals of the woods they may be able to procure their sustenance and protect themselves from the encroachments of the enemy."

(Diary of Mirza Ahmad Sohrab, July 12, 1914.)

CARDINAL BAHAI PRINCIPLES OF COLLEGES AND UNIVERSITIES

In this age the college which is dominated by a denominational spirit is an anomaly, and is engaged in a losing fight. It cannot long withstand the victorious forces of liberalism in education. The universities and colleges of the world must hold fast to three cardinal principles.

First: Whole-hearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality.

Second: Service to the cause of morality, raising the moral tone of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellences and perfections of the religion of God.

Third: Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled into the minds of all the scholars, in order that they may become the armies of peace, the real servants of the body politic—the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the college, the presidents in the universities, must teach these ideals to the young from the cradle up to the age of manhood.

(Diary of Mirza Ahmad Sohrab, Feb. 15, 1914.)

CHARACTERISTICS OF BAHAI COLLEGE STUDENTS

You must become the shining candles of moral precepts and spiritual ideals and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper. Let the corps of professors and the students be impressed with the purity and holiness of your lives so that they may take you as paragons of worthiness, examples of nobility of nature, observers of the moral laws, holding in subordination the lower element by the higher spirit, the conquerors of self and the masters of wholesome, vital forces in all the avenues of life. Strive always to be at the head of your classes through hard study and true merit. Be always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive forces.

(Diary of Mirza Ahmad Sohrab, April 17, 1914.)

I hope that while you are studying in this college you may so excel all other students in the various branches of knowledge taught therein that all of them may testify that the Bahai students have another power, are inspired with another

effort, are imbued with a nobler ambition, are stimulated by higher motives and make wider and deeper exertions than others. If you do not surpass the others, then what distinction will there remain for you? Therefore, you must strive to be superior to them, so that everyone may bear testimony to this fact. You are now like the tender plants that are trained according to the knowledge and wisdom of the gardener. From now on, you must strive to beautify the moral aspect of your lives. Advise one another with utmost consideration, watch daily your words and deeds; thus from the very beginning you may characterize yourselves with divine ideals.

The divine ideals are humility, submissiveness, annihilation of self, perfect evanescence, charity and loving-kindness. You must die to self and live in God. You must be exceedingly compassionate to one another and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love toward humanity must be spiritual faith and divine assurance.

Again: be ye most careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy so that all you state may correspond with reality. Forever supplicate and entreat at the Court of Majesty and beg confirmation and assistance. Make ye an effort that ye may win the good pleasure of the Blessed Perfection. All the natural and supernatural advancements in the human world revolve around this one problem. If you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, (i. e., they will find their highest attainment in you and through you), or in other words you will become the fruits of the world of existence. The evolution of the trunk, branches, leaves and blossoms of the tree is the fruit thereof. Exalt your thought. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual wisdom. Let your hope be the accomplishment of most great deeds, the results of which may immortalize your names. All that the people are holding fast to is as the mirage and will not last. Praise be to God, that you are under the protection of Baha'o'llah and His bounties have encircled you. I will always pray for you, and with the utmost humility beg extraordinary progress for you.

(Diary of Mirza Ahmad Sohrab, April 15, 1914.)

TO THE BAHAI STUDENTS OF BEIRUT COLLEGE (SYRIA)

Praise be to God, that the Bahai students in Beirut are well known for the beauty of their character, the purity of their deeds, and the loftiness of their morality. From whomsoever one enquires about the Bahai students, one will hear unstinted praise. This is through the favors and bounties of the Blessed Beauty, who has assisted you to attain such a high station. For you have lived in a manner conducive to the glorification of the Cause of God. Baha'o'llah is pleased with you; all the people are pleased with you; I am pleased with you, and the friends of God are pleased with you. This is the special divine bounty, which is being realized at rare intervals. If one asks any person concerning the Bahai students, he will answer: "In reality they are intelligent, sober, industrious, diligent, displaying good manners and behavior and concentrating all their attention on their acquirement of knowledge. They do not spend their time in frivolous amusements and distracting recreations." Even the enemies testify to your spotless character. I hope that through the favor and bounty of the Blessed Beauty, his holiness the Bab, and the ineffable bless-

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

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ings which hallow this holy shrine,* the confirmations of the Kingdom of Abha may encircle you, and that you may be characterized with the shining qualities and brilliant attributes of the Bahai life. May your morality become more defined day by day! May your faith and assurance be increased day by day! May your attraction to the kingdom of Abha be intensified day by day! May your attainment in sciences and arts become more universal day by day! Perchance, God willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia.

(Diary of Mirza Ahmad Sohrab, Oct. 12, 1914.)

God be praised! How wonderful are these students!† I am looking forward with great hope to their future! In reality they are beneath the shade of the Blessed Perfection, they are being animated with the spirit of the Holy Land. For this reason, they are superior to many students. Their mettle will become known in the future. They are now under the process of refining. When they come out of the crucible their brightness will become manifest. The Word of God is the refining which will polish them, suffering them to become pure as tested gold. Every single assured and firm believer will consider himself the servant of all the friends of God, nay rather the servant of the world of humanity. The honor of man depends upon this. The everlasting glory of mankind lies in this! For this reason His Holiness Christ says: "The last shall be first, the least among you in the Kingdom is the greatest." Whosoever desires to walk in the path of the Kingdom—so that he may reach the court of the Almighty—must be a true servant. The path of God cannot be compared with the paths of men. The humbler the man is in the path of God, the more exalted is he; the greater his meekness and submissiveness, the more beloved is he; the more he is surrounded with tests and trials, the vaster the tranquillity and composure of his spirit.

(Diary of Mirza Ahmad Sohrab, July 15, 1914.)

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*The Students were visiting the tomb of the Bab.

†This is a talk to the believers visiting Abdul-Baha. The students were also present. These students visit the Holy Land during their vacations and most of them are permitted to live the whole summer near the tomb of the Bab on Mt. Carmel.—*Dr. Zia M. Bagdadi.*

Words of Abdul-Baha regarding infants before and after birth

TO AN EXPECTANT MOTHER

Your child will have extraordinary capacities. It will be a Bahai. Rear it in the teachings of Baha'o'llah. Rest assured your child will be assisted by the Divine Concourse, and through this assistance it will exhibit a universal consciousness. For this Cause encompasses the west and the east, and children born under these conditions in this day will have the advantages of the universal illumination. Today some children are called prodigies, but the inheritors of this Cause will attain to a degree that the others, even though educated in the best schools and with every advantage, know nothing of.

Children blessed in this way before they are born are of the new race. I was born in Persia, and while I nursed with my mother's milk I received truth. When a little child my first words were "Ya-Baha-El-Abha!"

(*Divine Philosophy*, page 59.)

SUPPLICATION FOR AN EXPECTANT MOTHER

My Lord! My Lord! I praise Thee and I thank Thee for that whereby Thou hast favored Thine humble maid-servant, Thy slave, beseeching and supplicating Thee—because Thou hast verily guided her to thine obvious Kingdom and caused her to hear Thine exalted call in the contingent world and to behold Thy signs, which prove Thy victorious reign over all things.

O my Lord! I dedicate that which is in my womb to Thee. Then cause it to be a praiseworthy child in Thy Kingdom and a fortunate one by Thy favor and generosity; to develop and grow up under the charge of Thine education.

Verily, Thou are the Generous! Verily, Thou art the Lord of Great Favor!

IMMORTALITY OF UNDEVELOPED INFANT SOULS

Question: "What becomes of an undeveloped infant's soul?"

Answer by Abdul-Baha: "It rests with the mercy of God and through the eternal bounty it will not be deprived of that mercy."

(*Ten Days in the Light of Acca*, page 4.)

STATION OF OPPRESSED INFANTS AND WEAK ONES

As to the subject of babes and infants and weak ones who are afflicted by the hands of oppressors: This contains great wisdom and this a subject of paramount importance. In brief, for those souls there is a recompense in another world and many details are connected with this matter. For those souls that suffering is the greatest mercy of God. Verily, that mercy of the Lord is far preferable to all the comfort of this world and the growth and development of this place of mortality.

(*Tablets of Abdul-Baha*, Vol. 2, p. 337.)

Children of unbelievers and infidels who die before the age of responsibility are not punished, because they are under the favor of God.

(Mrs. L. M. G. Notes.)

Question: "What is the condition of children who die before attaining the age of discretion, or before the appointed time of birth?"

Answer: "These infants are under the shadow of the favor of God, and as they have not committed any sin, and are not soiled with the impurities of the world of nature, they are the centers

of the manifestation of bounty, and the eye of compassion will be turned upon them.''

(*Some Answered Questions*, p. 278.)

ABDUL-BAHA'S INTERPRETATION OF A DREAM

''A young girl became evident to me as belonging with the family, but I could not make out who she was. She spoke of a horse that my son had had long ago, but I did not understand what she meant. After a time it became known that she was my daughter, and I felt grieved to think that I had not been conscious of her presence in all the past years. She seemed not hurt, but surprised that we did not understand her. Just as I was waking, I realized that she was our little baby who had passed away over twenty-one years ago, when nine months old.'' (End of dream.)

Mrs. —— added: ''She was my idol, and because I loved her so much, I tried hard to put her out of my thought, and the dream made me feel that we should not do this.''

Abdul-Baha interpreted it thus:

''That child is your trust within the charge of God. She was a child when she went, but you shall find her full grown in the Kingdom of God. You shall find her mature. You shall not find her there as a child. You shall find her perfect and mature.

''As to the horse once belonging to your son, of which she spoke: Horse in the dream means a wish. It shows that your daughter has fulfilled her wish and her desire, and that shows the loftiness of her station. The wish is one in which your son shared, but she attained to it. It is my hope, God willing, that, he, too, will attain to it.''

Surprise was expressed that a child of only nine months could have a wish, and Abdul-Baha said: ''The child was born with a wish.''

Mrs. —— was crying, and Abdul-Baha continued: ''Do not cry. Be happy because you saw her, and you saw her perfected. You must be happy. She is your trust with God. You have not lost her out of your hands. The only difference is this; that you gave her as a trust to God as a child, but you will take her back as a full grown person. I had a son who was four years old, and when he died I did not at all change my attitude. I gave my son to God as a trust, and so at his death I did not grieve.''

Mrs. —— said: ''But there is a difference, you gave your son to God, but God takes ours.''

Abdul-Baha replied: ''It is the same thing. In both cases it is a trust of God.''

Abdul-Baha said: ''The cause of her surprise is this—that you are crying; your daughter would say: 'I have a good mother. She must be happy. Why does she cry? I am surprised.' The cause of her surprise is the thought that you do not recognize her. She belongs to a realm in which everything becomes mature, and she expected you to see her in the state of perfection in which she manifested herself to you; but the fact that you looked at her in this way, and that now you are crying —is a proof of your not having recognized her. For had you recognized her in the dream, you would not be crying now.''

Relative to the comment of Mrs. —— that she tried to put the child out of her thoughts, Abdul-Baha said: ''It is not in man's control when to forget one. It is not good for one to try to forget them. One must always remember them.''

(Notes by M. H. sent to Acca for approval and returned with the signature of Abdul-Baha as correct.)

CHRISTENING OR NAMING A BABE.

When thou wishest to name a babe, prepare a meeting therefor; chant the verses and communes, and supplicate and implore the Threshold of Oneness and beg the attainment of guidance for the babe and wish confirmed firmness and constancy; then give the name and enjoy beverage and sweetmeats. This is spiritual baptism.

(*Tablets of Abdul-Baha,* Vol. 1, p. 49.)

Question: "Should we baptize infants?"

Abdul-Baha answered: "The people have not understood the meaning of baptism. In one place in the Gospels it is commanded that one must be baptized by water and spirit, and also by fire, and from these commands we can understand that the meaning is spiritual and not material. The baptism of Christians as practiced today is not the teachings of Christ! The Christians in the beginning used to baptize as a symbol of the purification of the spirit.

"When the time drew near for the Manifestation of Christ, John the Baptist appeared and called the people to repentance, and when they repented they were baptized as a symbol that their hearts were purified and ready to accept the truth and teachings which would soon appear, for John was declaring the coming of Jesus. But these people were not children; they were men and women. And Jesus himself was baptized by John, but he was thirty years old when he was baptized. After he was baptized he said: 'John has baptized you with water, but I shall baptize you with the Spirit!' Water symbolizes the knowledge of God which gives eternal life, because all forms of life had their beginning in the water. Fire is the symbol of love, and the baptism by fire means the love of God which descends in the hearts that are turned unto him! Now as fire is used to symbolize love, be sure that water is used also as a symbol, for would it be possible for one to be put into the fire as one is put into the water for baptism? Many who have not understood what Christ meant by baptism think if a child dies without passing through this ceremony its soul is lost! But this is not true, for the child has not sinned and goes from this world quite free from faults and defects! And oftimes baptism of infants is attended by great danger to the child.

"One time I was invited in this very house to witness the baptism of a baby who was very young. They had put olive oil in the water and when they put the child into it, it shrieked and struggled, swallowing some of the oil and water, after which it, together with the shock to the nervous system, caused the child to be very ill, and it died. These are ceremonies which have a spiritual meaning but no spiritual effect upon the soul!"

(To Mrs. L. M. G., April 18, 1904.)

Words of Abdul-Baha regarding the importance of Prayer

The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the love of God will be created in human consciousness. . . . For example, there is nothing sweeter in the world of existence than prayer. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is "conversation with God." The greatest attainment or the sweetest state is no other than "conversation with God." It creates spirituality, generates mindfulness and celestial feelings, begets the attraction of

the Kingdom and engenders the susceptibilities of the higher intelligence. The highest attribute given to His Holiness Moses is the following verse: "God carried on a conversation with Moses."

What is prayer? It is "conversation with God." While man prays he sees himself in the presence of God. If he concentrates his attention he will surely at the time of prayer realize that he is "conversing with God." Often at night I do not sleep, and the thoughts of this world weigh heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray—"converse with God." It is most sweet and uplifting. Prayer and supplication are so effective as to inspire one's heart for the whole day with high ideals and supreme serenity and calmness. One's heart must be sensitive to the music of prayer. He must feel the effect of prayer. He must not be like an organ from which softest notes stream forth without having consciousness of sensation in itself.

(Diary of Mirza Ahmad Sohrab, March 15, 1914.)

Mount Carmel is enveloped with the white mantle of spirituality. Its atmosphere is permeated with an indescribable peace and tranquillity. During these matchless moonlight nights, one's heart becomes tender and the mind wistful and meditative, pensive and musing. It is as though the trees, the brooks, the rocks, the sea, the grass, the stars hold communion with man and whisper into his ears the secrets of nature. It was mainly owing to this reason that the ancient prophets of God lived in the grottoes and caves of this mountain so that they might spend their time in quiet meditation. The divine, holy prophets have two stations. The first is the station of "abstraction." This is the station wherein they communicate with God, receive the graces of the Holy Spirit and become intimate with the fragrances of holiness. The second station is the station of "plurality." In this station they occupy themselves with the education of mankind. They have, as a result, to bear the enmity, persecution and calumny of the people. On account of their pride, haughtiness and conceit the people assail these divine temples of Truth; notwithstanding this they bring forward proofs and arguments, instruct them through the heavenly advices and exhortations and little by little cause them to ascend to the lofty height of beatific purity. This work is most exacting and difficult, yet they do not murmur. But the world of "abstraction" in which they quaff the chalice of immortality, is very pleasant and spiritual. It is a super-individual experience, commonly shared by all the elect of God. It is the light of the spirit and the spirit of the world. Its sweet delicacy is enjoyed by every class. For this reason, whenever the prophets of old desired to commune with God and enter the realm of "abstraction," they came to this holy mountain and prayed during the day and the night, thus strengthening in this manner the basis of their inspiration.

(Diary of Mirza Ahmad Sohrab, Sept. 6, 1914.)

Beg everything thou desirest from Baha'o'llah. If thou art asking faith, ask of Him. If thou art yearning after knowledge, He will grant it unto thee. If thou art longing for the love of God, He will bestow it upon thee. He will descend upon thee all His Blessings.

(Diary of Mirza Ahmad Sohrab, May 9, 1914.)

(Continued on page 113)

STAR OF THE WEST

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

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Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the third published under this heading—the first appeared in issue No. 2, page 17; the second in issue No. 3, page 25.

HADJI ABBAS is the name of an old Bahai who lived in Acca and for more than thirty years was chosen by Abdul-Baha to be the lantern carrier. Almost every night, whether walking in the dark narrow streets of the prison city Acca or in the fields outside, he was the only one who accompanied Abdul-Baha. (The translator, and perhaps others, entertained the thought that this man, on account of his bravery, strength and courage, was chosen to be as a guard to Abdul-Baha. But in recent years, it became evident that Hadji Abbas, during all those years of apparently faithful service was concealing a deadly weapon for the purpose of betraying and murdering Abdul-Baha, whenever he could find an opportunity. This was because his mind was poisoned and his heart changed by the deceitful nakazeen and the bitter enemies with whom he had joined.) Abdul-Baha said regarding this person: "He was so sick and exhausted in Acca when he came to me for help and assistance, that I placed him in a hospital in Haifa and I loved him very much." Then Abdul-Baha turned to Agha Mohammed Kermani who was present and said to him:

"Tell me what is the voice that is calling loud in Kerman (Persia)? Is it the voice of the darvishes (tramps) or the moaning of shaykhis (a Mohammedan cult)? For the sake of the elevation of the call of God all these voices shall be silenced. When the call of God rises, all other calls become erased and forgotten. When the movement of the Supreme Pen (BAHA'O'LLAH) becomes audible, undoubtedly the buzzing of flies ceases. This is evident. May God give assistance and confirmation to the souls who serve the supreme word and elevate this call. The powers of the Kingdom of Abha and the divine confirmations will assist and reinforce every one who becomes engaged in teaching the Cause of God. There is no doubt about this."

February 23, 1914.

Abdul-Baha and a number of the friends took a walk outside the city of Haifa. He told them of the lofty degrees of severance and attraction of the old friends in the Cause, and when they passed by a cave he showed it to Mirza Sohrab and said: "We had a person by the name of Estad Esmail. Indeed, he was peerless. He suffered great calamities and ordeals in Teheran (Persia) and in Bagdad—they confiscated all his belongings and they took his wife, yet he was in the utmost joy and he used to say, 'Praise be to God! They have taken

my wife and my belongings. God willing, a day cometh when I may sacrifice my life in the path of God!' When he reached Acca it was at a time when no one was allowed to enter the forts. When I heard this I managed to get him into the barracks. After one month I sent him to Haifa. He dwelt in this cave. He became a peddler in the daytime and in the nights he used to chant with attractive and indescribable sincerity the verses which the Blessed Beauty (BAHA'O'LLAH) had sent to him.''

In the afternoon of the same day Abdul-Baha gave the following utterances to the friends who gathered in his home:

''It is the duty of all the friends to help the families of the martyrs. They have become flesh of my flesh because the martyrs have sacrificed their lives for me. Whosoever renders a service to the families of the martyrs is serving the Blessed Beauty. Whosoever supports them is supporting the Blessed Beauty. Whosoever becomes a self-sacrifice in their behalf is a self-sacrifice in the path of the Beauty of Abha. The great martyrdom or the sacrifice of life is like unto a mirror and when turned toward the sun, the temple and the body of the mirror become utterly effaced; that is, the martyrs efface themselves in the love of God to such an extent that the bodies and mirrors no longer exist. They become the rays of the sun. Therefore, everything that is related or belongs to them belongs to God. Whosoever serves them serves God. Whosoever loves them, verily, he loves God. It is not a joke—when the time of test comes, for then the truth becomes known. Justice must be given. If a thorn enters our hand, we cry and become restless. If our head aches we become restless. But the sharp sword takes away one's life. The martyrs have tasted the sweetness of that cup. That is why His Holiness, the Messenger (Mohammed) said, 'The martyrs have stations that prophets are envious of.' Thus His Holiness the Supreme (the Bab)—May my soul be a ransom to him!—when addressing the Blessed Beauty, in his book titled *Ahsan-el-Kessas* (The Best of all the Stories), said, 'O our great Lord! verily, everything in me I sacrifice to Thee and I desire only to be killed in Thy path.' To whom do these addresses in the *Ahsan-el-Kessas* refer? Undoubtedly to the One-Whom-God-Shall-Manifest, that is His Holiness BAHA'O'LLAH, and not to Mirza Yahya (Ezel). They used to attribute these references, before the declaration of the Manifestation to an imaginary person. Afterwards it became evident that the person was existing. But before investigation they believed that those references meant the Kayem himself, yet the Bab was the Kayem (Forerunner). Therefore, from these references, it becomes evident that the One-Whom-God-Shall-Manifest was existing. He (the Bab) says, moreover, 'By God, the Truth! I am an hooriet (girl of paradise) born from El-Baha, in a place of the red ruby, and by all those who are in heaven, I yearn for the soul that is killed in the path of God.' ''

Afterwards, Abdul-Baha showed infinite kindness to Enayet'o'llah Khan, the son of Mullah Esmail, the martyr. Then he ordered the friends to be served with fruits and preserves. One of the Zoroasterian Bahais was present at that time and Abdul-Baha said the following to him about another believer: ''Indeed, Mullah Bahram (a Zoroasterian Bahai) is a blessed being. He is active in the Cause of God and is never still. The station of such souls is not known now, but it will become evident in the future. During the first century of the holy Manifestations the beginning of the revelation is like the day, because the Sun of Reality is shining upon all the horizons, the stars are invisible. But in the second century, the station and the degree of the sincere ones will become evident. Their lights will become manifest and bright like unto the shining stars. The stations of the apostles of His Holi-

ness Christ became known after three hundred years.''

In the evening there was a general meeting in the home of Abdul-Baha. Mr. Rothchild, a great financier, visited Haifa and Abdul-Baha talked about wealth. He said in part: ''Unless the souls are believers in God and assured in the verses of God, wealth causes the hearts to be hardened and without light.'' At the close of the meeting a supplication of repentance, confession and pleading written by Hadji Aly Yazdi, was read in the presence of Abdul-Baha and the hearts of those who were present became touched. They turned their faces to the Horizon of the Cause, and implored the Kingdom of the Covenant and of the Beauty of Abha for a new confirmation. (Hadjy Aly Yazdi was at one time one of the nakezeen or violators of the Covenant and he lives in Acca.)

February 24, 1918.

Today, Abdul-Baha revealed tablets, concerning deeds. In one of them he says, ''The deeds of man must be the cause of glory. Everything that is conducive to the honor of the religion of God is good. Every action that becomes the means of the elevation of the Word of God is accepted. This is the standard.''

Afterwards, a group of Arabs and a Durzi Shiekh (a priest or chief of a sect originally Mohammedan), went to see Abdul-Baha and he talked to them about the sublime qualities of the world of humanity. He said: ''Generosity, courage, faithfulness, truthfulness, etc., are all shining stars and brilliant planets. They are the cause of the illumination of hearts, of the assurance of souls, of the honor and dignity of man in this world and in the Kingdom.''

Then Abdul-Baha spoke to the believers about the station of sanctity and severance. He said, ''In this station, the souls are tested. This is what BAHA'O'-LLAH said: 'By the life of God! all shall be sifted just as the wheat is separated from the tares. In a sieve they shall be cleaned and purified from dust and chaff'. Likewise, those whose actions are good, will be distinguished from the others. Therefore, in every cycle when a sifting and a great testing occur, all (the violators) will fall away except the sincere souls, who come under the shadow of the Word of God. The sea does not accept the dead. The souls who come under the shadow of the Cause of God are holy and purified from all superstitions. Consider the blessed souls who were sent forth into Persia during the beginning of the Revelation. All have sacrificed their lives, given up their possessions and homes, in the path of God. But on the other hand, the deniers, who arose in opposition, became occupied in vain pursuits and, night and day, thought only of fame and easy life. Their hearts were not pure and their souls were waning in hopes and desires. This happens in every cycle. 'Can light and darkness exist at the same time'?''

ABDUL-BAHA AT THE SEA OF GALILEE

June 6, 1914.

Abdul-Baha uttered the following words to a Persian family known as Falah, who went to visit him at Tiberias on the Sea of Galilee:

''In all the cities, the friends who are firm and steadfast, become the cause of guidance and illumination of the people. They endeavor to elevate the hearts and to enlighten the minds. For example, an arid valley, deserts of sand and waterless mountains which were near the equator and subject to intense heat, became the light of all the horizons and the pilgrimage of the people of the

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(Signed) ABDUL-BAHA ABBAS.

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world, when it was illumined by the coming of His Highness the Messenger—May my soul be a ransom to him and his friends! How much it is advanced! In the beginning it was an insignificant village and now it is the mother of the cities (Mecca).''

June 8, 1914.

Mirza Ahmad Sohrab read to Abdul-Baha an article from the *Christian Commonwealth,* in which there was an appeal to Christianity to cease its useless ceremonies and to return to its original simplicity and spirituality. The article spoke also of a minister who courageously said to an assembly of ministers that ''the time had now come for us to be ashamed of receiving high salaries and to be living in such comfort and luxury while the poor are left in such misery. We must leave the thoughts of our desires and become self-sacrificing.'' Abdul-Baha then said:

''They talk of doing, but they do not act. They think it would be easy to do this. They do not understand the meaning of martyrdom or self-sacrifice. As soon as a needle pricks the hand, their cries reach the heavens. There is no comparison between these souls and the sanctity and the self-sacrifice of the disciples of His Holiness Christ. They do not even breathe alike. It is the Bahais who walk in the footsteps of Christ and his disciples. They endure such calamities, hardships of hunger and thirst, prison, murder, persecution and malice. They have endured all sufferings. These men of passion and desire—how can they do such things? There was an akhond (Mohammedan priest) who thought that one of his fingers had become unclean and could not be purified. He went to a butcher and said, 'Come thou and cut off my finger. I do not want it.' The butcher replied, 'This is impossible. It is not easy to cut off a finger. The blood will flow like a fountain and there will be severe pain.' The akhond replied, 'No! there is only one way and that is that thou shouldst cut.' When the butcher considered the akhond's great persistence he replied, 'Very well. Put thou thy hand on this block.' Then with the back of his knife, he pressed upon the finger. Suddenly the akhond pulled away his hand and began to scream, 'Ouch! thou hast cut my hand! What an oppressor and unjust man! How cruel and unmerciful thou art!' Briefly, it is very easy to write and to speak upon these matters,

but it is hard to put them into action. Twenty years ago, this thought, that they must go out to teach as the disciples of Christ had done, was widespread among the Christians. Three or four persons went forth, but they could not endure it for more than two or three months.''

One of the believers asked Abdul-Baha to explain what is meant by the special indulgence (in the *Kitab-el-Akdas*) during the holidays. To this he replied: ''Bad conduct or deeds are not allowed at any time and especially during the Feast. But those are the days of happiness, days of joy and gladness. This is from the verses that shall be known afterwards. For example, it is bad not to work on other days, but in these days of feasts, work must be abandoned. But it does not mean that it is permissible to drink liquor or commit immoral deeds. Those days are the days of forgiveness and pardon, days of cheer and enjoyment, days of affection and attraction, days of blessings. Such deeds as may become the cause of the illumination of the world of humanity must be manifested by man.''

To some of the visitors who were leaving for Haifa, Abdul-Baha said: ''God willing, ye shall be always under the protection of the Truth. In your behalf, I seek favor and bounty from the Blessed Beauty. Rest ye assured. I am happy that ye shall be confirmed in everything. I am pleased with ye and shall never forget ye. Convey the wonderful Abha greetings to every one of the friends of God. Call them to steadfastness and firmness in the Cause of God so that the calamities and hardships may not become the cause of their relaxation. Should the sea of tests become almost overwhelming, it must not have any effect upon them. Consider ye that after His Holiness the Spirit (Christ), the disciples did not stop for a moment nor did they choose rest for themselves. They strove night and day. Then it is evident how much we must show self-sacrifice, service and steadfastness to the Most Holy Threshold! If the disciples had not been firm, after the departure of His Holiness the Christ, his Cause would have been utterly effaced and made non-existent. Now, the friends of God must be likewise firm and exercise effort and zeal in teaching the Cause of God. They may rest assured that the safety, protection, confirmation and assistance of the Blessed Beauty shall reach them. They must not be shaken by anything. Night and day, I pray in their behalf.''

Mr. E. M. Newman, one of the best known and most eloquent American lecturers, who spends five months of the year traveling in different countries, collecting the moving picture photographs of famous people and places to accompany his talks, came to the Holy Land in 1914. He went to Acca to visit Abdul-Baha. Not finding him there, he proceeded to Tiberias, where he and his party of two men and one lady, met and talked with Abdul-Baha. They asked questions about the purpose of the Bahai Religion, to which Abdul-Baha replied: ''The purpose of this Cause is the investigation of Reality and the oneness of all religions. BAHA'O'LLAH accepted fifty years of banishment, persecution and imprisonment for these divine principles. Now, praise be to God, His teachings have illumined the horizons of the East, delivered the souls and minds from worthless limitations, elevated the signs of guidance and united the East and the West with a spiritual power.''

Among a number of Persian believers who came to see Abdul-Baha, was one from the city of Yezd, where (some years ago) a great number of Bahais had been martyred. Abdul-Baha inquired about the friends in Yezd and Teheran saying: ''How are the friends of God? Are they enkindled and attracted? Those souls who arose against the Cause and brought about dissensions

and corruptions, who brought hardships and afflictions upon the friends, think that they shall attain the greatest ease and happiness. But they have failed and lost all and their own households have been scattered to the winds. What have the people of Persia to say? All of this they have seen with their own eyes. With their ears, they have heard that no trace is left of a soul, who had enmity towards the friends of God. Are they not yet awakened? Have they not yet arisen from the sleep of heedlessness?''

After having talked on the subject of Socialism from a Bahai standpoint to a minister who had come to see him, Abdul-Baha said: ''His Holiness the Christ came to spread the law of love. The appearance of the Messengers and the revelation of the Books were for the promulgation of the law of love. But the souls with self-interest have made religion the cause of hate and animosity. They have stirred up among mankind quarrels and strife. Why should we oppress or be unjust to other religions? Why should we not love one another? Why should we curse and execrate? Every one of us must be the center of love, the sun of love, the sea of love, the star of love, the light of love and the heaven of love. We must be kind to all, wish no evil to anyone and know that all humanity is from one progeny.''

June 9, 1914.

The following tablet was revealed today for the friends in the Orient, at Tiberias, the Sea of Galilee:

HE IS GOD!

''With regard to the assembly, there must be spiritual consultation therein; discourses about the manifestation of the Greatest Orb, the effulgence of the Sun of Reality, the greatness of the blessed Cause, the power and penetration of the Word of God, the might of the divine Covenant and Testament must be mentioned. This will be conducive to the spirituality and illumination of the hearts. Every discussion besides this, will not give complete results. Therefore, you must have no secrets in your assembly and no word should be spoken that, were it made public, might be the cause of depression or sorrow to any soul.

''The utterances of all must be concentrated in consultations concerning teaching and the promulgation of the Cause of God. In this way, there will be no secrets that might be spread. We have nothing to conceal, thanks be to God. We are famous for our devotion and all of the creatures jeer at us for our love in the path of God. Besides this we have no aim. It is impossible to have a secret that will not spread. It has been tried many times, especially when among a number of souls. It is said that every secret going beyond two people will go farther, because every member of the assembly must have a confidant in whom he has perfect trust, and oneness of condition. That person also has a confidant and, unquestionably, will not keep it from him. Therefore, it is much better not to have among you privacy and secrecy. May all of our secrets be a sacrifice to the secret of BAHA', and all of our confidentials be a ransom to Him. The secrets of BAHA' are: The oneness of the world of humanity, universal love, mercy and compassion to the broken-hearted, sympathy to the suffering, peace and happiness to the world of humanity, merciful breath, attraction to the fragrance of God, severance of the heart from attachment to the transitory world, liberty, purity, relief from worries and anxieties of the earth, etc. Should such secrets spread they would become the cause of the life of the world.''

(Signed) ARDUL-BAHA ABBAS.

June 11, 1914.

Abdul-Baha went to bid farewell to Mr. Newman and his companions. He said: ''I pray that God may aid your

journeys and that you may return to America with the utmost happiness and safety. May you be confirmed in a great service to the world of humanity. I shall think of you continually and I shall never forget this meeting at Tiberias.''

In the afternoon, Abdul-Baha sat near the window at the hotel and revealed tablets for two of the friends who had departed from this mortal world. The following is for the family of an old believer known as Abdul-Razzak:

''O my Lord.. confirm these Thy servants and maid-servants with Thy ever increasing mercy and complete bounty, ordain for all of them immersion in the seas of Thy mercy, attainment to Thy generosity and bestowal, fulfillment of Thy greatest hopes, possession of Thy grandest gifts and bounty in the beginning and in the end, so that the angels of Thy mercy may commune with them in the mornings and in the evenings. Verily, Thou art the Beloved, the Generous!''

The following is for Youssif (Joseph), the father of a believer known as Abdul-Ghany:

''O my God! O my God! Verily, Thy slave, Joseph, the faithful, ascended to Thy supreme heaven hoping for Thy innumerable favors. O Lord! reach him with Thy forgiveness and pardon, O my Lord, the Merciful! Usher him to the summit of paradise. Verily, Thou art the Kind, the Bestower, and verily, Thou art the Generous, the Forgiver.''

Then Abdul-Baha spoke to the pilgrims about the days of Christ and how he walked alone near the animals on the shore of Lake Tiberias (Sea of Galilee); and concerning the people, how they were prevented from seeing and knowing the Manifestation of God through their blindness, in these days. Abdul-Baha said: ''The Supreme Bab was the promised one of the Koran, with regard to the question of the Seal of the Prophets. Mohammed was known as the Seal of the Prophets. (The Mohammedans think this title means that no prophet will appear after Mohammed.) This belief is not only limited to the Moslems. The Jews believed that Moses was the Seal of the Prophets, that he sealed the prophethood of Laws. The Christians believe that after Christ, no prophet with Laws will come, but that Christ himself will descend from heaven. Yes, these creatures are not waiting for the manifestation of the Truth, they are waiting for the manifestation of their own superstitions. For example, the Moslems are waiting for the Dedjal (false Christ or anti-Christ) more than for the Kayem (the Forerunner or Precursor of the Manifestation). They do not associate the appearance of the anti-Christ with the Forerunner. Nay, rather they associate the appearance of the Forerunner with the appearance of the anti-Christ. This (the anti-Christ) is known to them as unlimited or independent, the Forerunner as limited and dependent.''

June 12, 1914.

When speaking of readiness, capacity and purity of hearts, Abdul-Baha said: ''Should a black stone be placed facing the light of the sun, the signs of brilliancy would not appear, but, in the pure mirror, the sun, with all of its attributes and perfections, becomes reflected instantly.''

Some Zoroastrian friend brought fruits and vegetables for Abdul-Baha, but he ate only bread and hot milk. Then he sat on the balcony facing the Sea of Galilee. A long letter was read from Mrs. Lua M. Getsinger, saying that she was confirmed in giving the message to more than one thousand people at a meeting in India, that she answered all of the questions asked by Mohammedan and Zoroastrian nobles; also good news about the spreading of the Cause was received from Chicago, Washington, New York, London and Stuttgart, all

of which became the cause of joy to his blessed heart.

June 13, 1914.

Abdul-Baha made the following statements concerning man's duty: "Man must be qualified with the attributes of the Kingdom. Man must characterize himself with the characteristics of the Merciful. Man must be the source of the perfections of God. Man must be good personified. Man must be the cause of comfort and ease to human society. Man must be the fountain of the signs (or verses) of guidance. Man must endeavor and strive for the progress and advancement of all of the people. Man must be self-sacrificing in serving the Cause of God and spreading the fragrances of God. Man must not think of himself, he must think of others."

Again Abdul-Baha sat, for about two hours, on the balcony of the hotel, speaking to the visitors on various subjects. The mayor, the judge and other eminent officials of Tiberias were present, and all were exhilarated by his utterances. Then, as the lake reflected the wonder of the rising moon and the stars —the beauty of the creator—Abdul-Baha spoke to the friends: "His Holiness Christ, used to walk most of the nights when in the region of this lake. He was all alone, thinking of the illumination of the world of humanity. He did not rest for one moment. He was not at liberty for even one day. He spent his days as a wanderer, and was shelterless in these deserts and mountains. The place where he called the disciples to enter the Kingdom of God is in this region. They were engaged in fishing. His Holiness Christ, used to walk alone on the shore. When he saw the signs of acceptance in their faces, he said, 'Come, so that I may make you the fishers of men,' and they at once left everything and followed that Light personified!

"God be exalted! Always, in the beginning of the Cause, common souls, who in the estimation of the people, were of no importance whatever, have advanced to the divine Manifestation. For example, these fishermen believed in His Holiness Christ. In the Koran it is revealed that the ignorant of the people would say to His Holiness the Messenger (Mohammed), 'None have followed thee except the most degraded of the people; the learned sages, the nobles and the high class count thee as a fool.' However, it cannot be said of this Cause, for everyone testifies that all of the learned philosophers and nobles of every nation were humble in the presence of the Blessed Beauty, and great numbers of these became believers."

June 14, 1914.

The following tablet was revealed by Abdul-Baha for one of the friends who had lost his daughter: "Beloved, the horrible and awful news of the departure of the daughter of that beloved became the cause of intense grief, because, undoubtedly, separation has a bitter taste; yet the people of the effulgences are happy by the favors of the Beloved of the Horizons, because the Lord of the Covenant has ordained eternal union, and everlasting unity for His friends. Therefore, this temporary separation, although it causes sorrow, yet, the infinite nearness and the heavenly union is the comfort for the hearts of the afflicted; although at present we are separated, confused, in anguish and helpless, yet, in the end, we will be His companions, His associates, joining in His melodious song and under His kind shelter. Therefore, thou shouldst not be grieved and saddened; comfort thyself with the infinite favor and the glad tidings of the heavenly life."

Abdul-Baha listened, for about two hours, to the reading of letters received

(Continued on page 115)

Bahai Methods of Education

A Compilation of the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children

COMPILED BY PAULINE A. HANNEN

Utterances of Abdul-Baha in Tablets and Talks—Continued

(Continued from page 104)

IN PRAYER.

Prayer and supplication are two wings whereby man soars toward the heavenly mansion of the True One. However, verbal repetition of prayer does not suffice. One must live in a perennial attitude of prayer. When man is spiritually free, his mind becomes the altar and his heart the sanctuary of prayer. Then the meaning of the verse "We will lift up from before his eyes the veil" will become fulfilled in him. Whenever I wanted to go to the Palace of Bahajee to meet the Blessed Perfection, I walked alone and on foot, in order to be in an attitude of prayer. In the Mosque of Acca for many years I had a simple room all to myself to which no one had any access. Now and then I would go there and stay one whole day, passing the time in quiet contemplation and prayer. But later on the affairs of the Cause became manifold, and I had to give practically all my time to their dispatch and management. Thus I could no longer enjoy those peaceful hours of spiritual reflection. How I would love to be able to arrange now so that I might go away alone and live in entire seclusion! For this reason I went to Tiberias, but it was not much of a seclusion.

(Diary of Mirza Ahmad Sohrab, June 18, 1914.)

In prayer one must turn his face towards the sanctified Reality of His Holiness BAHA'O'LLAH — that Reality which surrounds all the phenomena. During the time of prayer His Holiness BAHA'O'LLAH must be singly and alone the center towards whom all the faces are turned.

(Excerpt from Tablet. Diary of Mirza Ahmad Sohrab, July 30, 1914.)

PRAYERS FOR CHILDREN.

O God! Educate these children. These children are the plants of Thy orchard; they are the flowers of Thy meadow; they are the plants of Thy garden. Let Thy rain fall upon them; shine upon them with the heat of Thy Sun of Reality. Let Thy breezes refresh them, in order that they be trained, grow and develop, and appear in the utmost of beauty. Thou art the Giver! Thou art the Compassionate!

(*Star of the West*, Vol. 3, No. 10. p. 32.)

O God, rear this little babe in the bosom of Thy love and give it milk from the breast of Providence.

Cultivate this fresh plant in the rose-garden of Thy love and nurture it by showers from the clouds of Providence. Make it a child of the Kingdom and lead it to the divine world. Thou art powerful and kind! Thou art the Giver, the Bestower, whose blessings precede all else.

(*Tablets of Abdul-Baha*, Vol. 1, p. 50.)

Make thou this little maid-servant a brilliant-starred daughter of the King-

dom; endear her in the Threshold of Oneness and overflow her with the cup of Thy love, in order that she may raise the cries of joy and ecstacy and mix ambergris* with musk.

Verily, Thou art the Powerful and the Mighty, and Thou art the Wise, the Seer!

(*Tablets of Abdul-Baha,* Vol. 3, p. 551.)

*Ambergris—This metaphor means the state of spontaneous prayer and communion with God.

O my God! O my God! Thou seest these children, branches of the tree of life, birds of the garden of safety, pearls of the shells of the ocean of Thy mercy and roses of the rose-garden of Thy guidance.

O Lord! Verily we glorify Thy praise, sanctify Thee and supplicate to the Kingdom of Thy mercifulness to make us candles of guidance, stars of the horizon of the Eternal Majesty among the creatures; and teach us from Thy knowledge, O Glory of the Most Glorious!

(Tablet to Mrs. W., translated by Dr. Zia M. Bagdadi, Feb. 23, 1911.)

PRAYERS TO MEMORIZE AND USE.

O Thou pure God! I am a little child; make Thou the bosom of Thy gift a dear resting place of comfort; suffer me to grow and be nurtured with the honey and milk of Thy love and train me under the breast of Thy knowledge. Bestow Thou freedom while in a state of childhood and grant Thou excellence.

O Thou Incomparable One! Make me the confidant of the Kingdom of the unseen! Verily, Thou art the Mighty and the Powerful!

(Little book of prayers.)

O unequaled Lord! For this helpless child be a protector! For this weak and sinful one be kind and forgiving.

O Creator! Although we are but useless grass, yet we are of Thy garden. Though we are but young trees, bare of leaves and blossoms, yet we are of Thy orchard.

Therefore nourish this grass with the rain of Thy bounty, refresh and vivify these young, languishing trees with the eternal springtime.

Awaken us, enlighten us, give us eternal life and accept us in Thy kingdom.

(Little book of prayers.)

O my Lord! O my Lord! I am a child of tender years; nourish me from the breast of Thy mercy, train me in the bosom of Thy love, educate me in the school of Thy guidance and develop me under the shadow of Thy bounty. Deliver me from darkness; make me a brilliant light. Free me from unhappiness; make me a flower of the rose-garden. Suffer me to become a servant of Thy threshold and confer upon me the disposition and nature of the righteous ones. Make me a cause of bounty to the human world and crown my head with the diadem of eternal life!

Verily, Thou art the Powerful, the Mighty, the Seer, the Hearer!

(Little book of prayers.)

O God! Guide me, protect me, illumine the lamp of my heart and make me a brilliant star.

Thou art the Mighty and Powerful.

(In Tablet to Mrs. E. C.)

O loving God! I am a young child, a suppliant, a captive. Be Thou my refuge, my support, my protector. I am in distress: give me the means of tranquillity. I am needy: bestow upon me the treasure of the Kingdom. I am dead: give me the spirit of life. I am weak: favor

me with power and strength, so that I may be a maid-servant in Thy threshold, with perfect purity and sanctity; sacrifice myself unto Thee, be quit of myself and seek Thee, walk in the path of Thy good pleasure, speak Thy secret and witness the signs of Thy oneness wherever I look. O God! Make me ablaze, like unto the fire of Thy love, and make me free from attachment to this mortal world, until I find the peace of soul and the rest of conscience.

Thou art the Powerful, the Mighty! Thou art the Hearer, the Seer!

(*Tablets of Abdul-Baha,* Vol. 1, p. 196.)

O Thou kind God! I am a little babe; exalt me at the threshold of Thy Kingdom. I live on this earth; make me heavenly. I am of this world; make me of the world of the realm of might. I exist in this world of darkness; make me illumined. I am material; make me spiritual and suffer me to become the manifestor of infinite bounties. Thou art the Powerful, the Compassionate!

(Tablet.)

O God! Educate Thou this little child in the arm of Thy knowledge and nurse her at the breast of Thy providence. Plant Thou this fresh flower in the rose-garden of Thy love and refresh it by the showers from the clouds of Thy gifts. Make her one of the children of the Kingdom and guide her toward the realm of the Most High. Verily, Thou art the Powerful, the Kind; Thou art the Giver, the Generous, the Bounteous.

(Another translation of Commune in *Tablets of Abdul-Baha,* Vol. 1, p. 50.)

(To be continued)

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 112)

from America, and other parts of the world. It was mentioned that three ministers happily invited the Bahais to speak and teach in their churches, concerning which Abdul-Baha said:

"Such incidents are so frequent now that they have lost their significance. There was a time when, if one heard a word of commendation from a minister, he was astonished. But now they come and invite the friends (Bahais). This is only through the confirmation of the Kingdom of Abha."

June 15, 1914.

News of the marriage of Noory, son of Akkash Effendi, who lives in Aintab, Asia Minor, was received, and the following tablet was revealed by Abdul-Baha: "My illumined Noory! According to what is mentioned, with abundant joy through the bounty of the One whose favors are concealed, a wedding was celebrated in the utmost splendor; happiness and rejoicing were obtained. Although, outwardly, I was not present at that reception, yet with heart and soul I was in the companionship of that assembly, with equal pleasure and cheerfulness I was with the zealous friends. Therefore, I present congratulations and felicitations on the occurrence of such a blessed marriage. From the Ancient, the Living, my hope is that a happy family may be established, so that through ages and centuries it may become the cause of spreading the Light."

Abdul-Baha then revealed the following tablet to an American believer regarding the care of the orphans: "In this blessed Cause, the matter of the orphans has a great importance. The orphans must be greatly cherished, trained, taught and educated, especially in the teachings of His Holiness BAHA'O'LLAH. As much as possible, every orphan must be taught. I ask God that thou mayst become a kind father and mother to the orphan children. With the fragrances of

the Holy Spirit thou may'st revive them so that they may reach maturity and that every one may become the real servant of the world of humanity, nay, rather, an illumined candle."

In the evening, Abdul-Baha spoke to the believers regarding Persia, as follows: "The Cause appeared in Persia. The blood of so many martyrs was shed in Persia that, unquestionably, signs will appear. The Persians, for the safety and progress of the nation, have experimented during late years in several forms of government. First, independence and despotism, which resulted in destruction and oppression; then the constitution was established, the only effect of which was devastation and helplessness. The next step was to organize parties such as democrat, union and others; from these, too, there were no results. The constitution is very good, but the Persians did not realize any fruit thereof. Now, there is no way left to save Persia except through this Revelation. This is a Cause that has set all of the horizons in motion, and has made all humble. This Cause will be the means of progress, elevation and education of Persia. If from the beginning when His Holiness the Supreme (the Bab) appeared, Hadji Mirza Aghasee (the prime minister of Persia, who caused the martyrdom of the Bab, and in the Orient is known as Dedjal, meaning anti-Christ or false Christ) and others, had not resisted this Cause, Persia would now have been the first country in the world and distinguished in every way."

ABDUL-BAHA AT HAIFA

June 16, 1914.

After staying a period of six weeks in Tiberias and other towns, Abdul-Baha decided to return to Haifa. For a few moments he spoke to the friends about the Persian government: "In the laws of God the constitutional government is the law, but the electors of the people must abide by the conditions of the constitution; if they do not, destruction and misery will be more prevalent than before. We advised them according to our knowledge, but they did not listen or accept. In Europe I have met many chiefs, princes and ministers, advised them extensively and have said to them all that should be said."

Abdul-Baha then boarded the train for Haifa. There were some military officers in his stateroom. When they learned who he was, they showed him the greatest consideration all the way through. As the train reached Haifa, all of the believers were waiting in the station with longing and yearning, and Abdul-Baha's arrival was like unto the return of the soul to the body!

In the evening the friends gathered in the blessed home and Abdul-Baha gave them the following talk: "I went to Tiberias; this time my going was very long. Tiberias is an isolated spot. It is a quiet place; there is not a noise or voice; it is as though man finds a dwelling in the desert. It is situated in a by-way, the place where His Holiness Christ —May my soul be a sacrifice to him!— was constantly traveling and moving. When man walks there, he thinks of those days when His Holiness Christ, was wont to walk there and teach the disciples. The place where he first proclaimed his Cause is near Tiberias, and is known as "the hill of home.' There was a temple built where His Holiness Christ, entered and spoke. It is greatly esteemed by the Christians. During the days of the Crusaders it was destroyed, but its foundation remains, and it is a holy place. The effect of the word of Truth is so wonderful, but the Jews there are fanatical, selfish and filled with self-pride. The American Jews are very intelligent people. They listened to what-

ever was said to them, but these Jews never listened. One day I related the talk that I delivered in the synagogue of the Jews in America to a Rabbi in Tiberias. When I looked into his face, I saw no sign of intelligence. What a difference among the souls who comprehend and those who are utterly deprived of the bestowals of God!''

His honor Dr. Ardasheer, one of the Zoroastrian Bahais of India, went to visit Abdul-Baha before leaving the Orient for America. Abdul-Baha said, ''Perchance, God willing, a new spirituality, a beautiful fragrance, zeal and stirring enthusiasm may become manifest in India. India is exceedingly ready, but the appearance of these is dependent upon the attraction and the enkindlement of the friends. In this day, the confirmation of God will reach everyone who arises to teach. Many instances of this are happening continuously. Indeed, the confirmation surrounding him will amaze man himself.

''The light of the love of God must be ignited in the hearts of the children, during their childhood. When a child is reared in the shadow of divine education, truth is mentioned to him day by day. The Blessed Beauty, the teachings, the history of this Cause and of the divine prophets are taught him and then faith finds its place in his heart. Therefore, from this moment you must bring your brother under the system of the divine education. Speak to him of the love and the knowledge of God. Should a child be left without training and remain in his original state, he becomes like unto an animal and is a slave of nature.''

Abdul-Baha, welcoming Shah'o'llah Khan, who came from Afghanistan, said, ''In ancient history, they have praised and lauded the city of Samarkand. It is the city of Priuce Taymoor. But at present, it is entirely changed and transformed.....This blessed Cause has such power and penetration that it will spread into all parts of the world. I am hopeful that in Afghanistan it will be of great effect. The gentlemen of Afghanistan are active. They are warm blooded. In their blood, there is power and heat. Therefore, you see that although the Mohammedan governments are in a state of chaos, Afghanistan is protecting itself as much as possible.''

When someone mentioned the name of the late Hadji Mirza Hassan Khorassani of Cairo, Egypt, Abdul-Baha said, ''In justice to him, he served the Cause very much. He helped the friends everywhere. He had zeal and enthusiasm. He assisted everybody.''

On the subject of consultation, Abdul-Baha said, ''Man must consult with a trustworthy and wise person. His Holiness the Messenger (Mohammed) says, 'The consulted is trusted.' Therefore, if man does not consult with a trustworthy, wise person, his own mind becomes confused. When man's thoughts are scattered, he falls into many troubles. But if he concentrates on one point, then he is relieved on all sides.''

June 17, 1914.

A group of believers were strolling in the blessed garden. Abdul-Baha sent for them and when they came, he seated Mollah Abu Taleb, who was very advanced in years, in a chair close to him and said: ''Father, how good it is for a man to be bent, to have bedimmed eyes and decrepit bones in the divine Cause.'' Then Abdul-Baha turned his face toward Agha Gholam'o'llah Ahamadoff, formerly from the city of Meelan, Russia, and said, ''The friends in Meelan were self-sacrificing from the beginning of the Cause. They have always endured calamities and hardships in the divine path. They were always firm and steadfast. They were always the cause of the glory of the Cause of God. Never has anything that might cause harm in the Cause, appeared from them.'' After

a while, Abdul-Baha said: "We are continually working hard, writing and writing, encouraging and urging so that the fire of the love of God may be ignited in the hearts. Then suddenly you see one come and put it out."

On the subject of the Covenant, Abdul-Baha said: "Endeavor ye night and day that the banner of the Covenant may wave as it should, in those regions. For in this day, the souls reverberate by the power of the Covenant. They become enlivened by the spirt of the Covenant. They move by the call of the Covenant, otherwise they become depressed and inactive as a body without a soul, a lamp without a light."

June 18, 1914.

The following is a tablet revealed by Abdul-Baha today, to the friends in Boston:

"If the tablets of the Blessed Beauty (BAHA'O'LLAH) such as the *Hidden Words, Ishrakat, Tajelleyat, Glad Tidings, Tarazat* and the Words are read and *one* of the divine exhortations lived up to man attains to the degree of perfection. He becomes the center of merciful susceptibilities, the source of human perfection and the lights of the Kingdom will shine from his face and character."

Then Abdul-Baha walked in his room and looking from the window, said, "During the days of youth, man sees the pictures of life in all things wherever he looks, but, as his age advances, he sees the picture of death in everything and that all things have an end. When he looks at the trees he sees that in the end they will dry up. When he looks at the buildings, he sees that finally they too, will be destroyed. If he sees a thickly populated place, he remembers that a time will come when it will be devastated. Briefly, all things inform man of an end."

Afterwards, Abdul-Baha spoke of the king-of-the-martyrs. He praised him very much and said, "During the lifetime of the king-of-the-martyrs, the heart of the Blessed Beauty was in tranquillity for Isfahan (a city in Persia)." Then he related a story, which briefly was this, "One day, one of the opposers hit a dog with a stone, cursed him and called him names, hoping that by so doing, he might bring sorrow to the heart of the king-of-the-martyrs. 'Write down in thy memorandum that half a mann (mann, in Persian weight, is seven and one-quarter pounds) must be sent daily to this dog, because he was hit by a stone and cursed for our sake,' commanded the king-of-the-martyrs to his servant. These are the souls who 'do not speak before He speaks and who do according to His commands.'"

Then Abdul-Baha summoned the pilgrims and spoke in detail about assemblies and gatherings in London and Paris. He said: "There was a great commotion in the souls upon hearing my addresses. A seed was sown. God shall make it grow. Undoubtedly, He will make it grow. After 300 years, the seed that was sown by the disciples (of Christ) brought forth its fruit. But, in this day the seeds that the friends of God plant, grow in a short time. This is because of the power of the Cause."

That afternoon, a feast was held at the home of Abdul-Baha for the marriage of Mirza Mooneer Zein with Essmat, daughter of Ebrahim Mashadi Fattah. These were all of the old believers in Acca. Abdul-Baha came in and after sitting in silence for a few minutes, he said: "It is one month and a half since I was in the assembly of the friends. Now, things are so arranged that I find myself again in the gathering of the friends. Praise be to God! In this day a double happiness is obtained for the friends of God. The first is that this meeting is held near the Supreme Threshold (at the tomb of the Bab) at the foot of Mt. Carmel, in the utmost joy and fragrance. Such a gathering, at such a place, in the neighborhood of the Supreme

Threshold is a great bounty and the cause of great joy. Our hope is this, that from the favors of the Blessed Beauty, we may walk in His path and become confirmed in whatever the duty of servitude in the Holy Threshold might be. Although it is impossible for us to arise in servitude as we should—as the poet says, 'How can I raise my head for shame that I cannot serve the Beloved in a fitting manner?'—and although we cannot attain it in full degree, yet we should strive. Our hope is this, that although the whole ocean fail to confirm us, we may, through His confirmation, assistance, favor and bounty, be confirmed with *one drop*. The second joy is this, that this is the wedding of Mirza Mooneer. Praise be to God, this feast was prepared in the utmost joy, under the shadow of the bounties of the Blessed One. I beg of God that a blessed family may be established which will become hospitable and famous throughout centuries and ages, in servitude to the Holy Threshold. This is the fruit of existence. If the fruit of the existence of man is not the servitude of the Divine Threshold, by God—save whom there is no God!—life is death, existence is non-existence, happiness is ennui, joy is sorrow and regret is the end. If man will only lay his time at His Threshold, then whatsoever is befitting and worthy of this Threshold, will become evident and manifest. This is the fruit of life. This is the result of existence. This is the illumination of the human world. This is the eternal life. This is the everlasting exaltation. This is the heavenly glory.''

June 20, 1914.

Whenever news of teaching and spreading the Cause comes from various regions to Abdul-Baha, he becomes exceedingly happy. Today, after receiving good news from America, he revealed and sent the following tablet: ''Thy letter was received. From its contents, it became evident that, Praise be to God! the lights of the Kingdom are spreading and the souls are listening to the Word. The heedless are being awakened and the blind are seeing. This news became the cause of happiness. In this day, the power of the Kingdom is assisting those who are standing forth in service and who are the cause of guiding the people. A person who is a herald of the Kingdom of Abha is like unto a lamp and the souls who possess high or lofty ideals are like unto butterflies. When the light is shining, undoubtedly the butterflies gather around it. Therefore, as many of ye as can, call ye to the Kingdom of Abha so that ye may become near to the Threshold of His Holiness BAHA'O'LLAH and so that the heavenly hosts may assist ye. In this day, the power of the Covenant is the magnetic power in the apex of the horizon. This is the power that moves the world of humanity. This is the power that causes the penetration of the words in the hearts. This is the power that ignites the fire of the love of God. This is the power that brings joy and cheer to the souls.''

When Dr. Ardasheer was in the holy presence, Abdul-Baha said jokingly to Mirza Haydar Aly: ''Dr. Ardasheer has learned osteopathy very well. He desires to give you a massage. Are you willing to have him give you a treatment? He claims that if a person is feeling ill, he will make him well; the powerless become powerful and the old will become young!''

Abdul-Baha praised the people of America because they are worshippers of reality. He said, ''They investigate every question. They do not quarrel and dispute. They think mostly of the investigation of truth or reality. America needs teachers who know languages. If there were severed and attracted souls who know the English language and who were skilled in ethics, great results would have been brought about. Like-

wise, the teacher should know how to adjust his speech according to the exigency of the time and place. Now, if a person goes to Europe and someone asks him, 'What proofs have you concerning the prophethood of His Holiness the Messenger (Mohammed)?' and he replies, 'The Koran,' none would accept it. All the regions in the East and in the West are ready, but extraordinary souls who are highly developed in spirituality and refinement, are needed. If my health were good at present, I would not wait one day longer. I would go not only to America but to all parts of the world to cry and call out. Had I been free during the forty years of my imprisonment in Acca, I would have traveled to the East, West, North and South of the world. I would not have kept still for one minute and I would have illumined the horizons with the light of the Sun of Reality. And then you would have seen what great results had been obtained.

"There were three islands near the equator in the Indian (Pacific) Ocean. The weather there is very hot. The number of inhabitants was 4,000,000, all of whom were idolators, worshiping the sun and stars. In the ninth century of Islam, one blessed soul went there to serve God and God alone. He was alone and lonely. They inflicted upon him severe injuries, calamities and persecution, but he never ceased in his efforts until he had converted all the inhabitants of those three islands to Islam. Now if such souls could be found, in a short time all those regions (America) would become illumined."

The *North Shore Review,* dated May 2, 1914, reached Haifa and the friends rejoiced in reading the eloquent article on the Mashrekol-azkar written by the sincere maid-servant of God, Mrs. Isabel Fraser. In the morning Abdul-Baha spoke about the wicked nakezeen (violators of the Covenant). He said: "They go to self-interested strangers. They show unto them love and friendship; but they do not understand that these souls are the enemies of the Blessed Beauty. They go and show their love to the one who is an enemy to the Blessed Beauty. What ignorance! The Blessed Beauty said the following about such people, 'In every minute the wound of atheism and the arrows of infidelity come to me from them.' Also, He said, 'O Thou spirit of God, descend and see that my humiliation is more than Thy grandeur.'"

Then Abdul-Baha wrote the following tablet for a martyr from Ardakan, Persia:

HE IS GOD!

"Verily, those who quaffed the cup of the great martyrdom in the path of God, are favored from the bounty of Thy Lord, the Merciful, the Compassionate. They are the ones whose hearts God has chosen for His love. Their faces are shining with the light of God in the paradise of the rose-garden. The angels of mercy receive them and announce to them the glad tidings of holy resting places and of the canopy of sincerity in the Kingdom of their generous Lord. Their enemies will be repulsed and degraded to the lowest of the lowest as thou hast seen others in manifest loss. Verily, there is in this an example for those who are mindful. God shall do away with the helpers of the unjust.

"O my Lord, confirm the relatives of these martyrs in serving Thy Cause, elevating Thy Word, spreading Thy Religion, igniting Thy Love in the hearts of Thy servants and guide those who are lost in the wilderness of error. Verily, Thou art the Generous, the Dear, the Exalted!"

(Signed) ABDUL-BAHA ABBAS.

(Continued on page 121)

STAR OF THE WEST

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

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Talks by Abdul-Baha in the Holy Land—Continued

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the fourth published under this heading—the first appeared in issue No. 2, the second in No. 3, the third in No. 10.

(Continued from page 120)

IN the evening Abdul-Baha spoke the following to the friends: "There were blessed souls during the early days of the Cause in the city of Narak, Persia, such as Hadji Kamal-el-Din and his brother Mirza Mahmood. They were the nephews of Hadji Mullah Mohammed Mujtahed (a Mohammedan high priest). Although their uncle was very influential and the Mujtahed of Kashan and although he was very bitter in his enmity and hatred, all of his efforts to drive them away from the Cause only increased their faith.

"Hadji Kamal-el-Din, a great personage, was severed, trusting and free from all imitations. He was the nephew of Mullah Ahmad Naraki and he was respected and esteemed in the city of Narak. Immediately after he became a believer, the enemies arose against him until he was compelled to leave Narak and go to Bagdad. Here at the edge of the bridge, where pilgrims pass, he opened a grocery store. He was so severed that he did not even give attention to the pilgrims who were going or coming from Kashan. He never gave thought to this idea, 'I am the nephew of Mullah Ahmad Naraki. I was honored, respected and dignified. It is not becoming that these people should see me now in the grocery business.' Nay, rather he was in the utmost joy. Later on the members of his household became very successful.

"When he heard that the Blessed Beauty (BAHA'O'LLAH) had gone from Bagdad to Kazmin, although the distance was great, he traveled it on foot because he could not afford to pay the route-fare of a half abbasi (about half a cent). But his face was aglow with joy and happiness. He was indeed of the essence of existence. Such souls possess freedom and live in another world and condition. Their lives were not even for a moment in safety. Yet they lived in loving assurance. That is, although they expected any minute to be killed, they never thought of any fear. The majority of the friends in those days were waiting for martyrdom. They never thought of rest. They waited anxiously for the day when they could clasp the intoxicating cup of the wine of great martyrdom and for the hour when they would step forth into the arena of sacrifice, to lay their lives on the altar of love."

June 21, 1914.

The students of Beirut College, some of whom were graduates of the medical college and some from the high school, arrived in Haifa to spend their

vacation. The next morning they went to the garden and met Abdul-Baha. With joy and praise he said to them: "The Bahai students in Beirut have so conducted themselves, both within and without the college, that even the Protestants and members of the faculty have testified to their superiority. He who is possessed of good behavior is always happy, always at ease and every soul becomes attracted to him. There is nothing better than good conduct. A few years ago some young men from Acca entered Beirut College and so conducted themselves that everyone complained of them. They accomplished nothing and were finally expelled."

This same afternoon there was a wedding feast for Esfandiar, a Zorostrian believer from Bombay, India, and the daughter of Djemsheed, the gardener of Ferdows (the Garden of Paradise in Acca). In the afternoon there was a big meeting at which two American ladies were present. Abdul-Baha told of some of the difficulties encountered in the early days, speaking thus: "I remember when I was a child in Teheran, that if two of the friends desired to meet they had to do so at midnight. It was impossible to see one another in daylight. Even if they accidentally met on the street, they dared show no sign of recognition. They saw each other only under the cover of night, and then always with the greatest precaution in going to one another's house. They guarded very carefully against being observed by anyone. In those days, the people of Persia considered the Cause of God entirely wiped out, and that all of the Bahais had been killed and their homes destroyed. But, today, in spite of the deniers, and the opposers, under the shadow of the favors and bounties of the Blessed Beauty (BAHA'O'LLAH) in the neighborhood of the Supreme Threshold, at the foot of Mt. Carmel, such gatherings and meetings are being held, blessed verses are being chanted, engagements and weddings are being celebrated, and happiness and pleasure is abounding among the believers. Praise be to God, this is a gathering of utmost spirituality, the hearts are turning to the Blessed Beauty; the souls are rejoicing in the glad tidings of God. His mention is their only thought. He their only sign. All of the friends are His servants. What a great bounty! Such a gathering, such a place at such a time was inconceivable to any of those in the early days."

In describing the imprisonment of the Blessed Beauty (BAHA'O'LLAH), Abdul-Baha added: "What days were those! They were days of great tests, self-sacrifice, absolute spirituality, severance, attraction and enkindlement. The physical conditions were insignificant. The friends were filled with the Spirit. They did not seem to be of this world, although they walked upon the earth, they were in the Supreme Concourse. They possessed another world. They were submerged in the ocean of severance. Souls could not be more attracted or enkindled than these. I hope that, God willing, this wedding will be happy and blessed through the infinite blessings of the Kingdom of Abha. May they be under the protection of the Blessed Beauty. May the heavenly blessing descend upon them, the light of the Kingdom shine upon them and may they establish a new spiritual home. This is my hope."

June 23, 1914.

Abdul-Baha spent the entire day in writing about fifteen tablets to Persia and America, receiving great numbers of friends and visitors. The military commanders of Damascus and Jerusalem came, too, and invited him to the old Holy City, Jerusalem. His answer to them was, "Inshallah" ("If God is willing").

June 24, 1914.

After the departure of the Blessed Beauty (BAHA'O'LLAH), Abdul-Baha showed and proved to the Bahais throughout the world that teaching the

Cause of God is the greatest of all services. Therefore, whenever he hears of the splendid work achieved by the active teachers his face radiates with eternal happiness, and the signs of perfect joy become manifest in his bearing. The following tablet revealed by him that day illustrates this fact:

"Thy letter was received. Praise be to God, it contained the glad tidings of the firmness and uprightness of the friends of God. Because all are self-sacrificing in the field of teaching, have unloosened their tongues in the glorification of the Beloved of the horizons, have become the cause of leading the misguided people, they have throbbing hearts and singing souls. Spiritual happiness was obtained by such joyful news. Thanks be to God, the friends in ——— have become free from separation, all have become harmoniously united, and are sacrificing their souls in the path of the Blessed Beauty. This is the greatest attribute of the human world; this is the ultimate bestowal of the Merciful One; this is the magnet of assistance and protection of His Holiness, The Single; this is the attracting force of the reinforcement from the Kingdom of Majesty. Therefore, my hope is that, day by day, the light of guidance may flood the world, and the east and the west of Persia may become illumined and enlightened."

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June 25, 1914.

Abdul-Baha gave the following advice to the friends who visited him in the morning: "If the friends of God listen to my *first word*, they will find the success of this and of the next world therein. But there are some who prefer their own thoughts above mine, and when they fall they beg me to save them. Progress and prosperity are in the first word. For example, should I say to so and so, 'Go thou to America,' and should he reply, 'I beg to remain a few days more,' I give him permission to do as he wishes. But this is not my thought; it is his thought. All of the opinions in the world are useless for the believers. I am the one whose heart burns for them and who sympathizes with them. I wish for them absolute good. I desire for them ideal advancement."

Then he turned to a young Bahai student who recently arrived from Egypt, where he had been studying, and said, "Thou shouldst strive day and night, so that the fire of the love of God may become more enkindled in thy heart, day by day thy servitude to the Holy Threshold become more increased, day by day thy attachment to the Kingdom of God become stronger. If thou dost this thou shalt obtain great results from all of the studies; otherwise thou shalt not see any benefit."

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June 26, 1914.

Abdul-Baha gave the following talk to the Persian believers: "Most of the Persian ulama (clergymen) became the cause of destruction and the casting of Persia to the winds. The ulama of every sect must act in accordance with the requirements of religion, the first of which is that they must believe in God, turn to God and be severed from all else save God. Such ulama are the illumined lamps of guidance and the stars of the heaven of mercy. But when some ulama enter a school their aim is leadership, to obtain fame, to gather luxuries and worldly possessions. They are like the disease, caboos (influenza), that attacks man with helplessness and heaviness, during sleep, as though a mountain had fallen upon him and he was unable to move. Now, these learned men are similar to the disease that is attacking the body of the people. The requirements for the ulama are mentioned in the traditions. It is said by the prophet Mohammed, 'Let the public follow whomsoever of the learned controls himself, protects his religion, opposes his desire and obeys the command of his Lord'; that means the

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

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learned who controls himself from corruption and negligence, opposes his own desire and passion, protects religion and the divine commands, fulfills the requirements.' The souls must follow the judgment of such an one regarding laws and by-laws. Sheikh Murtaza, indeed, was strictly religious. Once at noontime prayer, a group of people were praying in the mosque at Kazmin, under the leadership of akhonds (Mohammedan priests). At such a time Sheikh Murtaza arrived. He spread his cloak in the front hall and began to pray. Suddenly, thousands of the people left the akhonds and swept from all directions, standing in rows to pray under the leadership of Sheikh Murtaza. He had to employ seven moazzins (men who call the people to prayer from the tower of the mosque). He was trusted and strongly religious. Indeed, he used to work with honesty. No matter how much the people questioned about this Revelation, he answered according to his belief, 'I have not yet investigated this Cause. Go and investigate for yourselves.' The Sheikh never said any unsuitable word. On one occasion the ulama united with the Persian consul in Bagdad and planned sedition. They sent for all of the ulama of Karbala and Nadjaf, also Sheikh Murtaza, perhaps he, too, would come to Bagdad. It happened that while on the road he fell and dislocated his shoulder. Although the leaders persisted in asking his opinion about the Cause, his only reply was, 'I do not think that it is my duty to interfere in this matter.'

"During those thrilling times, the Blessed Beauty, BAHA'O'LLAH, never changed his attitude. Every day, as usual, he went to the bank of the Tigris river, accompanied only by Agha Mirza Mohammed Kuli. No matter how much the friends tried to interfere, telling him that the multitudes were rising against him, he paid no attention. One day when BAHA'O'LLAH was walking in the reception room, two of the hypocrites who, at heart, were with the ulama, but who claimed to be sincere, went into the blessed presence. A number of the friends were there to whom BAHA'O'LLAH said: 'All of the ulama are urging others from Nadjaf and Karbala to wage a holy war upon us.' Then, facing the two hypocrites, he said, 'By God! There is no God but Him, I do not need to send more than two persons to chase them to Kazmin!' Sheikh Murtaza sent the following statement: 'I did not know anything about the aims of these people; I pray in your behalf.' He was such a religious man, he never gathered luxuries, enormous funds were sent him from India,

but it was all spent on the poor; nothing was left after his death. How wonderful, indeed, were those days in Bagdad! Every one of the friends, through the favor and bounty of the Blessed Beauty, was in the utmost firmness and uprightness. How radiant were their faces! How merciful were their hearts! How severed and attracted they were!''

June 27, 1914.

Abdul-Baha sent for an illumined young man, named Mirza Habibo'llah who was one of the visitors from Turkestan, Russia, serving for about nine months in the house of the pilgrims. Upon his appearance, Abdul-Baha gave the young man permission to return to Merv and Ishkabad, with the following words of farewell: ''Indeed, thou hast served all this time with thy heart and soul. Now, too, wherever thou may'st be thou shalt serve the Cause. The aim is to serve and to obtain the divine good pleasure, not a place or station. Praise be to God! Thou are confirmed and I am also pleased with thee.''

In the afternoon, Abdul-Baha sent for the pilgrims. He talked to them concerning the spies of Sultan Abdul-Hamid, as follows: ''The Sultan sent his spies in different guise in order that they might investigate. It was very strange. Although we were in prison, yet he was still troubled. Each time he placed a different guard and spy. . . . . In past cycles the argument was complete, but in this Cause it is perfect. In the cycle of the Blessed Beauty, the events themselves are irrefutable proofs and complete arguments. For example, notwithstanding the hate and enmity of the Shah of Persia and the Sultan of Turkey, Nassir-el-Din and Abdul-Hamid, exile and severe imprisonment, yet the Blessed Beauty elevated his Cause. This may be likened to a blessed bird that remains protected even under the claws of a thousand birds of prey, or the safety of a lamb among a hundred-thousand wolves. Although BAHA'O'LLAH was physically a prisoner, yet all were humble and meek at the Most Holy Threshold, with a reverence indescribable.''

The following is a tablet revealed by Abdul-Baha to friends in Paris, France:

''O ye friends of God and maid-servants of the Merciful! The congratulations for the anniversary of the declaration of His Holiness, the beauty of the First Point, the Bab, was received. I became exceedingly happy that such a great celebration occurred in Paris. All of the souls are either occupied in pleasure, play, or united in gathering worldly luxuries, and intoxicated with the melody of the world of nature. But the friends of God have held a heavenly feast and celebrated the anniversary of the appearance of the Dawn of Guidance, the Bab. How much this is the cause of happiness! You became engaged in the commemoration of God, sang the verses of singleness and praised the Sun of Reality with the anthem of the merciful Kingdom. Unquestionably, in the future, feasts will be held uninterruptedly and such a wonderful melody shall arise from Paris as to astonish other countries.''

In these days, Mr. C. Mason Remey and Mr. George Latimer visited Paris, Germany and Holland. They attracted many people in Europe and strengthened the souls in the great Covenant.

After revealing over twenty-five tablets, Abdul-Baha gave the following talk on teaching: ''In his days, the Blessed Beauty encouraged everyone whom he favored to teach. These were indications of his blessed bestowals. It was irrefutable evidence that whomsoever he encouraged to teach, either verbally or by writing, was surrounded by the glances of his bounty. The blessed tablets always were revealed in the names of the teachers. The mention of those who arose to teach with all their power, caused his blessed face to gleam with smiles. The appearance of the signs of happiness at the mention of a name was

the greatest proof of his favor. He used to say, 'Teachers are the Israfils (Angels of Life) of God, they breathe the Spirit of Life to the people. One day, BAHA'O'LLAH showed such extreme kindness to the teachers that, although I was in the prison, I decided that I, too, might, perhaps, become confirmed in teaching. Thus I entertained the thought of going to Kashghar, because, until then, no teacher had been sent there. I wanted to go singly and alone, without any burden. The only thing that I prepared was a small grip containing some of the blessed tablets, papers and pen. When I took my passport, the late mofty (lawyer who has religious jurisdiction) became my guarantor. I was about to begin my journey when the matassaref (mayor) Ibraheem Pasha announced that he would not be impolite or prevent my departure, but according to his responsibility and the discharging of his duty, he would be obliged to send a telegram to Constantinople as soon as I was aboard the boat. The meaning was, that we shall prevent you, but the message was nicely phrased. Therefore, I did not go.

"The purpose is this, that when I permit the pilgrims to return, they may go and teach. It is evident that to remain here one minute is equal to a thousand years elsewhere, but teaching is greater. Whosoever is confirmed in teaching the Cause of God is the servant of the Holy Threshold and he is here also. There is no importance attached to the duration of time here. How many souls had the privilege of paying only three visits during the blessed days of BAHA'O'LLAH, yet it seems that they are always present at the Most Holy Threshold. They received infinite bounty with the honor of one or two visits, and how many souls came and remained for a long time, yet returned as they came, the signs of their honor of visit to the Most Holy Threshold could not, in any way, be found in their faces. Some visit but once and become new souls.

"During the last days in Adrianopole, Agha Djamal* and Agha Mirza Abdul-Rahim Boroodjerdy, twice came to the Most Holy Threshold. After their first visit BAHA'O'LLAH said: 'When Agha Mirza Abdul-Rahim entered he was a person, when he left he was transformed.'

"To visit the blessed tomb of BAHA'O'LLAH, which is the sacred place of the Supreme Concourse, and the Sublime Threshold, the tomb of the Bab, is the greatest hope of the near ones, but in this day teaching and service in the Cause of God are greater and more important than all. Otherwise, it is my wish to have the friends always with me.

"Let all of your thoughts be thus: *To render a service to the Glorious Abha Threshold, and be utterly selfless. This is the great bestowal!* By God!—There is no God but Him!—should men rule the earth for a thousand years, with utmost power, it would not be equal to one moment of servitude at the Holy Threshold, because that sovereignty of a thousand years will perish and be effaced, while servitude in this Cause, though of only one moment's duration, is eternal!"

June 28, 1914.

Mirza Ali Akbar Nakh-Djavany gave a banquet feast for all of the believers in the blessed home of Abdul-Baha. To the western friends he is known as Mirza Ali Akbar. After having the honor of

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*The translator personally knows Agha Djamal. He was one of the famous teachers in Persia, but later he followed the nakazeen. In a short time, his only son was accidentally killed by a horse. He lost all of his possessions. Although the believers left him to himself, yet he could not remain in any of the towns. Finally he became a wanderer and died of shame, regret, remorse and fear. Such is the end of those who violate the Covenant of God!—*Dr. Zia M. Bagdadi.*

being in the service of Abdul-Baha in America, Europe and the Holy Land, he was permitted to return to his home in Russia, accompanied by his bride, Fatmeh Khanom, sister of Zeenat Khanom.* On the occasion of the above mentioned feast, Abdul-Baha gave the following talk:

"During all the blessed days of BAHA'O'LLAH, my hope always was that a day would come, perhaps, God willing, when I might travel in a certain direction and, in proportion to my ability, make my utmost effort, as one in the last great struggle of death. But on account of our incarceration, as prisoners, all of that time passed with anguish—because the fruit of existence is, that spiritual motion or activity be obtained from man; that is, he should be moving and not still, flying and not resting. In all of the contingent beings, lack of motion is the cause of death, and motion is the cause of life. At that time I was very disheartened and depressed because I found myself unconfirmed and unassisted in service to the Holy Threshold—that is, hindered by the prison; but because I considered that hindrance was in the blessed path, therefore comfort could be obtained.

"When the ascension of BAHA'O'LLAH occurred, the severity of its effect and anguish was to such a degree that it cannot be described. That effect and anguish overcame all other feelings. It left in me no life, will or thought. For a long time I was in such a state of sorrow. Afterward, the fire of dissension became ablaze. (This refers to the nakezeen or violators of the Covenant.) All of you know that this, too, hindered me. Later, it was considered that the Cause of God had fallen into great danger. Notwithstanding this I intended to travel, but the government interfered. All of the enemies of the Blessed Beauty attacked from all regions. They believed that the ascension of BAHA'O'LLAH was an opportunity for them, and in the utmost power they attacked. In every corner there was an armed enemy. Hatred and fighting were in evidence, especially among the Yahyais (Ezelis), who had been always hiding in the holes, without a name, a sign, a voice or calling, and who now became hopeful because of the ascension of the Blessed Beauty, that perhaps they might corrupt the Blessed Cause. They arose with utmost power, especially when the news of dissension (violation) was received. Also, the ulama and mujtahedeen (Mohammedan priests) believed that it was their opportunity and they began to attack. Beside these, the government gave us trouble. Other very hard problems came in the midst, such as the tragedy of Yezd (this refers to the martrydom of more than 150 of the Bahais in the city of Yezd in Persia). Indeed, on account of that incident my bones collapsed. Although I did not speak a word, yet night and day I did not have rest.

"It is quite evident what we suffered in those days. All of these hindrances became the cause of my disinclination to travel. When freedom was proclaimed (This refers to the freedom of the Turkish Empire from the obsolute monarchy of Sultan Abdul-Hamid to the present constitutional government) and exile and prison were over, I thought the time had come to travel, no matter what might happen. Immediately, though I was ill, without the knowledge of any soul, I took the boat and went away, saying, 'In the Name of God, who moves and stops the ship!'

"The known people of discord (nakazeen and enemies) in Acca circulated the report that I had run away, that I feared the Society of Union and Progress, that I was a traitor—I take refuge in God!—and fearfully, chose to escape. God be exalted! In the time of Abdul-Hamid the enemies of Abdul-Baha constantly wrote reports that I was

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*The wife of the translator, Dr. Zia M. Bagdadi.—*Editors.*

in perfect accord with the lovers of liberty, that I had communicated with them and was working against the despotic government. But when liberty was proclaimed they changed the issue and arose with a different calumny. Thus in their report they have written that Abdul-Baha writes in his letters that Abdul-Hamid was oppressed, and says the same thing of the Sultan of Persia; that he encourages and urges the friends to take refuge among the Russians and the British. God be exalted! Abdul-Hamid imprisoned the Blessed Beauty for twenty-five years. He imprisoned me during all of his reign (Abdul-Hamid succeeded to the throne of the Turkish Empire in 1876 and was deposed in 1908). The Blessed Beauty in the *Book of Akdas,* clearly stated concerning him that he was an oppressor king, in these words, 'O thou point (Constantinople) situated between the two seas (the Black and Marmora seas), verily, the throne of oppression is set on thee.'

"The Society of Union and Progress became the cause of my liberation. With all of this, how could I say that Abdul-Hamid was oppressed? The truth is that the lovers of liberty became the cause of safety to thousands of souls. Problems of this kind arose because my intention was that, perhaps, God willing, I might become confirmed in service to the Holy Threshold. I did not pay any attention to those reports. I went to Europe and America, and traveled in all of the cities. Through the assistance and bounty of the Blessed Beauty, the call to the Kingdom of Abha was heralded, and the teachings publicly given. The blessed Cause was proclaimed in temples, churches, meetings and gatherings. No place was omitted. Although I was in the utmost weakness, yet the confirmations of the Blessed Beauty were continuous when I addressed the people and turned to the Kingdom of Abha. I often spoke for one or two hours without ceasing. Although all of us are like particles, the light of the Blessed Beauty is like unto the rays of the sun. Every particle that falls in sunshine, becomes radiant and grows. Our growth is like the growth of the particles in sunshine. The purpose is that the bounty of the Blessed Beauty is so extensive as to be indescribable."

Then, after reciting a beautiful poem of love for BAHA'O'LLAH, Abdul-Baha continued:

"The breaths of the blessed confirmations were so effective that they melted the hearts and caused the souls to rejoice in the divine glad tidings. On our own part, it was only an activity similar to a death struggle. Thanks be to God! A seed was planted in the gardens of the hearts that is growing throughout eternity. Blessed souls became enkindled, attracted and arose to serve until we returned to the Holy Threshold in the utmost joy and happiness. Thanks be to God! The friends of God from all regions came to the Holy Threshold and we met and associated with them. From the light in their faces their hearts are reflected. Assurance is obtained that these souls are self-sacrificing in the path of the Blessed Beauty. They have no aim save His good pleasure; they have no thought save spreading His fragrances; in the utmost enkindlement they gathered around the circulating place of the Supreme Concourse; they touched the Thresholds of the Holy Spot (tomb of BAHA'O'LLAH) and the Supreme Threshold (the tomb of the Bab) with their heads, and journeyed to their countries. I am hopeful that from their return, great results and glorious signs may be manifest. Now that you are going away (referring to Mirza Ali Akbar and others) you must go likewise with divine power, spiritual glad tidings and attractions.

(Continued on page 129)

STAR OF THE WEST

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

Vol. IX Elm 1, 74 (October 16, 1918) No. 12

Talks by Abdul-Baha in the Holy Land—Concluded

TRANSLATED BY DR. ZIA M. BAGDADI

The following compilation of some of the utterances of Abdul-Baha after his return to the Holy Land from America, Europe and Egypt, is the fifth published under this heading—the first appeared in issue No. 2, the second in No. 3, the third in No. 10, the fourth in No. 11.

(Continued from page 128)

"While I was away, the people of discord (enemies and nakazeen) endeavored constantly to unite themselves with a group of people here, working secretly with some and openly with others. After my return they gathered again, and, as in the time of Abdul-Hamid, wrote reports and made calumnies and sent them to the Turkish government in Constantinople with the hope that they might cause me to go to prison, to be killed or to be exiled. This was their aim.

"The purpose is that the friends of God must not regard me. This Cause is a great Cause; it is the Cause of the Blessed Beauty. A thousand souls like me come and go; it is the same whether they exist or not. The importance is in the Blessed Cause. The friends of God must be firm, growing and steadfast. It is evident that I was and am constantly in danger, and, moreover, I am not always going to be in this world. The day is coming when I shall long to be in the neighborhood of the Great Mercy!

"The friends of God must be in the utmost uprightness; in their sight there must not be any differences, no wavering should occur. Nay, rather, day by day, their firmness and steadfastness must be increased. Consider the servants of His Holiness Jesus Christ, when all of them departed from this world after his martyrdom, others greater than they arose in service. They showed greater power until the light of guidance illumined the horizons. You, too, must be likewise, and know this as a certainty that the confirmations of the Blessed Beauty will come. By God!—There is no God but Him!—if today one of the weakest creatures begins to serve the Truth, divine confirmations and assistance will surround him. . . .

"May you be under the protection of the Blessed Beauty, confirmed and assisted, living in His holy fragrances, and may every one of you become a holy banner in His path. The purpose is that you should not look at me, whether I am present or absent, existing or lost. Be engaged in serving the Cause. Turn to the Blessed Beauty. He will make you independent of any soul. From Him ask reinforcement; be the servants at His door; be supplied from His bestowals; be illumined with His light. May you be protected, guarded and preserved, and rest assured under His shelter. BAHA'O'LLAH says, 'We shall help whosoever arises to assist My Cause, with a host from the Supreme Concourse and a contingent from the near angels.' This is the real foundation. Consider Agha Mirza Abul-Fazl, how much he as-

sisted the Cause. In every time and place he was confirmed. By God!—There is no God but Him!—should man become the king of the East and the West, it would not be a particle of benefit to him. The result is nothing but loss. Where is Nassir-el-Din Shah? Where is Mohammed Shah? Where is Abdul-Hamid? Where is Bonapart? Where is Wilhelm? No trace, no fruit! Although these were kings and in the utmost power, their end was manifest loss. This is what we see clearly, therefore strive that we may be upright in the servitude of the Holy Threshold. This is eternal glory, this is everlasting bounty. This is the cause of the illumination of existence of the Kingdom of Abha! This is the cause of progress to infinite sublimity! Upon you be El-Baha-el-Abha! (the Glory of God)"

In the morning Abdul-Baha gave the following advice and encouragement to those in his presence: "Today, the friends of God are the illumined candles of the world of humanity; unless the candle burns it will not bestow light. Man must endure if he would obtain treasure. Unless the friends are self-sacrificing, wonderful signs will not become manifest; unless the seed is planted it will not become a fruitful tree; unless the water flows gardens will not become verdant. These are the days of service and not the days of self-concealment. This day is for calling to the Kingdom of God and not for silence. This is the day of firmness and steadfastness, the day of loyalty, not disloyalty. The Blessed Beauty, BAHA'O'LLAH, was fifty years in hardships and afflictions. He quaffed from every cup of calamity and suffered every pain. Then it is evident what the friends should endure and in what manner they should raise the victorious banner of the Cause of God. Easy living is conducive to coldness, and tranquillity and comfort causes the light to be extinguished. Every one of the Bahais must be like unto a globe of fire, and as a blaze of light—dispell the darkness of ignorance with the lights of service, adorn the horizon of the world with brilliant stars, become the sweet-voiced nightingales of the Paradise of Abha and the holy doves of the Supreme Heaven. Today, the confirmations of the Blessed Beauty are with the soul who utterly forgets himself, constantly investigates his own faults and defects, loosens his tongue in mentioning the good qualities and sublime susceptibilities of others, does not see or hear or speak evil. Goodness personified shines as a sun and wafts as the morning breeze upon the earth. . . .

"We are fond of the light of justice from any horizon, and lovers of the beauty of the rose from any garden. His Holiness, BAHA'O'LLAH, has admonished the Bahais, in many tablets, that they should not have religious differences and racial or patriotic prejudices, that they must gather under the banner of the world of humanity. Addressing the world of humanity, BAHA'O'LLAH said, 'O, people of the world! Ye are the fruits of one tree and the leaves of one branch. Glory is not for the one who loves his country, but for the one who loves the world.' If thou desirest the gloom of the world of nature to pass away, thou shouldst illumine the candle of guidance, and if thou seekest a ripe harvest then plant thou a pure seed. If thou wouldst have delicious fruits, plant thou a blessed slip; that is, illumine the heart with the light of the love of God and act according to the exhortations of the Blessed Beauty."

Tablet revealed by Abdul-Baha to the friends in Khorassan, Persia.*

HE IS GOD!

"O fragrances of God, waft with perfume! O breezes of God, pass with aroma and seek the valley of the Merciful, the assembly of knowledge, the Sa-

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*Translated by Dr. Bagdadi, July 9, 1918, at Chicago, Ill.

hara of Khorassan! Become diffused before the friends of God and His faithful ones. Perfume the nostrils of His chosen ones—those whose faces shone forth, whose stars became brilliant, whose feet stood firm, whose banners unfurled, whose hearts grew strong, whose roots and branches flourished, whose breasts dilated in the day of meeting, and who became loyal to the Covenant of God in the world of eternity. Then convey thou to the dwellers of those regions and hills, the greetings of thy Lord, the Supreme, and announce to them the glad tidings of the days of God.

"By my Lord! This is a bounty that was desired in the past centuries by the dawning points of lights and stars, and the recipients of the inspiration of thy Lord, the Dear, the Selfsubsisting. Their eyes were flooded, their tears flowed, their lamentations arose in yearning and longing for it. May you enjoy this table that has descended from the heaven of the favor of your Lord, the Merciful, the Compassionate!

"O breezes of longing and fragrances from the flowers of faithfulness! Stand in the courtyard of the friends, the rose-garden of whose hearts thrived by the flooding clouds of the love of God, and their faces shone with the light of the knowledge of God. Convey to them my longing, yearning and attachment; declare and announce to them my devotion, affection and fondness in their mention. Say to them:—

"Upon ye be BAHA'O'LLAH (The Glory of God) and His peace, His greeting and His praise! In your faces are His light and His effulgence. In your hearts are His Spirit and His faithfulness. In your bosoms are His love and His cure. O ye friends of the Merciful! Loosen your tongues in His thanks and praise, for He has confirmed you by the Cause, in the mention of which the Supreme Concourse warbled and the herald of glad tidings proclaimed in the books and tablets.

"Blessed are ye for this great bounty. Glad tidings be unto ye for this wondrous gift which is the full bestowal of God and the manifest light of God. May God make ye torches of His mention, centers of His secrets, dawning-points of His lights and rising points of His signs. Blind are the eyes that do not see the lights or His baha (splendor) and are not consoled by witnessing His marvelous signs, in the day of His Manifestation and His brilliant light. Deaf are the ears that do not hear His call and are not cheered by His wondrous utterances. Dumb are the tongues that are not loosened in His mention and His praise. Lost are the hearts that are portionless of His love and devotion. Cast away are the souls that do not walk in His good pleasure and quench their thirst at the fountain of His knowledge.

"O thou dove of faithfulness! Speak to the weak if thou findest that difficulties are intensifying, hardships extending, the earth quaking, the mountains shaking, the hurricanes of afflictions encircling, the sea of calamities surging, the winds of suffering blowing and the flood of tests surrounding the contingent beings. Have beautiful patience in the path of thy Glorious Lord. Beware! O servants of the Merciful, lest ye arouse the tumult when the blaze of the fire of trials become intense, and its crackling arises. Beware of crying and wailing in the path of your Glorious Lord. When the ocean of ordeals becomes stormy and its affairs become serious by the oppression of the rebellious people (this refers to the enemies, the nakazeen), do not consider them in a place free from torment, and do not fear their strength and their numbers. Verily, their likes passed before them. Read to them from the book (Koran), 'A Certain Army of the People is Fleeing.' Verily, those in past centuries were much stronger than these, their possessions were greater and their armies mightier.

"Even though, O lambs of God, ye

(Continued on page 133)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

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

(Signed) ABDUL-BAHA ABBAS.

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(Reproduction of telegram to the STAR OF THE WEST)

ALLAH'O'ABHA!

Momentous changes are taking place in the Holy Land.

The doors of communication between Abdul-Baha and the outer world, are opening. A few days ago the above telegram was received by the STAR OF THE WEST.

The full significance of these events cannot be grasped at this moment; only the future will reveal them. It is likened unto the appearance of the sun after long obscurity.

The dark clouds seem to be scattering.

A tumult of happiness and expectation reverberates in the hearts of the Bahais. "Ya-Baha-El-Abha!"

It is indeed a remarkable co-incidence that the "Talks by Abdul-Baha in the Holy Land", given when the doors of communication were closing, appear in this issue of the STAR OF THE WEST.

We are glad to send them forth at this time.

—*The Editors.*

Talks by Abdul-Baha in the Holy Land—Continued

(Continued from page 131)

are between the claws of ferocious beasts and the nails of the carnivorous of the earth, do not be discouraged of the Spirit of God. The veil will be removed from the cause of the command of God. This ray will radiate in the horizons of the cities, the signals of oneness will be elevated, the banners of the signs (verses) of your Glorious Lord will wave upon the firm edifice, the structure of doubts will be shaken, the curtain of darkness will be torn asunder; the morn of proofs will dawn and the kingdoms of earth and heaven will shine with the lights of signs.

"You will see the banners of the sects lowered, and their flags reversed, their faces erased and transfixed, their eyes staring and sunken, their hearts palpitating and failing, their homes empty and vacant, their bodies weak and decayed, and the souls falling into hell!

"By the Life of God! Verily, in the people of Noah, Lot, Thamood (one of the first Arabian tribes) the Jews, the Tobbaas of Seba, (ancient kings of Yemen in Hedjaz, Arabia), the heroes of Bat-ha (Mecca), the kaisers of Fayhaa (Bassra), the Cyruses of Zora (Bagdad), and in the fables of the ancient centuries, there is an exhortation to the mindful, and persons of innersight who unfold the end of affairs by the beginning of signs. Verily, their planets were scattered, their processions have perished, their faces became dusty, their stars darkened, their roots torn up, their seed crushed, their thrones wrecked, their armies routed, their pillars quivered, their edifices in ruins, their palaces forsaken, their backs broken, their tombs collapsed, their faces ugly, their skin chilled, their shelter swept away and their traces effaced. Look thou at their towns and villages in the desert. When the might of thy Lord came it made them extinguished, arid and devastated. No voice or whisper could he heard. But those who took the neighborhood of the mercy of thy Lord El-Abha (the Most Glorious) as shelter, refuge, asylum and protection, are like the birds who take the twigs of the Sadrat-el-Montaha (the most distant tree in Paradise, according to the Mohammedan traditions, no angel or prophet can go beyond the limits of this Tree) as a nest and haunt. God established them in the earth. He made them good leaders, caused their signs to be famous and brought them from the horizon of singleness with lights radiating from their faces."

ABDUL-BAHA DISMISSES ALL PILGRIMS

The 29th day of June, 1914, was a day of great sorrow in Haifa because Abdul-Baha dismissed all of the pilgrims and bade them return to their countries.* In the morning he spoke to the visitors from Ishkabad, Turkestan, Russia: "Ishka-

*It is worthy of note that one month later the great pandemic war began, "the war unparalleled in history."—*The Editors.*

bad is now a good center. In the past, Merv was the center of Khorassan, which is such a vast country including the provinces of Afghanistan, Sistan and Belkh. Ishkabad also is near Merv. The Blessed Beauty often spoke of Khorassan in the tablets, saying that from this country would arise the first mention of God, which amazed the people. When Ishkabad came into existence and the Mashrekol-azkar was built, the hope of the Blessed Beauty became manifest, and this, the first temple of the Bahai world, has become a shelter and refuge to the friends of God. They are drawn hither from all directions and when in difficulty they go to Ishkabad. The friends made a tremendous effort to build this great edifice, they strove with heart and soul. At first it seemed impossible of accomplishment, but, thanks be to God, they were confirmed and assisted. Now, through this inspiration, the friends in all places are planning to build likewise, when it is possible. By founding the Mashrekol-azkar in the world the wonderful signs of God become manifest and evident. One must be built in every place, even though it be only a house or one rented room, if necessary, under the earth.

"It is very important to establish the Mashrekol-azkar of God, so that the friends may gather and become engaged in the commemoration of God. This has great importance. The confirmations of God will arrive, as to the friends in Ishkabad. It has dear young men, also old important souls. His honor Afnan (cousin of the Bab) and Agha Mirza Mahmood (son of Afnan) are there. My heart is exceedingly attached to them. I love Agha Mirza Abdul-Karim very much. He served constantly. His illness has a wisdom, later it will be manifest. I am hopeful that the districts of Turkestan, Russia, will become illumined, the cry of 'Ya-Baha-el-Abha! (O thou Glorious of the Most Glorious!) will reach the Supreme Zone, and the melody of 'Ya-Rabb-el-Aala!' (O my Lord, the Supreme!) will be carried to all horizons. The school of Ishkabad has great importance. You who are going there, strive that it may become orderly, so that the children may progress. May they reach such a degree in knowledge and sciences that the fame of this school may reach to the horizons. Great effort is necessary to accomplish this. Convey my greeting to every friend of God and become an evident book to everyone."

In the afternoon Abdul-Baha gave the following talk:

"This is the day of farewell and the time of leave-taking is very hard. The Arabian poet says, 'The days of my union with the beloved were so few that the greeting was the farewell.' Indeed, I am deeply grieved, but I do not say good-bye to you because there is a complete connection among the hearts, and among the souls there is unity and agreement. We never have a separation from one another. This nearness and remoteness concerns the world of bodies. In the world of spirits and souls there is union, never separation. The heart feels the union. The eye sees and carries the sight to the heart which becomes affected. When the heart is engaged with the friends there is no separation, especially if you go in service to the Cause of God. When a soldier leaves headquarters to battle and to conquer, though far away in person, his remoteness is conducive to the protection of the country. He cannot receive the glances of favor of the king, yet he is nearer and dearer than the soldier who dwells at headquarters.

"Just so the friends of God who go to far regions to serve the Cause are always holy friends and receive the manifestations of the favors of God. There is a special bounty from the Blessed Beauty surrounding them. Convey my greetings and longings to all of the friends. I am in the utmost longing and have the desire of meeting every one of them. I am engaged in thinking of ev-

ery one. From the Blessed Beauty, I seek confirmation and assistance that all may be protected in His Kingdom, and under the shadow of His bounty. May He gather them and shelter them in His shelter, and in the assembly of splendor submerge them in the sea of light."

Thus all of the visitors returned to their own countries. From this it is evident that Abdul-Baha knows that which no one knows. Undoubtedly, he knew that the world war was nearing, therefore he dismissed the people.

June 30, 1914.

In the morning a young German from Stuttgart arrived (see STAR OF THE WEST, Vol. VII, No. 3, page 20), and in the evening Abdul-Baha made the following statement: "When I leave the world I want my heart to be assured that the Blessed Beauty has self-sacrificing servants who, in the utmost reverence, arose to serve the Cause of God. This is the cause of quieting my agitated heart."

July 1st, 1914, Abdul-Baha went from Haifa to Acca.

July 2, 1914.

Today, Abdul-Baha revealed the following tablet to a philosopher in India:

HE IS GOD!

"O thou lover of reality! His Highness, the Merciful, has manifested love and harmony to the world of humanity, so that all of the individuals may find a complete connection with each other and the lights of the Oneness of God may appear in the human world. For this He sent the Holy Manifestations; revealed the heavenly books; established the divine religions, so that these holy souls, these revealed books, and these divine religions may become the cause of unity, agreement, harmony and love in the world of humanity. When we consider the reality of divine religions, we see that reality is one because all of the divine religions are reality, and reality does not accept multiplicity or division. Alas, that the foundation of reality has disappeared and imitations, customs and ceremonies that are the foundation of dissension, the cause of obstinacy, the means of war and struggle have appeared. The original purpose of the appearance of the Holy Manifestations and the establishment of the divine teachings have passed away. When this black darkness, that is, the imitations of fathers and forefathers, surrounded the world and the original illumination of divine religions became obliterated, the Morn of Truth dawned and the Sun of Reality (Baha'o'llah) shone forth from the horizon of Persia and cast the rays of heavenly oneness upon the world of humanity. He brought down the edifice of the imitations of the ignorant, the human conduct and customs that emanate from the prejudices of the ancient. These divine teachings are established in the heart of the horizons like unto the penetration of the spirit in the bodies. Thus, at present in Persia, through the breathing of the Spirit of God, different people have torn asunder the curtain of superstitions, become free from the imitations of the ignorant, reached reality, and in the utmost harmony and love are associating with people of different religions. Great assemblies are being organized consisting of Moslems, Jews, Zoroastrians and sometimes Buddhists, including many races. Turks, Arabs, Persians, Kurds, English, French and Americans mingle together as kind and happy brothers. Like the lambs of God, they graze in the meadow of reality, under the shadow of the training of the heavenly Shepherd. When thou considerest truth or reality thou wilt see that these old and decayed limitations in religion become the cause of bloodshed among the people and the nations.

"As this age is a luminous age and this century the century of knowledge, new teachings are necessary, a new effulgence

is essential and a new life is needed. The souls cannot accept the ancient ideas, a new thought and new teachings are necessary that shall be the spirit of this age and the light of this century. Investigate, make a great effort so that the Center of the Light of Reality may be seen in the assembly of the world as a witness of love, and arise with such a power and confirmation that thou may'st shake that country. Upon thee be greetings and praise!"

(Signed) ABDUL-BAHA ABBAS.

July 3, 1914.

The German battleship *Gaeben* arrived at Haifa. Its admiral and officers were invited by the Persian consul to land and have dinner in the village Nahr (river), which is about two hours' distance from Acca; also to visit the holy tomb of BAHA'O'LLAH. It is said that they accepted the invitation chiefly to visit the holy tomb. They were accompanied by the Persian consul, the mayor of Acca and Turkish officers and statesmen. They entered the Holy Threshold and prayed with the utmost respect. The admiral remarked that he had been in many sacred places, but had never encountered one so filled with spirituality, or that had such a wonderfully beautiful site. As they went out they were served with tea, cakes, etc. While the military band played some of them also visited the Garden of Rizwan at Acca. They boarded the ship at Acca and sailed the same night.

July 4, 1914.

The following tablet was revealed by Abdul-Baha at Acca for a believer in America:

"According to the text of the *Book of Akdas* (the most Holy Book—BAHA'O'LLAH's Book of Laws) and the explicit *Book of Ahd* (the Book of the Covenant), Abdul-Baha is the interpreter of *all* the words and books of the Blessed Beauty. This matter is evident and clear to those who are familiar with the epistle and the tablets. If it were not so each one would interpret according to his desire, prefer his interpretation to any other, and become the cause of dissension. However, if a soul explains one of the divine verses, and the sanction of Abdul-Baha is not upon it, it is discarded. This is not the time of interpretation, it is the time of teaching. All of the friends must employ their tongues in teaching, because teaching is the cause of guiding the ones of earth, of illumination of the world, of leading the world of humanity, of the confirmations of the breath of the Holy Spirit. This is the great Cause. However, if a soul attempts to give his own explanation of the blessed verses and it is not detrimental to the Cause, do not object to him if it is only verbal."

The following tablet was revealed for one of the Americans, an illumined minister who became a believer when Abdul-Bahá visited America:

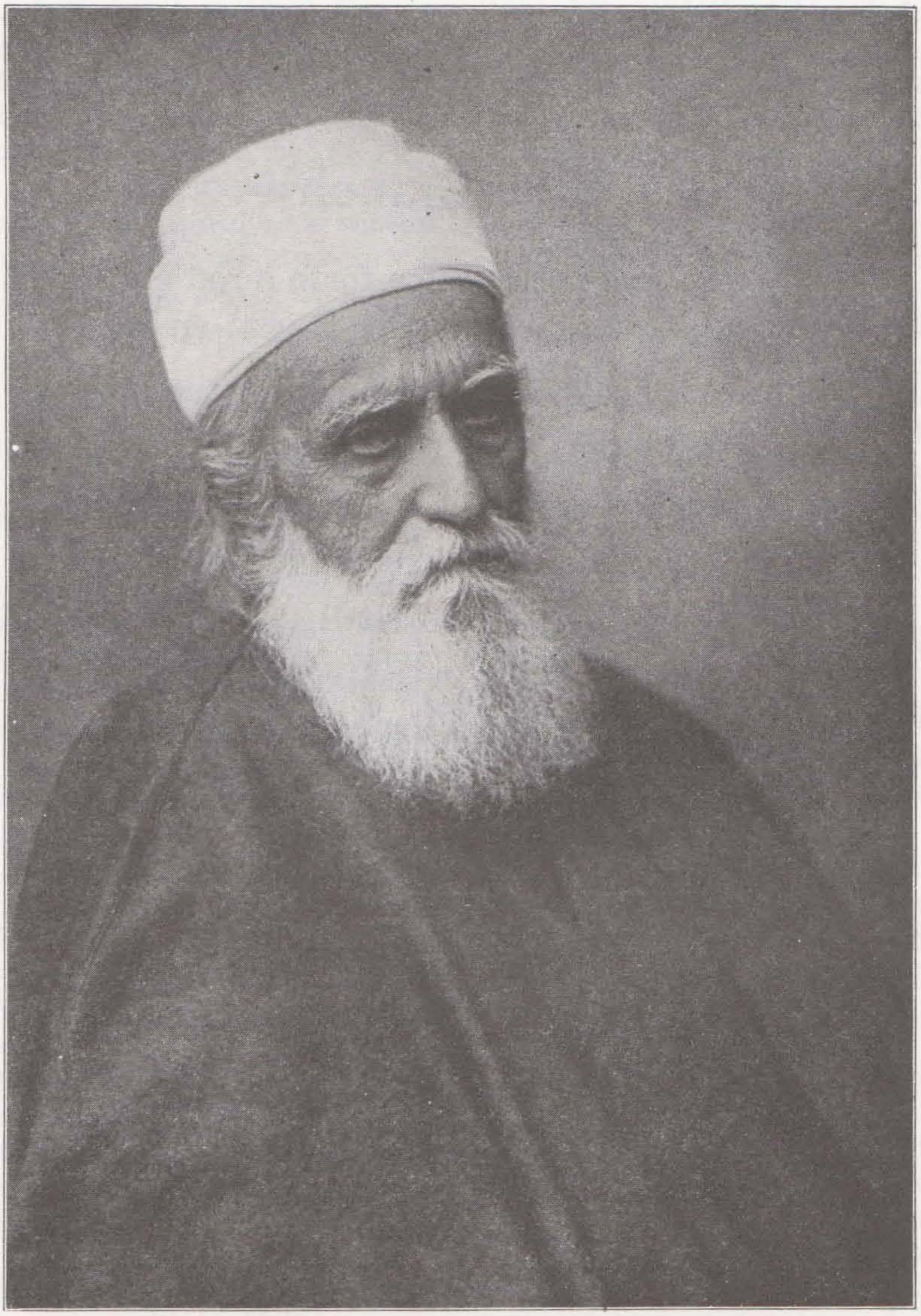
"O my revered! Thy letter that thou hast written in the utmost sincerity and love was the cause of perfect joy. Indeed, with soul and heart thou art striving in order that thou may'st be confirmed by the good pleasure of God. Undoubtedly, this blessed intention has a great effect. A good intention is like unto a brilliant candle, its light shines in all directions. Now, thanks be to God, thou hast risen with utmost effort to light a candle of guidance in that country, and to plant in the garden of the world of humanity a tree of love and gentleness, to herald to the Kingdom of God, to become the cause of awakening of the heedless, to give healing to the spiritually sick, to become the cause of broadening the thought, to train characters, to impart progress to the minds and souls, to bring the lost sheep to the shadow of the real Shepherd, and to guide the migrant birds of the rose-garden of reality. Rest thou assured that the confirmations of His Holiness BAHA'O'LLAH will come."

The Branch

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Isaiah 11:1-5.

See Zechariah 6:12, 13. Zechariah 3:8-10. Isaiah 4:2.



THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

"This person is the Expounder of My Book and all must turn to him."— *Words of Baha'o'llah.*

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"— *Isaiah 11:1.*

STAR OF THE WEST

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

Vol. IX Kudrat 1, 74 (November 4, 1918) No. 13

[Following its usual custom at this time of the year, the STAR OF THE WEST emphasizes the "Center of the Covenant" in the person and function of ABDUL-BAHA, inasmuch as the Twenty-sixth of November is known and celebrated as the "Feast of the Appointment of the Center of the Covenant"—*The Editors*]

The Center of the Covenant, The Greatest Branch: Abdul-Baha Abbas.

IN ORDER to preserve the unity of the Cause and to spread the religion of God, BAHA'O'LLAH has established this Covenant and Testament. Were it not for the power of the Covenant you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and authority of BAHA'O'LLAH given to me.

(Words of Abdul-Baha: Extract from Diary Letter of Mirza Ahmad Sohrab, to Miss Magee, Paris, May 10, 1913.)

Today, the most important affair is firmness in the Covenant, because firmness in the Covenant wards off differences.

In former cycles no distinct covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the standard of differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, "Thou art Peter"—which means rock—"and upon this rock will I build my church." This was a sanction of Peter's faith; it was not indicative of his [Peter] being the expounder of the Book, but was a confirmation of Peter's faith.

But in this dispensation of the Blessed Beauty [BAHA'O'LLAH] among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a Center of the Covenant. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*,* the Book of the Covenant, appointing him [Abdul-Baha] the Expounder of the Book. You must ask him [Abdul-Baha] regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He [BAHA'O'LLAH] has explicitly recorded it with clear, sufficient, valid and forceful statements. In the *Tablet of The Branch*† He explicitly states: Whatsoever The Branch says is right, or correct; and every person must obey The Branch with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter. This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything. Whatsoever his [Abdul-Baha's] tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'O'LLAH in the *Tablet of The Branch*.

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*See page 150. †See page 148.

(Continued on page 147)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

Vol. IX Kudrat 1, 74 (November 4, 1918) No. 13

Doors of the Holy Land open—Recent letters from Mirza Ahmad Sohrab

LETTER TO THE BAHAIS IN AMERICA

Haifa, Palestine,
September 27, 1918.

Through the STAR OF THE WEST, to the believers of God and the maid-servants of the Merciful in America.

My dear Bahai brothers and sisters:

The dark heaven of Haifa—praise be to God—is at last cleared from the gloomy clouds of international contention and the brilliant orbs of the love of the friends may shine again upon our lives through the dawn of the STAR OF THE WEST. For years we have been deprived of its warm rays and its penetrating heat and thus we were left in cold indifference, falling step by step into a frozen state of forgetfulness.

Abdul-Baha and the members of the holy family, whose health is quite well, desire to hear about its progress.

The STAR OF THE WEST was a clear mirror which reflected to us the advanced activities of the believers of God in America and other parts of the world. It brought to us the fragrances of the flowers of love and stirred our hearts with the soft breezes of real affection. It was indeed a great affliction to all of us to be deprived of all these heavenly favors. You cannot realize how we have missed all along the dear messenger of truth which brought to us the glad tidings of the promulgation of the Cause and the promotion of the word of God. You were and are indeed most privileged to be so situated as to avail yourselves of the glad opportunities of service and mutual association, but how unhappy we were to be deprived of all these blessings during the past years of misery, monotony, tyranny and oppression.

Often we have expressed our utter weariness of the length of the war and the peculiar direction which it took in secluding us from the news of the friends and their meetings. How soul-harrowing and unbearable all this dreadful monotony was. No pen can describe it. No tongue can explain it. Only God knows what we have gone through. Weeks, months and years succeeded each other like so many white pages of a blank book without receiving a word

from the believers either in the East or in the West and thus we were totally cut off from communicating with them. Even our hopes failed us and, like unto a mirage, would tantalize us to keep on hoping against hope without ever realizing them. We had begun to think that our condition was fixed and eternally unchangeable and thus to hope for a change or improvement of our environment was utter folly.

But God destined it otherwise. Our bonds had to be broken some day. Our limitations had to be done away with. Our misery and monotony had to be replaced by joy and new scenes and the cycles of sleep, which had passed over Palestine, had to be followed by years of civilization and culture. The prophecies of the Old Testament had to become fulfilled and they could not be possibly fulfilled under the old corrupt regime of the Turks.

In short, dear friends, we are all free. . . . . .The years of silence have passed—the sun of a better day is dawning from the horizon of Palestine. All the people are rejoicing and praying for the speedy arrival of a general peace between all the nations of the world and the establishment of a closer bond of union among all the races. This is the wish of all the God-fearing men and women wherever they may be found.

Hoping to hear from you very soon so that we may know what you have been doing during the past three years, I am

Your faithful brother,

Ahmad Sohrab.

EXTRACT FROM LETTER TO MR. ALFRED E. LUNT

To the STAR OF THE WEST:

. . . . The enclosed words are from a letter just received by me from Mirza Ahmad Sohrab. These are the words of Abdul-Baha expressed, as Mirza Ahmad says, many times during the last months. Certainly they are full of significance. . . . Faithfully yours, *Alfred E. Lunt.*

Recent Words of Abdul-Baha

The darkness of this gloomy night shall pass away. Again the Sun of Reality will dawn from the horizon of the hearts. Have patience—wait, but do not sit idle; work while you are waiting; smile while you are wearied with monotony; be firm while everything around you is being shaken; be joyous while the ugly face of despair grins at you; speak aloud while the malevolent forces of the nether world try to crush your mind; be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of democracy and freedom. Continue your journey to the end. The bright day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant; the copper of scorn and derision will be transmuted into the gold of honor and praise; the arid desert of ignorance will be transformed into the luxuriant garden of knowledge, the threatening clouds shall be dispelled and the stars of faith and charity will again twinkle in the clear heaven of human consciousness.

LETTER TO MR. JOSEPH H. HANNEN.

Haifa, Palestine,
September 26, 1918.

To Mr. Joseph H. Hannen,
Washington, D. C., U. S. A.

My very dear brother in the holy Cause:

The most glorious news that I can just now impart to you is the perfect health of the beloved Abdul-Baha and his dear family. Details I can give you in future, but just now my heart is overflowing with a multitude of sentiments and a host of feelings, that I do not know

where to begin and how to end. The last four years, the best of my life, were spent under the worst conditions imaginable, the Turkish rule, which was more venomous than a serpent and more deadly than a scorpion; but, praise be to God, a hundred-thousand times praise be to God, that we are at last free; all Palestine is free; the people are free to think as they like, to write as they like and to speak as they like. Palestine from now on is on the road to national life, virtuous achievements and unlimited progress.

The victorious British army came down from Nazareth like unto a mighty irresistible whirlwind on September 23, and at 3 p. m. took possession of our town, after a battle of twenty-four hours, the picture of which shall never be effaced from the page of my memory. The army that captured Haifa were all English and Indian cavalrymen, and they showed courage, invincibility and heroism in the very jaws of death.

You have surely read the good news of the British victory in the papers, and your letters, newspapers, and magazines are on the way. We are yearning for the news of your health and the Cause. Surely there must have been many changes during this long interval that we could not communicate with each other. Personally, I had become like a man deaf, blind, and speechless. All the fair realities of my past happy life in America, England, and France had become like faint dreams, and these dreams also had begun to fade away from the page of my memory, when all of a sudden, as though out of the clear, blue sky, the booming of the cannons was heard across the mountains, heralding the glad news of the approach of our liberators and presaging the coming days of reunion, happiness and mutual association of the friends. Now again the world is mine. My happiness is boundless. I can breathe the fresh air of friendship. I am planning to leave for the United States as soon as possible. What joy, what real intoxication to see again the friends face to face!

Today I am sending the copy of a telegram to Ahmed Yazdi, to be cabled to you from Port Said.

As soon as I heard this morning that our new postal authorities would receive letters for the outside world, I was beside myself with joy and hastened to write you this note, so that you and the friends may know that we are all well, awaiting anxiously to receive your news of how things are going with you and the friends. . . .

Your sincere brother,

Ahmad Sohrab.

LETTER AND TABLET TO MRS. GEORGIE RALSTON.

Haifa, Palestine,
October 8, 1918.

To Mrs. Georgie Ralston.

My dear sister in the holy Cause:

This letter was written to you nearly two years ago, but returned to me from Constantinople because war was declared between the United States and Germany. Because it contains the words of Abdul-Baha as well as the translation of his Tablet to you, I only change the envelope, add these few words of greeting and mail it again, hoping that this time it may reach you safely. During this long period of silence we have been waiting for this day, so that we might correspond with each other with the utmost freedom. Praise be to God, Abdul-Baha and all the friends are well and are longing to look on the faces of the believers. Please remember me to each and all.

I am your faithful brother,

Ahmad Sohrab.

January 10, 1917.

My dear sister in the Cause:

This afternoon I spent, for more than

two hours, in the presence of Abdul-Baha and quaffed the clear water of his holy words. He mentioned your name and Mr. Ralston's, and brought to mind when you used to take him in your electric car to the Golden Gate Park. He praised your devoted nature and your loyal disposition, and prayed for your success and prosperity, both in this world and in the Kingdom. The news about the progress of the Cause and the awakening of hearts in the United States has imparted to us life and happiness. Referring to this question, Abdul-Baha said today:

Words of Abdul-Baha

"I am like a man who has lost the most priceless jewel. He is seeking here and searching there, perchance he might find it and regain his old happiness and assurance in its possession. The Blessed Perfection knows that, day and night—nay rather, every hour—I am looking toward the East and toward the West, toward the North and toward the South, to see whether severed and attracted souls have arisen to teach the Cause of God, to behold whether divine beings, who are the jewels of the treasury of the Spirit, are living in accordance with the principles of this Revelation, to discern whether enkindled hearts are raising their clarion voices in the assemblages of mankind, calling them to the Dawning-place of Truth and the Fountain of Reality. These souls are my lost jewels. Whenever I find a trace of them or someone gives me a clue about them, I become infinitely happy and, adding to my zeal, I continue my indefatigable search. I pray to God that He may give me many such jewels in America. My hope is that every one of the believers may become a brilliant jewel of the mine of guidance and a shining star of the heaven of virtue. Whenever I hear that such a soul is found, I praise the Blessed Beauty for His favor and bounty and beg Him to encircle him with the angels of protection and the seraphs of preservation."

Your kind and welcome letter of June 25, 1916, enclosing a petition for Abdul-Baha, reached me, and I read to him the contents of both. He was most glad to receive the good news of your health and spirituality and that you have been in California, associating with dear Mrs. Goodall and her daughter. No doubt you are now back again in New York, co-operating with the friends in that city in the service of the Kingdom. The following is the translation of a Tablet dictated in your name:

Tablet from Abdul-Baha to Mrs. Ralston

O thou my daughter of the Kingdom!

Thy letter full of significances imparted spiritual joy and stirred the hearts into cheerfulness. It was an indication of thy inward illumination and a brilliant proof of the fact that thou art drawing the rays of Truth from the fount of Mercy. From the time of our separation up to this hour thou wert and art ever in my mind. I have not forgotten thee even for one day, similarly Mr. Ralston; for both of you are most dear to me. Praise be to God, that your eyes are seeing and your ears hearing and your hearts illumined with the Light of the Most Great Guidance. Your trip to New York was most seasonable and the means of the tranquillity of heart and soul. I hope that during this winter you may spend your time with the utmost rejoicing, but you must be present in the meetings of the believers and become the means of love and affinity of one toward another. Soul-cheering news reaches us from New York, that good-fellowship is realized amongst the friends and union and accord is perfect. I hope that Mr. Ralston and thyself may become the means of holding such meetings, the harvests of which may be abundant, day by day the believers may be-

come more loving and kind toward each other and always good news may arrive from New York, granting joy and happiness to the hearts of the yearning ones. Convey on my behalf kindness and greeting to each and all the friends and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The Mashrekol-azkar

LETTER FROM EXECUTIVE BOARD OF BAHAI TEMPLE UNITY.

November 1, 1918.

Beloved friends in the Covenant of El-Abha:

In these hours, when the map of the whole world suffers transformation, and the political and geographic divisions of humanity are recreated, let us who have been informed of these events before their occurrence by the Pen of the Center of the Covenant, turn the realities of our spirits to Him of whom it is written, "In that Day, the heavens and the earth shall be but His handful."

These vast outer changes are among His signs and the outward preparation for the indwelling of the Kingdom. But the veritable sign of the Kingdom, as he says, "that which is to be in the inception of the organization of the Kingdom" is the founding of the Mashrekol-azkar. This heavenly edifice, Abdul-Baha says, "is an expression of the upraising of the evident Standard which is waving in the center of that continent, the results and effects of which will become manifest in the hearts and spirits"; "it will have a tremendous effect upon civilization"; "it contains divine wisdoms"; "this Mashrekol-azkar is the first Divine Institute in America"; "a place of spiritual gathering and of the manifestation of divine mysteries"; "though outwardly a material foundation is possessed of spiritual effect." These are the definitions of the Center of the Covenant. Read them as we will, are they not conclusive as to the present clear responsibility of the Bahais to establish this Point which must precede the organization of the Kingdom? Abdul-Baha said in a Tablet translated Sept. 23, 1911, "God said in the Koran, 'It is those who believed in God and the Last Day shall build the Temple of God' ". That Day is here and now. Where are those who believe, who "shall build the Temple"? Praise be to God, the pure hearts, the sincere believers have already given an earnest that from the Sea of Recognition they have drunk a cup whose living water melted away the veils, enabling them to become conscious that, veritably, "He is God," that this is the "Last Day", even His Day, and that it is they whom He now calls to build the greatest symbol of His Day, the Temple of God.

The Mashrekol-azkar treasury bears witness today to the genuine effort already made by the beloved of God, to fulfill the command. But there remains a further step before the goal is reached. We are as one, pausing after a great exertion, just without the Promised Land.

But he says, "Hasten! Hasten unto the great bounty! Press! Press forward unto the abundant mercy! Speed! Speed unto the manifest light! Be urgent! Be urgent for the great attainment!" And with what tender mercies hath he recently encouraged us to take this final step so that we may announce to him the glad tidings of full obedience that the sum required is at hand, nay running over.

Consider that within a few weeks the outer communication with Abdul-Baha has been restored. Even as he has in his wisdom and favor chosen this freedom for himself, so also is the world in this hour attaining to freedom. Likewise may we attain to the spiritual freedom of service through full obedience. Vast events are impending; "for every

hour there is a fate", for the Bahais there is an unfulfilled destiny, if these non-existent ones are perchance of that army of the Kingdom, and that destiny "to build the Temple of God". With what thanksgiving for the newly opened door in Haifa, can we now gird up our loins for the final effort!

Today, the treasury holds in bank and in certificates of deposit $105,322.68; in bonds $24,000; and in intangible or other securities or articles of value, of estimated value of $7,000; totalling $136,-322.68. There are, besides, unpaid pledges in the vicinity of $30,000. To pass the $200,000 mark required, we need (counting the unpaid pledges) $33,-677.32. Without unpaid pledges, we need approximately $63,677.32.* Any pledgors, with outstanding instalments thus far unpaid can readily see the situation. We know something of the spiritual difficulties and real reasons for the delay on some of these. Let us supplicate for the removal of these barriers and the glorious fulfillment of these promises.

But the great attainment lies a step beyond the pledges thus far made. We are now squarely facing the brilliant possibility of the laying of the cornerstone, God willing, by the hand of Abdul-Baha. A few thousand dollars stretch between us and that colossal event. In the face of perhaps the greatest material barriers yet confronting us, only the divine guidance and the heavenly confirmations can clear the path. But our action is nevertheless essential.

At its August meeting, the Executive Board of Bahai Temple Unity, after earnest supplication and consultation, voted to issue a letter to each one of the friends in the Cause, suggesting the use of the following prayer revealed by His Holiness The Bab,—during the period of Nov. 8-Nov. 26 inclusive—and that on the final day, the blessed anniversary of the Day of the Covenant, Nov. 26, each soul make his offering for the Mashrekol-Azkar, for the completion of the fund and as a means of assisting in the establishment of the Most Great Peace. All such offerings should be sent to Corinne True, the new Treasurer of the Building Fund Committee, and Financial Secretary of the Unity.

This blessed prayer, which was translated by Dr. Zia M. Bagdadi at Green Acre, Eliot, Maine, August 18, 1918, is as follows:

> "Say! God sufficeth everything above everything and nothing in the heavens or in the earth besides God sufficeth! Verily, He is in Himself, the Knower, the Sustainer, the Omnipotent."

Dr. Bagdadi stated that this prayer was revealed by His Holiness The Bab for the removal of great sufferings, to be said 314 times every morning for nineteen days.

In the over-shadowing spirit of this prayer may we bring this letter to a close, confident in His promise and bestowal, confident in you, the sincere servants of His Beauty, that the certainty of the establishment of the great Mashrekol-azkar is at hand, even in this hour.

Let us recall these glorious words of His Holiness BAHA'O'LLAH (in *Lawh-el-Akdas*):

"Blessed is he who fulfilled My Covenant, and whom the world prevented not from entering the Court of My Holiness."

"Blessed is he who was attracted by My Melodies, and rent the veils asunder by My Power."

In His love,

Charles Mason Remey,
for the Executive Board.

Alfred E. Lunt,
for the Building Fund Committee.

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*NOTE.—The above amounts are approximate. The correct statement is given on the following page over the signature of the Treasurer whose books were audited to date.—*The Editors.*

BAHAI TEMPLE UNITY—TREASURER'S REPORT

Receipts	*W. S. Stamps*	*Liberty Bonds*	*Cash*	*Interest*	*Exchange*
April, 1918	.....	.....	$ 1,006.98	$20.79	$ .28
May	.....	.....	512.63	19.26	1.20
June	.....	$ 100.00	2,125.57	5.89	.51
July	.....	.....	457.42	7.17	.39
August	.....	.....	263.18	8.05	.25
September	.....	1,100.00	1,596.53	9.57	.35
October	$25.00	21,700.00	422.39	11.09	.85
	$25.00	$22,900.00	$6,384.70	$81.82	$3.83

Add Interest	81.82
Add Interest Certificate of Deposit	16.55
Total	6,483.07
Less Exchange	3.83
Net Cash Receipts	6,479.24
April 1st Balance	101,084.72
Total Cash	$107,563.96

Payments as per Vouchers

Expense	$985.19	
Taxes	813.64	
Total		1,798.83
Balance		105,765.13
Less Error Deposit of 11-15-17		.25
Balance Nov. 1, 1918		105,764.88
Liberty Bonds		22,900.00
War Savings Stamps		25.00
		$128,689.88

Proof.

Certificate of Deposit dated May 24, 1918	$ 35,666.05
Certificate of Deposit dated June 15, 1918	61,998.22
Bank Balance Nov. 1, 1918	8,100.61
Total Cash	$105,764.88

W. H. Randall, Treasurer.

November 1, 1918.

LIBERTY BONDS ACCEPTABLE

During the strenuous days just passed through, the necessity of investing in Liberty Bonds seemed paramount. The great desire of Abdul-Baha, as expressed in a recent Tablet, is the speedy erection of the Mashrekol-azkar. He writes, "For the building of this Temple is a most great triumph." The friends

generally may not know that Liberty Bonds are an acceptable gift to the Building Fund. Many have already realized this and have sent Bonds to Bahai Temple Unity for the fund. May America arise with supernatural energy to achieve the "great triumph" of building the Temple and having Abdul-Baha come and lay its corner stone.

Corinne True,
Treasurer Building Fund Committee of Bahai Temple Unity.

The Center of the Covenant, The Greatest Branch—Continued

(Continued from page 139)

His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the promised One of Abraham, and he, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the promised One. His Holiness Christ covenanted with regard to His Holiness The Paraclete—which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom he called "My promised One," His Holiness The Bab, in all his books, in all his epistles, explicitly covenanted with regard to the Blessed Beauty, BAHA'O'LLAH, that BAHA'O'LLAH was the promised One of His Holiness The Bab. His Holiness BAHA'O'LLAH covenanted, not that I (Abdul-Baha) am the promised One, but that Abdul-Baha is the Expounder of the Book and the Center of His Covenant, and that the promised One of BAHA'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHA'O'LAAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHA'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. After Abdul-Baha, whenever the Universal House of Justice is organized, it will ward off differences.

(Words of Abdul-Baha: *Star of the West*, Vol. 3, No. 14, p. 9.)

After His Holiness Christ, there were many who appeared who were instrumental in creating factions, dissensions. It was not known which one was pursuing the right way. For example, there appeared one among them whose name was Nestor who said that Jesus Christ was not a prophet of God.

Another division was created when the Catholics declared Jesus Christ to be the Son of God; they even pronounced him to be Divinity Himself. The Protestants claimed that Jesus Christ was possessed of two elements, a human element and a divine element. Thus another division was created. In short, the religion of Christ was divided and it was not known who was pursuing the right pathway, because there was no appointed Center to whom Christ referred, whose word was to be a gateway. If His Holiness Christ had taken a covenant with any soul, summoning all to cling to His word as correct, then it would have been evident as to what was veracity.

Because there was no appointed book, every one declared, saying: "We are the right pathway and the others are not." But the Blessed Perfection, BAHA'O'LLAH, to ward off dissensions, so that no interested person should create any division or belief, appointed a Central Personage, declaring him to be the Expounder of the Book. That is, people do not generally understand the meanings of the Book, but he does understand. "He is the Expounder of my Book and the Center of my Testament." In the last two verses of the Book are revealed explicit instructions, declaring that "after me, you should turn your attention to a distinct personage and whatsoever he says is correct." And in the Book of the Covenant, He said that by these two verses are meant such and such

a person. In all His Tablets and Books He has praised the firm ones in the Covenant and He has anathematized those who are not firm in the Covenant, and in all His Tablets He said: "Verily, shun those who are shaken in the Covenant. Verily, God is the confirmer of the firm ones." In His prayers He has said: "O God! Render those who are firm in the Covenant as dear. Degrade those who are not firm in the Covenant, O God! Be the protector of him who protecteth him and confirm him who confirms the Center of the Covenant." Many are the utterances regarding the violators of the Covenant, so that in the blessed Cause there should be no dissensions. No one should say: "My opinion is this," or, "My thought is this." That they may know who is the Expounder and that whatsoever he says is correct. He has not left any room for dissensions—not at all. Of course it is certain that in the world there are those who are antagonistic; there are those who are followers of passion; there are those who follow their own thoughts; there are those who like to create dissension in the Cause. For example: Judas Iscariot was one of the disciples, but he betrayed Jesus Christ. Such things have happened in the past, but now the Blessed Beauty has explicitly declared: "This person is the Expounder of my Book and all must turn to him." And this is to ward off dissension. The purpose of the Blessed One is that no differences shall be created.

(Words of Abdul-Baha: Extract from a talk given in Chicago, October 31, 1912.)

The "Tablet of the Branch"—By BAHA'O'LLAH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of God.]

He is Eternal in His Abha Horizon!

Verily, the Cause of God hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment! Verily, the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of God, the Powerful, the Mighty! At this time the monotheists all rejoice in the victory of God and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of God after It has encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of God, and deprive not yourselves thereof! Verily, whosoever turneth away therefrom will be in great loss. Verily, Mercy is like unto Verses which have descended from the one heaven, and from them the monotheists drink the choice Wine of Life, whilst the polytheists drink from the fiery water [hameen]; and when the Verses of God are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of God, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word! Then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily, the Ocean of Pre-Existence hath branched forth from this Most Great Ocean. Blessed, therefore, is he who abides upon Its shores, and is of those who are established thereon. Verily, this Most Sacred Temple of

Abha—the Branch of Holiness—hath branched forth from the Sadrat-et-Montaha. Blessed is whosoever sought shelter beneath It and is of those who rest therein.

Say: Verily, the Branch of Command hath sprung forth from this Root which God hath firmly planted in the ground of the Will, the Limb of which has been elevated to a station which encompasses all existence. Therefore, exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! Draw nigh unto It [The Branch referred to in this Tablet both as "It" and "His"], and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth —were ye of those who know.

Say: Verily, a Word hath gone forth in favor from the Most Great Tablet and God has adorned It with the Mantle of Himself, and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord, the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of God which standeth within all things. Verily, this is naught but a Revelation upon the part of the Wise, the Ancient One!

Say: O people, praise ye God, for Its Manifestation [the Branch], for verily It [the Branch] is the Most Great Favor upon you and the Most Perfect blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto God, and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of God amongst you and His Trust within you, and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of God, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth God, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are deprived. Appreciate the Bounty of God upon you and be not veiled therefrom —and, verily, We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable Command!

Verily, those who withhold themselves from the Shelter of the Branch are indeed lost in the wilderness of perplexity; and are consumed by the heat of self-desire, and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving! Clothe yourselves, O people, with the garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause, except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt* as a helper other than God, and do ye seek the Taghoot† as a Lord besides your Lord the Almighty,

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*An idol worshipped by the ancient Egyptians from which name Egypt was derived. †Another idol.

the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily, by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily, this is the truth and there is naught after truth but manifest error.

Verily, God hath made it incumbent upon every soul to deliver His Cause [the Message] according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous! Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God, your Lord and the Lord of your forefathers.

As to thee, O servant, hearken unto the admonition given unto thee in the Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for, verily, this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawtha and Tasneen; and if ye find one endowed with an attentive ear, read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily, the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily, wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! By thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily, by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

Kitab-el-Ah'd—The Book of the Covenant

The Will and Testament of BAHA'O'LLAH.

Although the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation, We have placed a priceless and unequalled inheritance for the heirs. We have not placed (therein) a treasure, neither have We added to the pain.

By God! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in The Koran: "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet; all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold to the virtue of God and grasp the hem of that which is just. Verily, I say, the tongue is for mentioning that which is good; pollute it not with evil speech. God hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man.

The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of ABHA: "This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before the Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of BAHA' upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of God is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of God and His loyal ones! Kings are the appearances of power and the daysprings of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book *(Kitab-el-Akdas)*. This is the command of God in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily, He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the drawing-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in BAHA.

These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the* TESTAMENT OF GOD *that the Branches* [Aghsan], *Twigs* [Afnan], *and Relations* [Muntessabeen], *must each and every one look to the Greatest Branch* [Ghusn Azam]. Reflect upon that which is revealed in My Book, the *Akdas*: "When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom God hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

Verily, God hath ordained the station of the Greater Branch [Ghusn Akbar] after the station of the former. Verily, He is the Ordainer, the Wise. We have surely chosen the Greater [Akbar] after the Greatest [Azam] as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but God hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of God, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the cause of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of BAHA' will look towards the blessed Word, "*Say: All are from the Presence of* GOD"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily, He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of God. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-Existent!

Also respect (is enjoined) for the Ladies of the Household of God, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the Salvation of the nations. Hearken to the admonitions of the Supreme Pen with the true ear. Verily, they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

STAR OF THE WEST

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

Vol. IX Kowl 1, 74 (November 23, 1918) No. 14

"Now is the time that the Teachings of His Highness BAHA'O'LLAH be promulgated in that Continent"

FIRST TABLET REVEALED FOR AMERICAN BAHAIS SINCE THE OPENING OF THE DOORS OF THE HOLY LAND.

To the maid-servants of the Merciful, Mrs. Helen S. Goodall and Mrs. Ella G. Cooper, San Francisco, California—Upon them be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O ye two blessed, believing souls!

It is now some years that correspondence was interrupted and communication discontinued. Outwardly there has been no news, no letter and no greeting, but the ideal relations have been strong and unshakable.

From the rose-garden of the hearts of the friends we inhaled sweet and perfuming fragrances. This was indeed conducive to the consolation of the souls.

Now, praise be to God, the road of correspondence is already wide open and ere long the means of meeting will become available. Therefore, I engage myself in writing this epistle, addressing all the friends and the maid-servants of the Merciful who are absent, though present spiritually.

All that has been explicitly recorded and embodied in the tablets of His Highness BAHA'O'LLAH more than fifty years ago, are in these days revealed and unfolded. Read those tablets, especially the Epistle of the Temple (*Surat'ul Hykl*) and the tablets to the kings and rulers of the earth!

Consider ye! What greater miracle is there than this!

Not a single individual could conceive that BAHA'O'LLAH addressed on that day, kings and emperors whose fame had filled all the regions and who had raised themselves to the utmost height of autocracy, predicting in an unmistakable and clear tone the events and happenings of these days. Notwithstanding this the people are not awakened!

In brief, now is the time that the teachings of His Highness BAHA'O'LLAH be promulgated in that continent, so that all the inhabitants may become ready for the establishment of universal peace, the flag of the oneness of the world of humanity be unfurled and all the nations and tribes may obtain tranquillity and composure under the shade of the tabernacle of unity.

Upon ye be greeting and Baha!

(Signed) ABDUL-BAHA ABBAS.

LETTER ACCOMPANYING ABOVE TABLET

Tomb of BAHA'O'LLAH,
Bahje, Acca, Palestine,
October 31st, 1918.

To Mrs. Helen S. Goodall and Mrs. Ella G. Cooper, care of Mr. Joseph H. Hannen, Washington, D. C.

My two dear sisters in the Cause!

Just as the 23rd of September last was a marked day in the history of Haifa, in that the British forces overcame the Turks and freed the people, so the 31st of October will be a marked day in the history of Bahje, because on this day at noon hostilities ceased between the victorious and vanquished parties. Soon peace shall be established between England and what remains of the once great empire of the Turks—an insignificant spot compared with its former size and power, a petty principality indeed.

We hear also that Germany and Austria-Hungary are ready and willing to accept the protocols of the Allies for an armistice, so that altogether we are approaching the finale of this universal slaughter. Significant still is the fact that this afternoon, just an hour before the receipt of the above cheering news, Abdul-Baha dictated a Tablet for you. In a separate envelope I am mailing to you its original and translation, but in order to be sure that you will receive it, I copy the same herein. I may note in passing that *this is the very first Tablet that goes to the United States.*

Please give my sincere greeting to all the dear friends and let us hear from you as soon as possible. I am your sincere brother

Ahmad Sohrab.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America.

TABLET TO MR. VAIL.

(Dated Haifa, Syria, December 27, 1916. Mailed on that date but returned to Haifa from Constantinople, and re-mailed October 9, 1918.)

To Mr. Albert Vail.

O thou heavenly youth! O thou herald of the Kingdom of God!

Thy letter was received. Thou hast written that the light of the Islamic world and the Holy Land is being spread in the West. This news imparts happiness to the hearts of the unitarians that, praise be to God, the reality of the Holy Manifestations is becoming manifest and evident. The divine outpourings are like unto the sun. The sun has many houses, different dawning-places. Whosoever loves the vision of the sun, his eyes will become illumined through its rays, no matter from what dawning-place it may arise.

Thou hast written regarding the program of the Green Acre Conferences in the past summer, that the believers were in the utmost attraction and from all parts the guests hastened to that spot saying that such radiant meetings had not been brought about in any of the former ages, the members of which associated with each other with perfect love and affinity. This was a most auspicious glad tidings to the unitarians. Wherever the blessed souls gather together the Beloved of that meeting is the love of God and the utmost joy and happiness is obtained. Should Green Acre follow firmly in this path and continue the annual holding of its impartial, universal Conferences, there is no doubt that that region will become illumined with the light of unity.

Praise be to God, that Dr. ——— rent asunder the veil of imagination and became enlightened with the effulgence of Unity. Mr. Urban Ledoux became lordly, heavenly and became instrumental in releasing Miss Farmer from that prison. Convey to him on my behalf the utmost kindness. Gladden thou the hearts of Mrs. ——— and Miss ——— with the divine favors and promise them the gain of a new confirmation. Say to Mr. ———, the Indian: "Render thou thanks unto the Lord, for the heart and the soul became luminous with the light of Guidance and in that gathering thou didst become enkindled like unto a candle and thou art realizing the value of the spiritual fraternity." Announce my greeting to Mr. Randall and say: "The love of the Word of God is the magnet of heavenly glory and beauty. I hope that thou mayst become a center for the emanation of the lights of love and a dawning-place of the sign of unity." Say to Miss Juliet Thompson: "Praise be to God, that in the midst of the whirling tempest of test thou didst remain firm and steadfast and like unto the pure gold in the fire of ordeal thou didst unveil thy happy and confident face." Give thou the glad tidings of the spiritual confirmation to Miss Martha Root and say: "During thy travel around the world the assistance of the Holy Spirit followed thee at all times; for this reason thou didst become able to fulfill its duties." Mr. Wilhelm, my son of the Kingdom, verily, verily, I say unto you, on his head he has a crown of everlasting glory and dignity with the utmost beauty and perfection. Convey on my behalf longing greetings to M. Eshte'al Ebn Kalanter. I am pleased with his lectures delivered with eloquence and fluency. Day and night I remember Mr. Hall and do not forget the days that I

(Continued on page 164)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Kowl 1, 74 (November 23, 1918) No. 14

ALLAH'O'ABHA!

The unparalleled demonstration upon the day the armistice terms of the world war were signed, is proof positive that mankind loves peace.

History will record that day, that hour.

According to the old reckoning it was the eleventh month, the eleventh day, the eleventh hour. [See reproduction of newspaper of that date on opposite page.] And the "eleventh hour," according to tradition, is a fateful hour.

To the Bahais, however, this event had happy significance, for within the same twenty-four hours—November twelfth—was celebrated the one-hundred-and-first anniversary of the Birthday of BAHA'O'LLAH, the "Prince of Peace."

This issue of the STAR OF THE WEST was ready for press when a telegram from Mrs. Goodall, of San Francisco, informed us that the first Tablet revealed for the Bahais of America since the opening of the doors of communication, was on its way, and requested us to hold the issue for its arrival. We were glad to do this knowing all the friends were anxiously awaiting some word from Abdul-Baha.

The following editorial by Mr. Albert Vail voices the spirit of the hour. Many of the Bahais may not know that he has given up his position as minister of a church in Urbana, Ill., and moved to Chicago, where he is devoting his time to the Cause, teaching and traveling.

The Editors.

Editorial—The Dawn of the Most Great Peace.

BY ALBERT VAIL

THE greatest war in recorded human history is ending. The greatest war in all the ages is just beginning. The war with guns and shells is almost over. The universal war against the forces of darkness, of greed, of prejudice, of materialism has just begun. It is the war for universal brotherhood and justice,

the League of Nations and the Most Great Peace. Now is the time, to use the words of President Wilson, for humanity to "rise to the clear heights of (God's) own justice and mercy."

We, the friends of God in many lands, if our minds be fortified with the universal principles of BAHA'O'LLAH and Abdul-Baha, if our "feet be firm," our "spirits' rejoiced," our "secret thoughts pure," our breasts aglow with love may become the angels of the world's reconstruction. "Now is the time; now is the accepted time" to arise "with superhuman energy" and declare the glad tidings of the coming of the Prince of Peace and the shining pathway to the universal City of God among the nations.

Abdul-Baha is calling to us, "O my soldiers, my beloved soldiers! Forward, forward! Have no fear of defeat; do not have failing hearts. Our supreme commander is BAHA'O'LLAH. From the heights of glory he is directing this dramatic engagement. He commands us. Rush forward! Rush forward!" "Our swords are the words of love and life. Our armaments the invisible armaments of heaven." "Show the force of your arms. Ye shall scatter the forces of ignorance." "Your war is the cause of the illumination of all mankind." "Your efforts should be crowned with the diadem of eternal peace and brotherhood."

The first step in this sublime campaign is to pray for illumination, radiance, conquering glory of mind and fire of love in the crystal of our hearts so that we may become the real soldiers of the most great reconstruction. In prayer if we concentrate our minds upon the Glory of God shining in the Center of the Covenant and if we make our minds like lenses pure of self, we can then turn the focusing power of our purified spirit upon the discord of the world. If we focus the holy rays of His love shining through our purified hearts



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THE WORLD'S GREATEST NEWSPAPER

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GREAT WAR ENDS

Washington, D. C., Nov. 11, 3 A. M. (By Associated Press.)—Armistice terms have been signed by Germany, the State department announced at 2:45 o'clock this morning.

The world war will end this morning at 6 o'clock, Washington time, 11 o'clock Paris time. The armistice was signed by the German representatives at midnight.

USE WIRELESS TO GIVE WORD TO SIGN TRUCE

Germany Uses Nearly All of 72 Hours of Grace.

BULLETIN.
Washington, D. C., Nov. 11, 3 a. m.—The momentous news that the armistice had been signed was telephoned to the White House for

OUTLINE OF THE TERMS
(UNOFFICIAL)

Washington, D. C., Nov. 11.—(By the Associated Press.—(The terms of the armistice, it was announced, will not be made public until later. Military men here, however, regard it as certain that they include:

Immediate retirement of the German military forces from France, Belgium, and Alsace-Lorraine.

Disarming and demobilization of the German armies.

Occupation by the allied and American forces of such strategic points

renewal of hc

Deliver

REPUBLIC SET UP IN BERLIN BY SOCIALISTS

Manifesto Pledges Government of and for the People.

Kaiser Flees With Staff to Holland

RED FLAG FLIES OVER ALL BIG GERMAN CITIES

Rebels Continue to Gain; May Exile All Kings.

KRUPP WORKS' CHIEF AND HIS WIFE ARRESTED

Reproduction of portion of page from Chicago Tribune, November 11, 1918

upon the world's selfishness and materialism, who can compute the result! It may change many, many hearts from stone into love for the power of the Holy Spirit, shining through dedicated disciples, is irresistible.

Now is the time to pray that at the approaching peace conference the delegates of the many nations may be inspired with God's own love and wisdom and build quickly the foundation of His Most Great Peace. How beautiful if all the friends of God in all lands and races could pray morning and evening for the divine illumination of this, the greatest peace conference in human history, pray that they may establish in love and justice the foundation of international confederation and abiding peace.

The second step in the divine campaign is for each one who would be a soldier of God in this, the most crucial moment of history, to go forth, if the Holy Spirit confirms him, and proclaim with resonant voice, glowing enthusiasm, luminous logic and blazing heart the most great glad tidings of the coming of the Lord to restore His broken nations and wipe away every tear from their eyes.

Two years ago the divine Master sent five Tablets to America calling his "beloved soldiers" to rise and deliver the message of the oneness of humanity, the new spiritual democracy, the Kingdom of God among the nations in every state, province, city and village of this vast American continent. Go yourself, he said, if you can, into the deserts of materialism and agnosticism and plant the seeds of eternal life. If you cannot go send or help send someone in your stead.

Let every one join the great campaign for the building of the city that hath the foundations whose master-builders and architects are God and His holy Manifestations. "Now is the time; now is the accepted time" to fulfill the great teaching Tablets and illumine the entire continent with the glory of the Prince of Peace, of that city that "hath no need of the light of the sun neither of the moon to shine upon it, for the Glory of God did lighten it."

The spiritual attitude of the friends of God in the next few years will save the world. "I charge you all that each one of you," says Abdul-Baha, "concentrate all the thoughts of your heart upon love and unity. When a thought of war comes oppose it by a stronger thought of peace. A thought of hatred must be destroyed by a more powerful thought of love. . . . So may all the savagery of man disappear by the mercy of God working through the pure in heart and the sincere of soul.

"Do not think the peace of the world an ideal impossible to attain. Nothing is impossible to the divine benevolence of God.

"If you desire with all your heart friendship with every race on earth, your thought, spiritual and positive, will spread; it will become the desire of others growing stronger and stronger until it reaches the minds of all men.

"Do not despair; work steadily. Sincerity and love will conquer hate. How many seemingly impossible events are coming to pass in these days! Set your faces steadily towards the Light of the world. Show love to all. 'Love is the breath of the Holy Spirit in the heart of man.' Take courage. God never forsakes His children who strive and work and pray. Let your hearts be filled with the strenuous desire that tranquillity and harmony may encircle all this warring world. So will success crown your efforts. And with the universal brotherhood will come the Kingdom of God in peace and good-will."

May we, God's little children be pure and sanctified and devoted enough to sacrifice ourselves for the Most Great Peace until it covers the world as the waters cover the sea.

Tablets calling Bahais of the United States and Canada to diffuse the fragrances of the Kingdom throughout America

RECEIVED TWO YEARS AGO

[Reprinted from STAR OF THE WEST, No. 10, Vol. VII]

TABLET TO THE NORTHEASTERN STATES

To the friends and maid-servants of God in the Northeastern States:

Upon them be greeting and praise!

O ye heavenly heralds!

These are the days of Naurooz. I am always thinking of those kind friends! I beg for each and all of you confirmations and assistance from the threshold of Oneness, so that those gatherings may become ignited like unto candles in the Republics of America, enkindling the light of the love of God in the hearts; thus the rays of the heavenly teachings may begem and brighten the states of America like the infinitude of immensity with the stars of the most great guidance.

The northeastern states on the shores of the Atlantic—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey and New York—in some of these states believers are found, but in some of the cities of these states up to this date people are not yet illumined with the lights of the Kingdom and are not aware of the heavenly teachings; therefore, whenever it is possible for each one of you, hasten ye to those cities and shine forth like unto the stars with the light of the Most Great Guidance. God says in the glorious Koran: "The soil was black and dried. Then we caused the rain to descend upon it and immediately it became green, verdant, and every kind of plant sprouted up luxuriantly." In other words, he says the earth and the soil is black, but when the spring showers descend upon it that black soil is quickened, and variegated flowers are pushed forth. This means the souls of humanity belonging to the world of nature are black like unto the soil. But when the heavenly outpourings descend and the radiant effulgences appear, the hearts are resuscitated, are liberated from the darkness of nature and the flowers of divine mysteries grow and become luxuriant. Consequently man must become the cause of the illumination of the world of humanity and propagate the holy teachings revealed in the sacred books through divine inspiration. It is stated in the blessed Gospel: "Travel ye toward the East and toward the West and enlighten the people with the light of the Most Great Guidance, so that they may take a portion and share of the eternal life." Praise be to God, that the northeastern states are in the utmost capacity. Because the ground is rich, the rain of the divine outpouring is descending. Now you must become heavenly farmers and scatter pure seeds in the prepared soil. The harvest of every other seed is limited, but the bounty and the blessing of the seed of the divine teachings are unlimited. Throughout the coming centuries and cycles many harvests will be gathered. Consider the work of former generations. During the lifetime of His Holiness Christ the believing, firm souls were few and numbered, but the heavenly benedictions descended so plentifully that in a number of years countless souls entered under the shade of the Gospel. God has said in the Koran: "One grain will bring forth seven sheaves, and every sheaf shall contain one hundred grains." In other words, one grain will become seven hundred; and if God so wills he will double these also. It has often happened that one blessed soul has become the cause of the guidance of a nation. Now we must not

look at our own ability and capacity; nay, rather we must behold the favors and bounties of God in these days, who has made the drop to find the expression of the sea and the atom the importance of the sun.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mr. Hooper Harris, New York City, N. Y., care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

TABLET TO THE WESTERN STATES

To the believers of God and the maid-servants of the Merciful in the Western States:

O ye sons and daughters of the Kingdom!

Day and night I have no other occupation than the remembrance of the friends, praying from the depth of my heart in their behalf, begging for them confirmation from the Kingdom of God and supplicating the direct effect of the breaths of the Holy Spirit. I am hopeful from the favors of His Highness the Lord of bestowals, that the friends of God during such a time may become the secret cause of the illumination of the hearts of humanity, breathing the breath of life upon the spirits—whose praiseworthy results may become conducive to the glory and exaltation of humankind throughout all eternity. Although in some of the western states, like California, Oregon, Washington and Colorado, the fragrances of holiness are diffused, numerous souls have taken a share and a portion from the Fountain of Everlasting Life, they have obtained heavenly benediction, have drunk an overflowing cup from the wine of the love of God and have hearkened to the melody of the Supreme Concourse—yet in the states of New Mexico, Wyoming, Montana, Idaho, Utah, Arizona and Nevada, the lamp of the love of God is not ignited in a befitting and behooving manner, and the call of the Kingdom of God has not been raised. Now, if it is possible, show ye an effort in this direction. Either travel yourselves, personally, throughout those states or choose others and send them, so that they may teach the souls. For the present those states are like unto dead bodies; they must breathe into them the breath of life and bestow upon them a heavenly spirit. Like unto the stars they must shine in that horizon and thus the rays of the Sun of Reality may also illumine those states.

God says in the great Koran: "Verily, God is the helper of those who have believed. He will lead them from darkness into light." This means: God loves the believers, consequently he will deliver them from darkness and bring them into the world of light.

It is also recorded in the blessed Gospel: "Travel ye throughout the world and call ye the people to the Kingdom of God." Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure.

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel

(Continued on page 166)

Teach the Cause of God—The Most Important Work

A compilation of the Words of Abdul-Baha from Talks and Tablets—By Albert Vail

TEACH THE CAUSE OF GOD

Now the believers must engage their time in teaching the Cause of God and in the meetings no other discussion should be carried on save the Cause of God. The members of the Bahai assemblies must be infinitely kind towards each other and all their deliberations must be concerning the Kingdom of Abha. Promiscuous discussions must be discountenanced, for these things will become conducive to the lukewarmness and apathy of those who are present. The candles of all the meetings must be the mention of God, the propagation of the Cause of God, the exposition of divine proofs and the elucidation of the principles of His Holiness BAHA'O'LLAH. When this condition is obtained, the meeting will become heavenly, celestial, godlike and the means of the guidance of the erring ones. It will yield most great results. . . . .

(From Diary of Mirza Ahmad Sohrab, August 4, 1914.)

THE MOST IMPORTANT WORK

All the meetings must be for the teaching of the Cause and spreading the message and suffering the souls to enter the Kingdom of BAHA'O'LLAH. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hands, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message. Attract the hearts. Sow the seeds! Teach the Cause to those who do not know. . . . When the most important work is before our sight we must let go the important one.

If a meeting or spiritual assembly has any other occupation, the time is spent in futility. All the deliberations, all the consultations, all the talks and addresses must revolve around one focal centre and that is: Teach the Cause! Teach! Teach! Convey the message! Awake souls! Now is the time of laying the foundation. Now must we gather brick, stone, iron, wood and other building materials. Now is not the time of decoration. We must strive day and night and think and work. What can I say that may be effective. What can I do that may bring results? What can I write that may bring forth fruits? Nothing else will be useful today. The interests of such a glorious cause will not advance without our undivided attention. While we are carrying that load, we cannot carry any other load.

(From Diary of Mirza Ahmad Sohrab, January 15 and 16, 1913.)

THE WORLD ILLUMINATING SUN —THE PROMOTION OF THE CAUSE OF GOD

To a Persian believer in Teheran he (Abdul-Baha) says: "Thou has longed for the power of teaching the Religion of God. This desire is the ultimate hope of the sincere ones. Unquestionably, a wise man strives to attain to the highest and greatest object in the world of creation. Today the world-illuminating Sun is the matter of the promotion of the Cause of God. Whosoever is assisted in this, he is favored at the Threshold of the Almighty. Therefore, do thou not behold thine own capacity and ability; nay, rather, during the hour that thou art teaching the Cause of God, turn thy face toward the

Kingdom of Abha, beg for Divine Confirmations and with the utmost confidence and power open thy tongue and speak out boldly all that with which thy heart is inspired. . . . ''

(From Diary of Mirza Ahmad Sohrab, August 16, 1914.)

CRY OUT THE MESSAGE OF THE KINGDOM

Today we are standing before the illimitable sea; let us not deprive ourselves. Let us heroically dive into the depths of the great ocean and gather the scintillating pearls of wisdom. Thou must teach the Cause and spread the Message. When thou art asked to talk at a meeting, turn thy heart to BAHA'O'LLAH, begging confirmation from Him, and then speak; He will inspire you. Cry out the message of the Kingdom; do not be silent; be not quiet; teach the Cause.

(From Diary of Mirza Ahmad Sohrab, January 19, 1913. Words of Abdul-Baha to a man who had become a Bahai since meeting him the previous year.)

THE BRILLIANT STARS OF THE EARLY DAWN

Pointing to the planet Venus which was shining in the horizon like a blazing torch, Abdul-Baha said, ''Do you see that brilliant star?'' ''Yes, Master,'' I answered, ''it is most luminous.'' He added, ''I declare, by BAHA'O'LLAH, that it is my fondest hope to see each one of the believers of God shining like unto this star. I wish for them this illumination. I desire for them this luminosity, so that they may rejoice the hearts and spiritualize the souls; but, alas! how often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining.'' Looking intently at the star, he continued: ''This star shines clearest at the early dawn; so, at this dawn of the Sun of Reality, the stars of our lives must glisten and gleam in the darkness of the world.''

(From Diary of Mirza Ahmad Sohrab, December 8, 1918.)

BECOME LAMPS OF THE TRUE ONE

As to human souls, unless they acquire the lights they are unable to shine upon other individuals. But when a man arises to expound the arguments of God and invite people to enter into the Religion of God, and when he utters those arguments and advances consummate proofs concerning the appearance of the Great Kingdom—then intense love shall become manifest in his heart. This love causes the development of his spirit by the Grace of the Beneficent Lord. Consider the bearer who brought the garment of Joseph to Jacob; that messenger was the bearer of the garment, but he could not inhale the fragrance of Joseph. But Jacob, whose nostrils were pure, inhaled the fragrances of Joseph from a long distance.

It may be that a man can guide a blessed soul unto the Kingdom of God while he himself is deprived thereof. Consider Judas Iscariot; he invited others while he himself was deprived of the Kingdom of God. But in spiritual training it is impossible for an imperfect one to perfect another, or train another, unless he first conquer his own self and desire, and become purified from selfish iniquities in order to become capable of Merciful Splendors. When he acquires divine Bounties, then he is able to train another. An ignorant man has no power to teach a seeker, and a poor man has no power to succor a needy one. Consequently be thou assured that verily man needs to wish for Eternal Life and then confer the same upon another. The human perfections and Merciful Bounties are that Peace which was promised and spoken of by Christ.

Then know thou verily that the people

of Baha must needs be distinguished from others in all respects, until they become the lamps of the True One among the creatures, and the stars of Guidance shining from the Supreme Concourse.

(*Signed*) ABDUL-BAHA ABBAS.

(Tablet to Mrs. Kate Ives, translated by M. Eshte'al Ebn Kalanter, October, 1904, Eliot, Maine.)

THE GREATEST OF THE GIFTS OF GOD

Through Mr. Thornton Chase, Thahbet —Upon him be BAHA'O'LLAH!—to the maid-servant of God, Mrs. Cecilia Harrison.

O thou maid-servant of the Kingdom!

Thy service in the Kingdom of God is known and thy troubles in serving the Cause of God are evident and apparent.

This is the greatest of the gifts of God, that in such a blessed age and holy century thou shouldst raise thy voice in the Kingdom of God and invite people to the holy mountain of the Lord of Hosts.

Soon thou shalt see that on account of the bounties of the Kingdom thou didst become the cause of guidance to others, and by the grace of the Lord Almighty thou hast surpassed the queens of the world. Thou shalt see eternal honor; thou shalt find everlasting life; thou shalt see the world illumined with the light of great guidance.

O dear maid-servant of God!

All the people, day and night, are working and striving and have no leisure at all; but in the end they will be disappointed and deprived; the effect of their efforts will be obliterated, and with the utmost loss and chagrin they depart from this world and do not receive any value for this life. But, on the other hand, the sons and daughters of the Kingdom will ultimately become burning lights and will be as shining stars in the horizon of eternal honor. Therefore, thank thou God that thou didst arrive at this station.

Upon thee be Baha-el-Abha!

(*Signed*) ABDUL-BAHA ABBAS.

(Translated by Mirza S. M. Raffie, Chicago, February 6, 1909.)

WITH A RESOUNDING VOICE TEACH THE CAUSE

O thou herald of the Kingdom of God!

Thy letter was received. A thousand times, Bravo! for thy high magnanimity and exalted aim! Trusting in God and while turning thy face toward the Kingdom of Abha, unfurl thou the Divine Flag in Tokyo and cry at the top of thy voice: "O ye people! The Sun of Reality hath appeared and flooded all the regions with its glorious Lights; it has upraised the Standard of the Oneness of the World of Humanity and summoned all mankind to the refulgent Truth. The cloud of mercy is pouring; the zephyr of providence is wafting and the world of humanity is being stirred and moved. The Divine Spirit is conferring Eternal Life, the heavenly lights are illumining the hearts; the table of the sustenance of the Kingdom is spread and is adorned with all kinds of foods and victuals! O ye concourse of men! Awake! Awake! Become mindful! Become mindful! Open ye the seeing eyes, unstop the hearing ears. Hark! Hark! The soft notes of heavenly music are streaming down, ravishing the ears of the people of spiritual discernment. Ere long this transcendent Light will wholly enlighten the East and the West."

In short, with a resounding voice, with a miraculous power and with the magnetism of the Love of God, teach them the Cause of God, and rest thou assured that the Holy Spirit shall confirm thee. . .

(From Tablet to one of the sincere Bahais in Japan: Diary of Mirza Ahmad Sohrab, August 9, 1914.)

Tablets revealed by Abdul-Baha in the winter of 1916-17—Continued

(Continued from page 155)

spent with him. This personage has rendered many services to this Cause. The value of his services must be appreciated. Mrs. True is one of the first maid-servants of the Kingdom of God. She is well known to and praised by the believers and the maid-servants of the Merciful both in the East and in the West. She has displayed and is displaying the utmost effort in the construction of the Mashrekol-azkar. I am most pleased with her. And I beg of God that she may become assisted to bring this service to an end. Likewise convey on my behalf to each and all the believers who have gathered together in Green Acre my love, kindness and spiritual greeting.

As to thee, O thou herald of the Kingdom! Rest thou assured. The favors and bounties of the Merciful One are all-encircling and likewise my love for thee is perfect. Every night from the divine Threshold I beg for thee confirmation and assistance, so that on the continent of America thou mayst become a brilliant proof, a shining light and a beaming star. Praise be to God, that in the publication and circulation of the STAR OF THE WEST thou art displaying the utmost effort.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

(Signed, on the English translation, in Persian and English.)

TABLET TO MR. WILHELM

Haifa, Syria,
December 27, 1916.

Mr. Roy C. Wilhelm.
O thou my heavenly son!

Several letters and cards have been received from thee, and each one indicated thy firmness and steadfastness in the love of God. Praise be to God, that that illumined youth is like unto an enkindled candle and hast dedicated thy life in the service of the Kingdom of God, and day by day thou art adding to thy illumination and spirituality.

Thou hast written about the conferences of Green Acre. I became very happy that a number of sweet-singing birds were engaged by day and by night in the praise of His Highness the Almighty. Should, in the coming year also, a great conference be held in that meadow, a heavenly festival be organized with the utmost love and affinity and the jubilee of the oneness of the world of humanity be arranged, there is no doubt that each soul will become like a candle in that gathering and such joy and happiness will be unveiled that the continent of America will be moved and stirred. Day and night, with the utmost supplication and entreaty, I beseech and implore at the Threshold of divine servitude, and beg for those friends confirmation and assistance and read in your behalf this blessed verse of the Koran. He says: "The believing souls who are in the utmost sincerity and steadfastness will undoubtedly become confirmed and assisted." Now, praise be to God, that you are the manifestors of divine aid and are being helped to render services to the Kingdom of the Merciful.

You have given the glad news that the foundation of the Mashrekol-azkar will be laid next year. This is also my hope that this Temple may become fully constructed and the holy verse of the Koran, "We have given thee a great victory," become realized. For the building of this Temple is a most great triumph.

Convey to all the friends longing greetings. Praise be to God, we are all safe and guarded under the protection and preservation of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MRS. TRUE

(Tablet revealed by Abdul-Baha, and signed by him, for Mrs. Corinne True. Sent from Haifa, Syria, through Mizra Ahmad Sohrab, January 9, 1917, but returned to him owing to suspension of mail service in Syria during the war, and, with the opening of the mail service, was received in Chicago November 22, 1918.)

O thou beloved spiritual daughter!

Thy postal card of August 26, 1916, was received and its contents indicated that the believers of Detroit, Grand Rapids, Muskegon, Chicago and Fruitport have gathered together and have spent their time with perfect love, unity and joy.

In whatever place the believers of God hold a meeting, peruse the heavenly teachings and associate with each other with the utmost amity, affection and harmony, there is no doubt whatsoever that the Holy Spirit will become the Candle of that gathering; and the blessed souls participating in that meeting will feel spontaneously the confirmations of the Holy Spirit. Therefore, I became most happy over this news contained in thy card. With infinite kindness convey my longing and greeting to the believers of all these cities. I desire for all of them life eternal; beg for them heavenly outpourings, and seek for each the effulgences of the Sun of Reality.

I hope that in this year [1917] the solid and firm foundation of Mashrekol-azkar be laid. In reality, thou art displaying great effort. Praise be to God, that through thy endeavor and magnanimity useful results were produced. I hope the believers of God will become able to pay the $200,000.00 which they have pledged themselves to contribute. God says in the Koran: "Those who believe in God and in the Day of Judgment will become able to build the mosques of God." In other words: Divine Temples are built by holy souls who believe in God and in the Kingdom of God. I hope that the American believers may soon become able to accomplish this work.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translation of Mirza Ahmad Sohrab.)

TABLET TO MR. HANNEN

(Translated by Mirza Ahmad Sohrab, Haifa, Syria, December 26, 1916. Received at Washington, D. C., November 20, 1918.)

To Joseph H. Hannen, Washington, D. C.

O thou who art firm in the Covenant!

Truly I say, thou art the servant of the Kingdom of God! And thou hast no other intention and aim save the promotion of the Word of God and the diffusion of the fragrances of God. The call of approbation and "Well done" descends from the Unknown World and the voice of "Happy is thy condition! Happy is thy condition!" reaches the ears of the spiritual ones without cessation. From the time that I have hastened from America to the East thou hast spent thy time in the service of the Cause. I bear testimony to this. Up to this time the divine confirmations and spiritual aids have descended upon thee uninterruptedly, and in the future you will be encircled with the same, more than before. Rest thou assured. Although we are as the weak ants, yet praise be to God, the "Great Power" is our helper; therefore with perfect strength arise thou in the service of the Cause and convey on my behalf respectful greeting to all the believers of God and the maid-servants of the Merciful.

I hope that in the next year the foundations of the Mashrekol-azkar be laid and in the United States the dome of this heavenly building will be so raised that

it may be viewed from long distances and the melody of thanksgiving and glorification ascend to the Kingdom of Glory. In the past the Eastern believers have sent a contribution, and at the present time international communication is at a standstill and Persia is ruined; otherwise they would have made still another effort and collected another contribution. I hope that the Mashrekol-azkar in Chicago may become the second Temple of God in the world of humanity, and, like the Mashrekol-azkar of Ishkabad, it may become the means of the promotion of the Cause.

Convey on my behalf infinite kindness to thy respected wife; likewise the friends and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Tablets calling Bahais of the United States and Canada—Continued

(Continued from page 160)

would become fulfilled and come to pass. This matter, in all probability, was published in the *San Francisco Bulletin*, October 12, 1912. You may refer to it, so that the truth may become clear and manifest; thus ye may fully realize that this is the time for the diffusion of the fragrances.

The magnanimity of man must be heavenly—or, in other words, it must be assisted by the divine confirmation, so that he may become the cause of the illumination of the world of humanity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mrs. Helen S. Goodall, San Francisco, Calif., care J. H. Hannen, Washington, D. C. Received August 8, 1916.)

TABLET TO THE SOUTHERN STATES

To the friends and maid-servants of God in the Southern States:

Upon them be greeting and praise!

O ye heralds of the Kingdom of God!

A few days ago an epistle was written to those divine believers, but because these days are the days of Naurooz, therefore you have come to my mind, and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality, every day which man passes in the mention of God and in the service of the Kingdom of God, that day is his feast. Praise be to God, that you are occupied in the service of the Kingdom by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and bestowal of God shall descend upon you. In the southern states of the United States the friends are few, that is, in Delaware, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky, Louisiana, Arkansas, Oklahoma and Texas. Consequently you must either go yourselves or send a number of blessed souls to those states, so that they may guide the people to the Kingdom of Heaven. His Holiness Mohammed, the messenger of God, says: "If a person becomes the cause of the illumination of one soul it is better than a boundless treasury." Again he says: "O Ali, if God guide, through thee, one soul it is better for thee than all the riches." Again he says: "Direct us to the straight path," that is show us the direct road. In brief, I hope you will display in this respect the greatest effort and magna-

nimity. It is assured that you will become assisted and confirmed.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mr. Joseph H. Hannen, Washington, D. C.)

TABLET TO THE CENTRAL STATES

To the friends of God and the maid-servants of the Merciful in the Central States:

O ye heavenly souls, O ye spiritual assemblies, O ye lordly meetings!

For some time past correspondence has been delayed, and this has been on account of the difficulty of mailing and receiving letters. But because at present a number of facilities are obtainable, therefore, I am engaged in writing you this brief epistle so that my heart and soul may obtain joy and fragrance through the remembrance of the friends. Continually this wanderer supplicates and entreats at the Threshold of His Holiness the One and begs assistance, bounty and heavenly confirmations in behalf of the believers. You are always in my thought. You are not nor shall you ever be forgotten. I hope by the favors of His Holiness the Almighty that day by day you may add to your faith assurance, firmness and steadfastness, and become instruments for the promotion of the holy fragrances. In the great book, the divine Koran, God, addressing His messenger, His Holiness Mohammed (Upon him be greeting and praise!) says: "Verily, thou dost guide the people to the straight path." In other words: Thou dost show mankind the direct road. Consider how guidance is a matter of infinite importance; for it points to the loftiness of the station of His Holiness the Messenger.

Although in the states of Illinois, Wisconsin, Ohio, Michigan and Minnesota (Praise be to God!) believers are found, are associating with each other in the utmost firmness and steadfastness—day and night they have no other intention save the diffusion of the fragrances of God, they have no other hope except the promotion of the heavenly teachings, like the candles they are burning with the light of the love of God, and like thankful birds are singing songs, spirit-imparting, joy-creating, in the rose-garden of the knowledge of God—yet in the states of Indiana, Iowa, Missouri, North Dakota, South Dakota, Nebraska and Kansas few of the believers exist. So far, the summons of the Kingdom of God and the proclamation of the oneness of the world of humanity has not been made in these states systematically and enthusiastically. Blessed souls and detached teachers have not traveled through these parts repeatedly; therefore these states are still in a state of heedlessness. Through the effort of the friends of God souls must be likewise enkindled, in these states, with the fire of the love of God and attracted to the Kingdom of God, so that section may also become illumined and the soul-imparting breeze of the rose-garden of the Kingdom may perfume the nostrils of the inhabitants. Therefore, if it is possible, send to those parts teachers who are severed from all else save God, sanctified and pure. If these teachers be in the utmost state of attraction, in a short time great results will be forthcoming. The sons and daughters of the kingdom are like unto the real farmers. Through whichever state or country they pass they display self-sacrifice and sow divine seeds. From that seed harvests are produced. On this subject it is revealed in the glorious Gospel: "When the pure seeds are scattered in the good ground heavenly blessing and benediction is obtained." I hope that you may become assisted and confirmed, and never lose courage in the promotion of the divine

teachings. Day by day may you add to your effort, exertion and magnanimity.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Dr. Zia Bagdadi, Chicago, Ill., care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

TABLET TO THE DOMINION OF CANADA

To the believers of God and the maid-servants of the Merciful in the Provinces of the Dominion of Canada:

O ye daughters and sons of the Kingdom!

Although in most of the states and cities of the United States (Praise be to God!) the fragrances of God are diffused and innumerable souls are turning their faces and advancing toward the Kingdom of God, yet in some of the states the flag of oneness is not upraised as it ought to be and must be, and the mysteries of the Holy Books, like the Bible, the Gospel and the Koran, are not promulgated. Through the unanimous effort of the friends, the banner of oneness must be unfurled in those states, and the divine teachings be promoted, so that they may also receive a portion and a share of the heavenly bestowals and the Most Great Guidance. Likewise in the provinces of Canada, such as Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Ungava, Keewatin, Mackenzie, Yukon and the Franklin Islands in the Arctic Circle—the believers of God must become self-sacrificing and like unto the candles of guidance become ignited in the provinces of Canada. Should they show forth such a magnanimity, it is assured that they will obtain universal divine confirmations, the heavenly cohorts will reinforce them uninterruptedly, and a most great victory will be obtained. Perchance, God willing, the call of the Kingdom may reach the ears of the Eskimos, the inhabitants of the Islands of Franklin in the north of Canada, as well as Greenland. Should in Greenland the fire of the love of God be ignited, all the ices of that continent will be melted and its frigid climate will be changed into a temperate climate—that is, if the hearts will obtain the heat of the love of God, that country and continent will become a divine garden and a lordly orchard, and the souls, like unto the fruitful trees, will obtain the utmost freshness and delicacy. Magnanimity is necessary, heavenly exertion is called for. Should you display an effort, so that the fragrances of God be diffused amongst the Eskimos, its effect will be very great and far-reaching. God says in the great Koran: "A day will come wherein the lights of unity will enlighten all the world. The earth will be irradiated with the light of its Lord." In other words: "The earth will become illumined with the light of God. That light is the light of unity. . . . . There is no God but God." The continent and the islands of Eskimos also are parts of this earth. They must similarly receive a portion of the bestowals of the Most Great Guidance.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, at Haifa, Syria, April 26, 1916. Original addressed to Mrs. May Maxwell, Montreal, Canada, care J. H. Hannen, Washington, D. C. Received August 19, 1916.)

THREE TABLETS OF BAHA'O'LLAH—A new edition of the *Tablet of the Branch*, the *Kitab-el-Ahd*, and the *Lawh-el-Akdas*. Bound in paper, 32 pages and cover. Price 20 cents. Address BAHAI PUBLISHING SOCIETY, 4319 Lake Park Avenue, Chicago.

STAR OF THE WEST

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

Vol. IX Massa'ul 1, 74 (December 12, 1918) No. 15

"Although the tempest and the hurricane were intense and violent, yet, praise be to God, the Ark of Salvation reached the haven of security, while protected and guarded."

FIRST TABLET REVEALED FOR BAHAIS OF PERSIA SINCE OPENING OF DOORS OF HOLY LAND

To his honor Agha Sayad Nasrollah Bakeroff.—Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

It was a long time since the thread of correspondence had been entirely broken, and the hearts were affected with sorrow and agitation. Now, praise be to God, that in these days, through divine favor, the black clouds are dispersed and the light of composure and tranquillity has enlightened this region; the tyrannous government is done away with and followed by a just administration. All the people are delivered from the most great hardship and the most difficult affliction. In this huge tempest and violent revolution, in which all nations of the world were caught and were involved in dire calamity, cities were destroyed, people were slaughtered, properties were pillaged and taken as booty, the cries and lamentations of the helpless ones were raised from every prominent spot and the tears falling from the eyes of the orphans like a flowing torrent in all the low countries—under all these conditions, praise be to God, that through the favor and bounty of the Blessed Perfection and because the believers of God have lived in accord with the lordly teachings, they have been protected and guarded. Not even a single particle of dust settled on the face of a believer. Verily, this is a most great miracle which cannot be denied except by every stiff-necked transgressor! It has meanwhile become evident and manifest that the holy teachings of His High-

ness BAHA'O'LLAH are the cause of the comfort and illumination of the world of humanity. In the blessed Tablets * (of BAHA'O'LLAH) the justice and the administrative sagacity of the Imperial government of England have been repeatedly dwelt upon, and now it has become clear that, in reality, the inhabitants of this country, after untold sufferings, have attained to composure and security.

This is the first letter that I write to Persia. God willing, I shall write others afterwards. Convey with the utmost longing to each and all the believers of God the wonderful Abha greeting, and give us the glad-tidings of the health and safety of all the believers. Although the tempest and the hurricane were intense and violent, yet, praise be to God, the Ark of Salvation reached the heaven of security, while protected and guarded. Announce greeting and salutation on behalf of Abdul-Baha with the utmost joy and fragrance "to the hands of the Cause of God," his honor Ameen and likewise the rulers of firmness and steadfastness in the Covenant and Testament.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

LETTER ACCOMPANYING ABOVE TABLET

Tomb of BAHA'O'LLAH, Bahje,
Acca, October 16, 1918.

Through the STAR OF THE WEST to the believers and the maid-servants of the Merciful in America.

My dear brothers and sisters in the Cause of God!

The spiritual life of Bahje is not only contemplative but earnest and active, full of light and beauty, redolent with the fragrance of the Kingdom of Abha and adorned with the roses of high ideals and the violets of noble emotions. Since September 23d, I have written you a number of letters, reporting to you the good news of the health of Abdul-Baha, and giving some sidelights on recent events, so pregnant with far-reaching results for the future of this country. Now I would like to share with you the translation of the first Tablet revealed this afternoon for one of the believers in Teheran, Persia. I hope that ere long America will also receive such divine gifts after a long period of deprivation . . . . .

Having now accomplished my pleasant duty I add to the above my heartfelt prayers for the wellbeing of all. Your sincere brother,

Ahmad Sohrab.

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*See "Tablet of the World," in *Tablets of Baha'o'llah,* page 33, published by Bahai Publishing Society, Chicago.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America.

TABLET TO JUANITA STORCH

(Revealed at Haifa, Syria, December 25, 1916, mailed but sent back from Constantinople. Remailed when doors of Holy Land were opened recently and received in California, November 25, 1918.)

To Juanita Storch.

O thou light of the love of God!

Thy detailed letter and also the second one received. Both of them reflected the luminous susceptibilities of a universal consciousness, indicating that (Praise be to God!) that beloved daughter has become like unto a clear mirror, upon the translucent surface of which is focussed the beaming rays of the shining Orb of this century and her heart and spirit is so set aglow with the fire of the love of God, that involuntarily and passionately she is raising the call of the Kingdom of God.

The darkness of the world of nature has encompassed the kingdom of creation. In these tenebrous darknesses tremendous calamities are hidden for mankind, except those souls who have drawn light from the Sun of Reality. These sanctified souls like unto the birds are always soaring, and in the rose-garden of Truth, ever singing songs and melodies. Praise be to God, thou hast a listening ear and didst hear the spiritual lay of the Covenant from a hundred-thousand miles! What a stirring anthem is raised from the Supreme Concourse!—for it imparts joy and exhilaration to the hearts. The attracted hearts are like unto harps and lyres from which continually issues forth a rich stream of harmonious colors, charming notes and divine airs!

O thou beloved daughter! Praise be to God, that thou hast capacity and worthiness, in order to become the maid-servant of the Kingdom of God and in the heavenly festival and spiritual society thou mayst decorate the meeting with the beauties of song and melody. In the world of humanity the "Commonwealth of the Kingdom" is being organized and from this "collective Center," merciful emotions and light-beaming rays are being diffused to all directions. The love of God is the attractive force of this "Ultra-Cosmic-Center."

O thou beloved daughter! At the time when the Light of Reality shone forth from the Mosaic dawning-place, the Mount of Sinai became luminous; but the hearts of the heedless ones remained in intense darkness and they reproached the blessed believing souls. Afterwards they perceived that it was themselves that merited contempt and censure. Likewise, when the Word of God, His Holiness Christ and His apostles upraised the flag of guidance and the Light of Reality dawned, all the people abused and scorned them, as the texts of the Gospel bear testimony to this fact; nay rather, they spat on the holy countenance of Jesus Christ and ridiculed, insulted and vilified Him. Later on, it became manifest that He was the Light of Truth and was bestowing the spirit of eternal life. When in the Arabian peninsula the light of prophethood shone forth and His Holiness Mohammed (Upon Him be peace) engaged His time in the guidance of those barbarous people, everyone reviled and calumniated Him. Their answer was given by divine revelation in the following Koranic verse:

"Woe unto the servants! No prophet cometh unto them, but they laugh him to scorn!" Afterwards it became evi-

(Continued on page 173)

STAR OF THE WEST

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Honorary Member—MIRZA AHMAD SOHRAB

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Massa'ul 1, 74 (December 12, 1918) No 15

"FOURTEEN PEACE POINTS" FOR BAHAIS TO DISCUSS IN PUBLIC MEETINGS.

ALLAH'O'ABHA!

Some years ago, Abdul-Baha gave the following principles or "points" in a Tablet to Mr. C. Mason Remey, dated March 5, 1914. They speak for themselves—

"In those public meetings, universal and not particular principles must be discussed; those principles which I have expounded in the public meetings. *Only that identical program must be followed:*

(1) The oneness of the world of humanity.
(2) The investigation of Reality.
(3) The essential unity of the Religions of God.
(4) The abandonment of religious, denominational, racial and patriotic prejudices.
(5) The conformity of divine Religion with reason and science.
(6) The Religion of God must become the cause of amity and love amongst mankind, otherwise it is better to forswear it.
(7) Equality between man and woman.
(8) The essential necessity of the confirmation of the Holy Spirit.
(9) The demonstration of divinity and inspiration.
(10) The power of the (spiritual) influence of BAHA'O'LLAH.
(11) The underlying unity of all existing faiths.
(12) The dawn of the Sun of Reality from the horizon of Persia.
(13) Universal peace.
(14) Universal language: The education of the children of all the Religions, under a universal standard of instruction and a common curriculum.

"Questions of this nature must be propounded in the public meetings."

—*The Editors.*

Tablets revealed by Abdul-Baha in the winter of 1916-17

(Continued from page 171)

dent that that blessed Personage was conducive to the illumination of the peninsula of Arabia, and the cause of the guidance and progress of those tribes who ascended to the supreme apex of eternal felicity. Consequently, do thou not wonder at the ridicule of the ignorant ones and the blame of the witless. Those who are ignorant have always cast reproach upon those who are wise.

Convey longing greeting to all the believers of God.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

(Signed in Persian and in English)

TABLET TO MRS. PAGE

(A letter dated Haifa, Syria, Jan. 26, 1917, enclosing the following Tablet, was received recently from Mirza Ahmad Sohrab, through Joseph H. Hannen.)

Mrs. Arthur Page.

O thou respected maid-servant of God!

Thou hast written that since two years the fragrance of the rose-garden of BAHA'O'LLAH is being diffused in Detroit, Michigan, and two ministers have invited Bahai speakers to their churches, so that they may speak about divine principles and cause the irradiation of the light of guidance. Praise be to God, the Bahais are characterized with such qualities and attributes that they are the object of the praise and commendation of all nations; they are the means of the proclamation of the oneness of the world of humanity and the promotion of the ideals of universal peace.

Today, the most great foundation of real civilization is this, and this is conducive to the tranquillity of the world of creation.

In this glorious century, this basis is most firm and strong. But there must needs be the power of the Kingdom in order to establish these principles. Because the believers of God are confirmed with the heavenly power, I hope they may enkindle the candles of the oneness of the world of humanity in all the societies of mankind, the anthem of universal peace may reach the East and the West, religion may become the means of good-fellowship amongst the people, justice and equity may unfurl their flags on the apex of the world, religion and science may correspond with each other and be conducive to the promotion of peace and salvation, ignorant prejudices may be dispelled and the lights of Reality be diffused.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO ALBERTA HALL

(Translated by Mirza Ahmad Sohrab, December 19, 1916, and mailed, but returned from Constantinople. Remailed upon the opening of the doors of the Holy Land and received recently in America.)

To Miss Alberta Hall.

O thou maid-servant of God!

Although in body thou art weak and ill and, like unto Job, the object of many trials, yet (Praise be to God!) thou art strong in spirit and in the utmost health and joyousness. The peculiarities of this physical world are illness and diseases, and the essences of the universe of God are health and vigor. The body is like unto the lamp and the spirit like unto the light. Praise be to God, that the light is in the utmost brilliancy no matter if the lamp is somewhat affected. May the illumination of the light remain eternal and undying. Thank thou God that the light of thy spirit is burning with the oil of the love of God and its flame is becoming brighter day by day.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.


FEAST OF THE CENTER OF THE COVENANT
ABDUL-BAHA
Nov. 26, 1912

Chicago Assembly celebrates the Day of Abdul-Baha

By Jean Masson.

ON the evening of November 26th, the Bahai Assembly of Chicago celebrated Abdul-Baha's Day, the Day of the Covenant, with a feast given in Grill Hall of the Stevens Building, on Wabash Avenue.

One hundred of the friends of Abdul-Baha participated in this Feast of the Appointment of the Covenant—friends of various nations and races.

It was a rememberable occasion—one to leave its ineffaceable impress. The armistice had been declared. It seemed as if the universal peace, so long and so faithfully anticipated by Bahais, were really established. The prophecies of Baha'o'llah and Abdul-Baha were being swiftly and unerringly fulfilled. The world was a new world, a transformed world, and Bahais rejoiced.

A spirit of sweet communion, a spiritual fragrance, pervaded and dominated the feast. Its theme was the Covenant. Prayer—the compelling words of the Center of the Covenant—opened the meeting:

"Bring them together again, O Lord, by the power of Thy Covenant and gather their dispersion by the might of Thy promise and unite their hearts by the dominion of Thy love and make them love each other, so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another.

"O Lord, cause to descend upon them quietness and tranquillity. Shower upon them the clouds of Thy mercy in great abundance and make them to characterize themselves with the characteristics of the spiritual.

"O Lord, make us firm in Thy noble command and bestow upon us Thy gifts, through Thy bounty, grace and munificence.

"Verily, Thou art the Generous, the Merciful and the Benevolent."

There followed the wonderful, unforgettable, altogether impressive words of the Manifestation, read from the *Kitab-el-Akdas*, proclaiming the station of Abdul-Baha:

"When the ocean of My Presence and the Book of Origin is achieved to the end, turn your faces toward 'Him-Whom-God-hath-purposed,' who hath branched from this Pre-Existent Root.

"When the Nightingale soareth from the grove of praise and repaireth to the furthermost concealed destination, refer ye that which you understand not from the Book, to the Branch extended from this firm Root."

There were other significant, prophetic, commemorative readings, in which the Revelation is so prolific—words familiar and thrilling to the heart of the whole Bahai world, once heard—never again to be forgotten.

Mr. Vail spoke upon the meaning of the Covenant, prefacing his address with a Tablet, revealed by Baha'o'llah to Abdul-Baha:

"O thou my Greatest Branch, thy letter was surely presented before this oppressed one and We heard that which thou hast communed with God, the Lord of the worlds.

"Verily, We have ordained thee the guardian of all the creatures and a protection to all those in the heavens and earths and a fortress to those who believe in God, the One, the Omniscient.

"I beg of God to protect them by thee; to enrich them by thee; to nourish them by thee and reveal to them that which is the dawning point of riches to the people of creation and the ocean of generosity to those in the world and the rising point of favor to all nations. Verily, He is the Powerful, the All-Knowing and the Wise!

"I beg of Him to water the earth and all that is in it by thee, that there may

spring up from it the flowers of wisdom and revelation and the hyacinths of science and knowledge. Verily, He is the friend to those who love Him, and an assistant to those who commune with Him.

"There is no God but Him, the Mighty and the Magnified!"

The passing of the old, the establishment of the new Covenant among men, which is but the completion of spiritual evolution in the human race—the establishment of the new civilization upon the earth—the supreme function of the Covenant in that establishment—all Mr. Vail eloquently dwelt upon in his approach of a subject, today so infinitely beyond our complete comprehension.

Dr. Bagdadi spoke effectively of the dynamic, unifying power of the Covenant and the absolute necessity of a Center toward which all can turn in unity and harmony and love. He cited the numerous sects of Christianity and other established religions, as a resultant of the absence of an authoritative Center after the passing of the founder.

In the Bahai Movement, no opportunity exists for schisms or disastrous counter movements, for he who turns his face from the Center of the Covenant is not a Bahai, has no place in the Bahai Movement. The true Bahai keeps his face fixed unalterably upon that radiant Center, from which there is no wavering, neither shadow of turning. So Dr. Bagdadi.

Today, when all Bahais are looking with fervent hope toward the East and the possibility of the coming of Abdul-Baha again to America and the possibility of his laying the corner-stone of the great Temple, the Mashrekol-azkar occupies much of the thought of Bahais. And no meeting is complete without mention of this institution. Mrs. True presented the subject. Indeed, this seems to be the subject of subjects for Mrs. True's presentation, so long and so intimately has she dwelt with it, so deeply has she penetrated into its mysteries.

A feature of this Feast of the Covenant was the large contingent of our colored friends present, deeply moved by the pervasive spirit of good-fellowship, so typical of all Bahai meetings, where the different races unite in worship.

Musical numbers interspersed the readings. There was chanting by Zeenat Khanom. Dr. Bagdadi sang a Persian poem, composed several years ago by Bahai students at Beirut College, in praise and glorification of the Center of the Covenant. After each verse an Arabic refrain was taken up by a chorus of voices: "Fal-ya-ish Ghusnol-baka Hazraty Abdul-Baha!" ("Long live the Branch of Eternity, His Holiness Abdul-Baha!")

Today, because of our childish and superficial understanding, inadequately, irreverently, perhaps, we pay homage before the shrine of the Covenant. And yet, in all sincerity we offer our allegiance. Adequately shall future generations worship, gathered under the dome of the great Mashrekol-azkar—monument to the glory of BAHA'O'LLAH and the spiritual supremacy of His Covenant.

Future generations—shall they not remember, that we too worshipped, undeviatingly, before the Holy of Holies; that we sang, while our hearts thrilled with emotion, "Long live the Branch of Eternity, His Holiness Abdul-Baha?"

STAR OF THE WEST

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

Vol. IX Sharaf 1, 74 (December 31, 1918) No. 16

Stories Children Should Know

Compiled from the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children—A Sequel to "Bahai Methods of Education," published in the current Volume of the "Star of the West"

BY PAULINE A. HANNEN

Stories about Baha'o'llah

INCIDENT IN THE CHILDHOOD OF BAHA'O'LLAH.

Revealed by BAHA'O'LLAH in a Tablet.

WHEN this youth was a child and had not yet reached the age of maturity, one of my brothers intended to marry in Teheran and, according to the custom of that country, for seven days and nights they were engaged in feasting and banqueting.

The program for the last day of the entertainment for the guests was the play of the "Sultan Salim." The ministers, the grandees and officials of the city were there in a great throng, and this youth was sitting in one of the galleries of this building and was observing the scenes.

Then they raised a great tent in the midst of the court; representations of human forms, only a few inches in height, would come out of the tent and cry: "The king is coming, arrange the seats in order!" Then the other figures came out, sweeping the ground, while a number were sprinkling the streets with water; then another picture was presented, who was supposed to be the herald, acquainting the people to be ready for review for his majesty the sultan. Then the ministers came, with hat and shawl, according to the Persian custom; others were present with clubs while a number of others were garbed as chamberlains, aides-de-camp, ferrashes and executioners with instruments of punishment. All these men were lined according to their stations and class. At last the king appeared, with sovereign power and shining diadem upon his head and with splendor and glory walked slowly and majestically, and with perfect calmness, tranquillity and composure, seated himself upon the throne. At that moment the noise of the guns and the music of the national anthem was raised, and the smoke surrounded the tent and the king. When the air was cleared, it was seen that the king was on his throne, and the ministers and magistrates and secretaries had taken their places according to their rank. Immediately a thief, captured by the police, was brought before the king, and a royal order was issued to behead him. Then the chief of the executioners took the captive and decapitated him, and a red fluid, which was like blood, was seen by all the spectators. While the sultan was seen consulting with some of his ministers, the news was brought in that a certain person had

(Continued on page 182)

A recent letter from the Holy Land

Haifa, Syria. Oct. 10, 1918.

Dr. Zia M. Bagdadi, Chicago, U. S. A.

My dear Bahai brother:

It is very delightful indeed to be able to resume correspondence with you and other dear American sisters and brothers. By this time you have probably heard that Haifa was taken on the 23rd of September, and the poor inhabitants were freed from the oppressions to which they had been subject for more than four years.

Abdul-Baha also felt very happy through this change, for as you know it was the firm belief of the Turks that he was favoring the English. At the instigation and intrigue of the abominable Mohamad Ali, every now and then some new trouble would arise. You know perfectly well the old corrupted government. But at any time the power of BAHA'O'LLAH would surpass all their underhanded means of enmity and would help the Center of His Covenant to conquer all their mean efforts against him. For instance: Jamal Pasha, while marching towards the Suez Canal three years ago had said in Jerusalem, "The Christian Bahais consider Abdul-Baha as Christ. After my conquest of Egypt, I shall crucify him just as the former Christ was." But the shells from the English cannon did not give him time to reach his goal.

I do not want to speak against anybody, but simply to tell you that all the time inimical efforts have been directed against the Beloved of our hearts and always the power of the Holy Ghost has rendered their efforts null.

All members of your dear family are well at Adana, which we hope will be taken soon.

With the present circumstances, we hope that the international peace will, before long, be established, and the nations of the world will change their hostility to friendship and amity. For this we pray day and night.

I believe this terrible war will bring the thinkers of the nations to the consciousness of the value of the divine principles set forth by the Supreme Pen of BAHA'O'LLAH. One year before the outbreak of the war, Abdul-Baha traveled all over America and Europe and exclaimed in large assemblies and congregations, that Europe had become an arsenal, and it was waiting for a single spark to explode. If the civilized people had listened to this divine call and warning, humanity would not have suffered from all these unspeakable horrors.

But after the war, we hope that the Bahais, who love all the nations of the world and consider them as the leaves of one branch and fruits of one tree, will do their best, and through the divine force, will be able to remove the means of hostility among the nations. Strangers to the Cause of God probably disregard this divine force active in the Bahai Religion, but the Bahais cannot do so, for they have seen that within a period of about half a century, in spite of the despotic persecution of the Shah of Persia and Abdul Hamid, this divine force emanated from the prison walls of Acca and united approximately four millions of Persians, English, French, Germans, Americans, Indians, Japanese, et al., or in other words, four millions of Hindus, Mohammedans, Christians,

Jews, Zoroastrians, etc., together as members of one family. This divine force has not been so active and effective in any previous religion. Ahmad will see you soon. Love to all dear ones, Your brother

Aziz.

"The war was not an act of God"

"I hope that the war may soon come to an end, so that I may again look in the faces of the believers. It will be a great joy to me. This war lasted very long, but it had to come. The corrupt world needed such a purification. The war was not an act of God, but rather the results of the accumulation of our own evil deeds. Because peoples and nations did not act in accordance with justice, and tyrannized innocent men, this war had to sweep away all remnants of autocracy, absolutism and militarism, and usher in an era of democracy, equality before the law, and international peace."

—ABDUL-BAHA.

(Words of Abdul-Baha spoken October 19, 1918, to Mirza Ahmad Sohrab and recorded in a letter to Miss Juliet Thompson just received in America.)

Letter to Pauline A. Hannen

October 15, 1918.
Haifa, Palestine.

To Mrs. Pauline Hannen,
Washington, D. C.

My very dear sister in the love of the Covenant!

Abdul-Baha loves you because you are an active maid-servant of the Cause, the believers love you because you are ever ready to help them. Just the other night the Beloved mentioned your name and praised your whole hearted devotion to the Truth.

[Here a portion was cut out by the Censor] . . . . . reviving in one's mind the old portraits of history—Richard the Lion-hearted, St. Louis, Frederick Barbarossa, Napoleon, Mohammed Ali Pasha and their fire-breathing legions—many of their officers

(Continued on page 182)

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(Signed) ABDUL-BAHA ABBAS.

Vol. IX Sharaf 1, 74 (December 31, 1918) No. 16

Editorial—Let us build the Temple

BY ALBERT VAIL

TWO calls ring like a divine bell in this clear morning of universal peace. The one is: Teach the Cause, send forth teachers, awaken the souls, ignite the hearts and unite them into the Kingdom of God; the other is to build the Mashrekol-azkar. Both are the call of Him who is Most Glorious to build the temple of the oneness of humanity, and celebrate the jubilee of the oneness of humanity. The real stones of both temples are the radiant and united believers. "O Lord," prays the Master-Builder, "make these holy souls dawning-points of lights and the manifestations of signs. Make every one a leading corner-stone in this great edifice, a pillar of the pillars."

The Master-Builder is still in our midst waiting to lay the foundation of both temples, the temple of the oneness of humanity and the temple of stone that, like an evident standard, shall shine in the center of the continent of America proclaiming in words of concrete form and splendor the universal perfection, the practical applications, the divine reality of the Most Great Cause to all the multitudes who shall pass its gates or hear of its beauty. There is a mystery in the building of the Mashrekol-azkar, declares Abdul-Baha, which we do not comprehend. It will attract thousands of people to investigate the Cause. It will exert upon all our civilization a tremendous effect. It is on earth "the inception of the organization of the Kingdom," that Kingdom wherein all sects and religions and races shall march to the music of "Ya-Baha-el-Abha" down the nine avenues of the different religions into the Temple of God's oneness.

To be perfect, this first Mashrekol-azkar in America must be designed by the Master's own hand. He will not much longer be in this world. If he is to approve, complete, perfect the architectural plans, his children, his servants must act quickly. It is worth a great sacrifice if we may give the gift which will enable the Center of the Covenant to lay the foundation of this the mother, the model Mashrekol-azkar of the western world. Divine believers in the Orient, who will never worship under its shining dome, sold even their clothing to give money for its construction. May not an

equal fire of sacrifice enkindle the hearts of the American friends until they raise the last hundred-thousand and invite the Master to come to our shores, prepare the plans and lay the foundation? Then will our hearts through all the ages of eternal life throb with joy that we sacrificed our money, our comforts, our time, our love to build the temple in the days of the Covenant.

Mashrekol-azkar Day—Receipts for November and December Building Fund

At the New York city Mashrekol-azkar Convention it was recommended "that upon selected days, to be fixed by the Executive Board, meetings be held by each local assembly at which all shall be welcome, and the endeavor be to acquaint the friends and all interested in the establishment of a universal spiritual Edifice, with the purpose, meaning and importance of the Mashrekol-azkar —provided, however, that His Holiness the Centre of the Covenant, shall first approve of the fixing of these uniform dates by the Executive Board." (STAR OF THE WEST, Vol. 4, No. 8, p. 146.)

In reply to their supplication the following from Abdul-Baha was received:

"If you appoint a special day of every month—that is, the ninth day of every month—for consultations regarding the Mashrekol-azkar, it will be favorable." (STAR OF THE WEST, Vol. 4, No. 9, p. 160.)

Recently such a fragrant meeting was held by the Chicago Assembly on that day, that the Financial-Secretary wishes to remind the readers of the STAR OF THE WEST of the above important facts, and urge the friends throughout America to commemorate the ninth day of each month as Mashrekol-azkar day, thus stimulating the great work for the erection of the Mashrekol-azkar.

Balance, November 1st, 1918	$128,689.88
Received during November	2,176.41
Received during December	4,139.14
Total January 1st, 1919	$135,005.43

Corinne True, Financial Secretary.

The Teaching Campaign

The teachers are starting forth to scatter broadcast the seeds of the Kingdom. In the great progressive West, Mrs. Brittingham and Mrs. Killius and others have been spreading in new districts the divine seed ever since the five teaching Tablets reached America. So have Mrs. Maxwell, Miss Jack, Mr. Gregory, Mr. Tate, Mr. Remey, Mrs. Hoagg, Mother Beecher and others in the East and North and South. Miss Jack is soon to leave Chicago for Winnipeg. Mr. Vail is arranging a series of visits to new cities and districts in the Central West. Mr. Remey is soon to start for a long journey through the South. With great joy will the STAR OF THE WEST receive and publish news of the activities of the teachers in America and the world and the glad tidings of "the majestic onward march of the Cause of God" in these the dawning hours of the Kingdom of the Most Great Peace among all peoples and nations.

A. R. V.

Letter to Pauline A. Hannen

(Continued from page 179)

of prominence meet the beloved Abdul-Baha daily and converse with him on the problems of peace and war, the rights and duties of small nations, the advisability of the formation of the league of peoples and the necessity for the organization of a strong executive power which may be able to back up the ideals of universal brotherhood and peace. I may record herein the names of some of these officers—so that our friends in the West may get an idea of those with whom Abdul-Baha is meeting. Amongst others . . . . [Here a number of lines were cut out by the Censor] . . . . .eager to hear the constructive teachings of this movement and visit the Holy Tomb of the Blessed Beauty with the utmost reverence and respect. Many of them are more or less acquainted with the Cause and know and are informed of the broad outline of its history. When on September 23rd, the conquering General and his English and Indian Cavalry entered Haifa, one of the first questions that he asked of the President of Municipality was about the health of "His Excellency" Abdul-Baha, the head of the Bahai Movement and whether the Turks in any way had in the past few years molested his tranquillity and quiet life. Being assured that God has protected him and his followers, the General was satisfied and later in the afternoon of the same day, he sent his aid-de-camps to Abdul-Baha's home to meet him and make personal inquiries about his health. Next morning he called himself and had a pleasant interview. Three days later, Col. Stores, the Military Governor of Jerusalem, who was acquainted with Abdul-Baha when in Egypt, came to Haifa in his own automobile to meet him and after his warm reception informed the Cairo believers by cable that Abdul-Baha was enjoying good health.

In short, the atmosphere of Acca and Haifa is quite changed. It is more intellectual, more spiritual, more fraught with activity and freedom.

Your sincere brother,

Ahmad Sohrab.

Stories Children Should Know—Stories about Baha'o'llah

(Continued from page 177)

become a rebel. The sultan issued orders that several regiments of soldiers and artillery men be sent to the scene and quell the disturbance. After a few minutes the thunderous noise of guns and artillery was heard behind the tent and we were told they were engaged in battle.

This youth became astonished and bewildered at these affairs. Then the review ended and the curtain descended.

After twenty minutes a man came out from behind the tent with a box under his arm. I asked him, "What is this box? Where is the king and all the men?" He answered, that all these great things and manifest objects, such as kings, princes and ministers, glory, power, majesty and sovereignty that I beheld were inclosed in this box.

I declare by the Lord, Who hath created all things through His Word, that from that day all the conditions of this world and its greatness have been like that play before the eyes of this youth.

(Extract from Tablet to the Sultan of Turkey. From *Star of the West*, Vol. 2, No. 2, p. 3.)

VISION OF BAHA'O'LLAH AT THE AGE OF SIX YEARS.

He saw himself fall into the sea. In the water his long hair became shining

like the sun, and spread out around him like a golden net. All the fishes, large and small, came swimming towards him, holding to the strands of his hair. The fishes came closer and closer, following him as he swam through the waters which were shining like the sun. The fishes were countless in number. Abdul Karim, a wise man who interpreted visions for the kings, was told of this vision by the father of BAHA'O'LLAH. Abdul Karim answered: "Your son will be a great man. The water is knowledge, the fishes swimming about him are the people of all nations who will come to be taught by his wisdom. He will be forced away and separated from earthly things, and will reflect the light of the Word of God."

(Words of Moneera Khanom, Wife of Abdul-Baha. From *Ten Days in the Light of Acca,* page 88.)

BAHA'O'LLAH AS A DERVISH IN THE MOUNTAINS.

A boy, attending a village school, had been flogged and sent out for failure in his writing. While he was weeping outside the schoolroom, this holy man came by and asked the cause of his grief. When the lad had explained his trouble the dervish said: "Do not grieve, I will set you another copy, and teach you to write well." He then took the boy's slate and wrote some words in very beautiful characters. The boy was delighted, and showing his slate in pride at now having a better master than he had had in the school, the people were astonished, dervishes being commonly illiterate. They then began to follow the dervish who wishing to meditate and pray in solitude, left that place for another.

(Words of Behiah Khanum, sister of Abdul-Baha. From *Abbas Effendi, His Life and Teachings,* by Myron H. Phelps, p. 22.)

THE STORY OF THE PATROL.

As told by BAHA'O'LLAH.

It is related that a lover was suffering for years in separation from his beloved and burning in the fire of absence from her. By the overwhelming strength of love his breast was void of patience and his body would fain shun the soul. He accounted life in separation as a sham and suffered intense burning on account of the world. Many were the days he found no rest in separation from her, and the nights that he slept not through grief for her. Through the languor of body he had become as a sigh, and by the heart's pain he was (in lament) as a woe. He would freely give a thousand lives for a single draught of her nearness, and yet this was not feasible! Physicians despaired of healing him, and companions kept far from his fellowship. Yea, physicians know no healing for the one diseased of love, except the favor of the beloved one come to his succor!

At length, the tree of his hope brought the fruit of despair, and the fire of his expectancy was quenched; until, one night, he was wearied of life and abandoned home for the streets. Suddenly a patrol pursued him. He was urging on at the front while the patrol sped in his chase. Finally, the patrols formed into a gathering and barred the way of flight for that afflicted one. He, helpless, groaned with all his heart and ran hither and thither, soliloquizing in these words: "This patrol is my angel of death, for he is seeking after me in such haste. Or, is he a tyrant of countries who is intent on oppressing men!" Thus, that one, pierced with the arrow of love, was running with the feet and lamenting in heart, until he reached the wall of a garden and climbed it with a thousand difficulties and afflictions, for it was found to be a very lofty wall. Then, regardless of his life, he threw himself down into the garden. But behold,

there he found his beloved, with a light in her hand, searching for a ring she had lost! When that heart-surrendered lover saw his heart-ravishing beloved one, he heaved a sigh and stretched forth his hands in prayer: "O God! Bestow honor on this patrol, bless him with wealth, and preserve him; for this patrol was Gabriel, who became the guide of this infirm one. He was a Seraph who imparted life to this humble one!"

(From the *Seven Valleys*, page 17.)

DESCRIPTION OF A BEAUTIFUL GARDEN.

As told by Abdul-Baha.

Outside of Teheran we had a great park planted by the father of the Blessed Perfection, BAHA'O'LLAH. This was a wonderful garden. It contained four gates, eastern, western, northern and southern. As you entered the eastern gate, the western gate was visible, and similarly from the northern gate you could see the southern gate. In the center of the garden a great throne was built, and four straight avenues branched off toward the gates, so that you could see all four gates as you sat on the throne. On both sides of these avenues poplar trees were planted, to the number of ten thousand. These trees arose erect and majestic toward the sky. Under the trees thousands of rose bushes were planted, the fragrance of which filled the air. Often we used to sleep at night on this throne. The moon, clear, full, silvery, shone upon us, the galaxies of stars shedding their rays, now faintly and again with a lustrous twinkle over the calm and mystic scene of the garden. Long before sunrise I would open my eyes, admiring with wonder this infinite universe of God. Then all at once the nightingales in sweet melodies would break into a concert of divine music, the gentle mumur of the rills flowing in from all sides reaching to the ears and the zephyrs would pass through the leaves making the noise of a soft sweeping hand-clap and applause. In the early mornings the Blessed Perfection would arise and prepare tea for all of us, and while the sun was dawning from the eastern horizon we would gather around Him, drinking tea and enjoying the heavenly scene all around us.

(Then Abdul-Baha started to walk through the rose-garden, now and then standing before a rosebush and deeply contemplating its construction and petals. Looking at a rose which was very like an American Beauty, he said:)

"When we arrived in Constantinople it was just at this season [September]. The garden of the house wherein we lived contained one rosebush, on every branch of which one rose blossomed forth after sunset. The believers not having seen roses at this season were overjoyed, and until late at night were gathered around it."

(Then he passed by, himself a unique rose in the garden of the world of humanity, the fragrance of which has filled all creation!)

(From Diary of Mirza Ahmad Sohrab, September 19, 1913.)

(To be continued)

POST CARD RECEIVED BY THE BAHAI ASSEMBLY OF CHICAGO

Haifa, Palestine, December 1, 1918.

My dear brothers and sisters:

Abdul-Baha calls us today to the solution of great world problems. We must not remain behind, but be in the vanguard of the forces of the new civilization. We must first renew ourselves from top to bottom and then induce others to do the same. All our past efforts in comparison to the efforts that we have to make in the near future have been pastimes. We must be ready and put our house in order, so that we may be able to undertake the great work that will be presented to us before long. "Vigilence and preparedness" must be our motto. Bahai greetings . . . . *Ahmad Sohrab.*

STAR OF THE WEST

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

Vol. IX Sultan 1, 74 (January 19, 1919) No. 17

Extracts from the Diary of Major Wellesly Tudor-Pole, Holy Land, 1918

Sent for publication to the STAR OF THE WEST through, and edited by, Claudia Stuart Coles, Washington, D. C.

Mount of Olives, Jerusalem,
November 16, 1918.

FROM my room in the great German Hospice on this Holy Hill, I have the most wonderful view that it has ever been my lot to gaze upon. There is a pillared arched balcony outside my windows which makes a superb frame for the picture.

In the foreground olive trees clothe the hill which slopes down toward a most fascinating middle distance, made up of rocky undulating desert plateaux. These lend themselves in some unexplained fashion to curiously beautiful sun and shadow effects, so that the view changes almost from minute to minute.

Beyond again lie the volcanic mountainous erections amongst which lie the (supposed) ruins of Sodom, while Gomorrah lies away to the west down the plain.

It is as if these hills had been "dancing together with joy" and in the midst of all the gayety and motion, they had become petrified suddenly without warning. They are fantastic yet beautiful, weird yet ever changing, although one never loses the feeling of eternal petrifaction, which is not only apparent, for it is a geological fact.

Beyond these crater-like erections, and far, far below them, lies the Dead Sea, green-blue, clear as crystal, reflecting the mountains of Moab which rise steeply from the water high up, until they form a skyline background for the whole picture.

Away to the left lies the Jordan valley, and one can trace the river wending its way northward like a blue ribbon among the foothills. But it is not the physical scenery that holds one spell bound, it is the *atmosphere*. It comes resistlessly up towards one until one is bathing in its strange magnetism.

Ancient majesty and strength flow out from the mountains of Moab, mystery rises from the waters of the Dead Sea, beauty flows forth and upwards from the Jordan river, tragedy and joy rise up together from the lonely solitudes of the desert, and the craters in the middle distance. All these seem to blend into one resistless wave of color and significance which sweeps up towards one through the olive groves to the Mount of Olives itself.

No photograph or picture or description can possibly convey one-thousandth part of the strange charm of that which lies before me as I write.

The past week has seemed like a dream. On the 11th of November, 1918, at 4 p. m., the news of the Armistice reached me as I was sitting in my office

at the Savoy. . . . . I gave a small dinner to my staff . . .. . . and having toasted those present, I spoke for awhile. The following is a partial summary:

"Many of you do not at present realize that we stand at perhaps the most remarkable point in the history of the world. One era has closed before our eyes; it is closed in the midst of carnage and tumult. We are now actually witnessing the birth of a New Day, a Day during which the human race will be enlightened, transformed, regenerated. Do not let this hour pass lightly; enjoy the outward triumph of the Armistice, but let your thoughts run deep as well. Reaction from this moment of exultation is inevitable. We have all lived the past few years under conditions of an ever growing strain. The strain has lifted. If an elastic band is held taut for some time, when released it will be found that its elasticity has vanished, it will hang limp and almost lifeless.

"Many years will pass before the racial mind will regain its inherent elasticity; meanwhile, many tests will come to you and me. The war is over, but we must look forward to many months filled with revolutions—volcanic eruptions both within the racial mind and in the earth's crust.

"Those of us who have looked death in the face during the past few years, and who realize something of the tragedy that war brings in its wake, have determined to carry out two resolutions: We will bring home to our children and to those around us some idea of what war really means. . . . . We will create in the minds of the next generation such a detestation of human warfare, its horror, its uselessness, that the tradition of peace universal shall grow up firmly implanted in the human consciousness of the future, and war will become inconceivable. Secondly, we have determined that the world of our generation shall be lifted out of gloom and sorrow towards peace and steadfast happiness.

"Each one of us can do more than he realizes to bring joy into the lives of those around him, and joy spreads. This means that we must go deep down into our beings to find that joy which is the spiritual heritage of the whole race, which only waits to be tapped in order to release the waters of true happiness. Vast problems await solution, the world is upside down; revolutions, bloody and bloodless, lie immediately ahead. It is only for a time that this revolution is taking the place of evolution, for nothing can now stem the great waves of spiritual energy waiting to flood through the world of men. . . . . After destruction, reconstruction! We can each in our humble sphere help forward the building of a new and better world upon the basis of sure foundations. Let us be very sure of our own foundations before we begin to build, either within or without, and all will be well."

I came up to Jerusalem on November 13, 1918.

The drive from Ludd (Lydda, birthplace of St. George) to Jerusalem is so splendid that I never grow tired of it, although I now know every inch of the road. . . . .

———

Sunday, November 17, 1918.

Today I attended the Peace Celebration Service at St. George's Cathedral, Jerusalem.

The church was packed—half the congregation were officers and men. Col. Storrs read the lessons.

All the Religions whose headquarters are in Jerusalem were represented, and a Scotch army chaplain preached in English and Arabic. The Grand Rabbi arrived in rich furs and chain of office. The Grand Mufti (Moslem), with flowing beard and snow white head dress (a broad minded, fine old fellow); the Greek Patriarch in black vestments and jewelled cross upon his breast; the Armenian Patriarch, also in black with a

mosaic in jewels hanging around his neck; the Russian Orthodox Arch Priest sat near the altar; the Coptic Bishop sat under the organ; the Roman Church was not represented, but Abyssinian priests put in an appearance and were evidently greatly puzzled by the organ strains. . . . . To have been present at such a service on Peace Sunday, here, in the religious centre of the world, was a never-to-be-forgotten privilege.

The Nunc Dimittis was sung for those who have yielded up their lives during the war. . . . . .

Mount Carmel Hospice, Haifa.
November 18, 1918.

This morning I left Jerusalem travelling by car and train, arriving here at 8 p. m., having started at 7 a. m.

I have just sent word to Abdul-Baha, asking to be allowed to present myself tomorrow, and await his answer. . . . .

Prison House of BAHA'O'LLAH, Acca,
November 20, 1918.

How often have I pictured myself in these surroundings. I have longed to be here ever since those distant days in 1908 when I first heard of the Bahais and their Masters (The Bab, BAHA'O'LLAH, and Abdul-Baha) . . . . . when I was in Constantinople.. . . . .

I arrived at Haifa at 8 p. m. . . . . Immediately on arrival I sent a messenger to Abdul-Baha's house further up the mountain, asking to be allowed to present myself.

Two of the younger Persian believers came down at once to see me, one was Mirza Ahmad Sohrab, one of the editors of the STAR OF THE WEST. They told me the Master was at Acca and was not expected back for several days. Next morning I hired a two-horse carriage and leaving my servant and the luggage at the hotel, set off for Acca. The journey has been described too often to bear repetition. It is perfectly fascinating. There is no road between Haifa and Acca, and the light railway has been torn up, so one drives for two and one-half hours around the bay on the hard sand close to the blue, blue sea. Half the time the carriage is in the sea, because the sand is harder where the waves lap over it.

From a distance the ancient walled city of the Crusades looks most picturesque, standing right up out of the water, and reminds one a little of a miniature Stambul. But Acca from the inside is an awful place, full of smells and slums and dirt.

Its one feature of beauty is the sweet and abundant water supply, brought into the city from the distant hills along a Roman aqueduct. At last we reach the Master's house, close to the sea wall, but shut in on all sides by slums and courts. A long stone stairway leads up to the living-room in this prison house where BAHA'O'LLAH spent the last years of his life and where his son has lived on and off for forty years.

The Master was standing at the top waiting to greet me with that sweet smile and cheery welcome for which he is famous. For seventy-four long years Abdul-Baha has lived in the midst of tragedy and hardship, yet nothing has robbed or can rob him of his cheery optimism, spiritual insight and keen sense of humor.

He was looking little older than when I saw him seven years ago, and certainly more vigorous than when in England after the exhausting American trip. His voice is as strong as ever, his step virile, his hair and beard are (if possible) more silver-white than before.

He is delighted to welcome the change of regime, but I could detect the tragic note, for if the British occupation had taken place ten years ago, he would have been able to travel throughout the Near and Middle East spreading the glad tidings of his father's mission.

(Continued on page 192)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Sultan 1, 74 (January 19, 1919) No 17

Recent Tablet revealed for Mirza Ahmad Sohrab granting permission to come to America

To the STAR OF THE WEST:

. . . . I am just in receipt of a letter from Shogi Rabanni, in which he quotes the Tablet which Mirza Ahmad Sohrab will bring with him to America, the original being in the Master's hand. I think it would be well to publish this in the STAR as soon as possible, so that all may know of his coming with permission, as I have heard this question raised, not in a spirit of criticism, probably, but in view of the warnings about receiving Orientals. The Tablet reads as follows:

> "His honor, Mirza Ahmad Sohrab, has been permitted to leave for America, that there, God willing, he may engage in service. I beg God that he may be assisted in Servitude to the Holy Threshold.
>
> (Signed) ABDUL-BAHA ABBAS."

With greetings and kindest regards, I am,

Cordially yours,

Jos. H. Hannen.

Letter from Mirza Ahmad Sohrab to the Editor of the *Christian Commonwealth*, London

(Also sent for publication to the STAR OF THE WEST.)

Haifa, Palestine, December 2, 1918.

Dear Sir:

Probably it is impossible to express in so many words the feeling of a man who has been compelled to live for years in a dark, wet and narrow cell, with no companion except the four walls and the occasional visits of the rude and cruel

gaoler,—and then this man suddenly taken out to the top of a mountain, the sun shining in all its glory, the birds singing hymns of praise in the swaying branches, the green and luxuriant forest girdling the surrounding hills, all nature aglow with the first flush of spring and friends on every side pushing forward to shake his hands and inquire about his health. The man is astonished, is confused, he cannot believe himself, he rubs his eyes, looks around with wonder, tries to realize the change and thinks this is in all probability a trick, a deception of legerdemain which will soon vanish and then he has to go back to his cold, rayless, damp jail.

Such were our emotions when on the memorable day of September 23rd, at 3 p. m. the British and Indian Cavalry forces captured Haifa and Acca and freed us from the decadent and ignorant rule of Turkey. For years we had not seen an Englishman and we were forbidden to speak the language even in our homes. We had almost forgotten that there were countries like England, France and America, as no news reached us from those regions. Daily we were fed on so many falsehoods and lies that we could digest it no longer. When there was a glut in the market, the Agence Nationale had to mix its dishes of lies with some condiments of Mohammedan rising in India, Irish Rebellion, Afghan ranging herself against England and famine in London—thus these new spices might please the already satiated tastes of the worn and long-suffering public.

For years we had not seen a copy of the *Christian Commonwealth*, and it was only through the thoughtfulness and kindness of Mrs. Stannard in London and an educated Persian girl, Miss Morassa Khanom, in Port Said, that the other day we received two copies of Oct. 2d and 9th. After years of deprivation, again our eyes are brightened with the spiritual contents of that noble periodical, portraying in a vivid manner, week after week, month after month, year after year, the lofty ideals and social strivings of the age! . . . . .

There was a time that we were not sure what would happen to us next day, distracted with anxiety and utterly hopeless as to our future. . . . . But the sudden and unexpected attack and capture of Haifa by the victorious British Army under the matchless leadership of General Allenby, threw an electric wave of joy through all parts of Syria, set at liberty hundreds of thousands of men and opened the doors of correspondence and communication with our friends abroad.

Abdul-Baha, after four years of silence and isolation, was again pleased to meet and speak with men who understand his ideas and respect his convictions. English officers of all ranks, Major General, Brigadier General, Colonels, Majors, Lieutenants, Captains and non-commissioned men and privates have called on him and drank tea with him and listened reverently to his words of wisdom. The military Governors of Acca and Haifa have often met him; the former being his guest at dinner. Once about eight members of the Australian Flying Corps, who have their aerodome at the foot of Mount Carmel, were his guests all day in Bahje, near Acca. They visited the tomb of BAHA'O'LLAH, listened to the lecture of Abdul-Baha on the history of this Cause and its principles, and left in the evening in their large auto with glad hearts and beaming faces. Never were they so royally received in Palestine! They were overwhelmed with the extreme kindness and attention of the Master. Surely they will never forget what they heard and saw, and they will write home about their unique experiences and relate the same to their friends. . . . . .

Since the beginning of the war, Abdul-Baha has been subjected to manifest

trials and difficulties, but through them his invincible spirit shone forth with greater brilliancy, his complete trust in God was a source of comfort to others, and his good-humor saved all of us from a bitter pessimism which was too prevalent at the time.

It has been my good luck not only to be with him during these dreadful years of the world war, but was constituted a member of his party when he was travelling through Europe and America, and thus I can say from my own experience that the Master teaches us to look on the bright side of life with intelligence and understanding, not to moan and grumble but bear our burden with a serene nature, to be firm and resolute, far-seeing and resourceful. His talks and advice imparted happiness to those who were laden with the burden of sorrow. He was ever ready to help the distressed and the needy; more than often he would deprive the members of his own family of the bare necessities of life that the hungry man be fed and the naked be clothed.

With unconquerable determination and wonderful resourcefulness, he was divinely assisted to protect and keep alive the almost 300 members of the Persian Bahai Colony in Haifa and Acca. For three years, he spent months in Tiberias and Adassieh, supervising extensive works of agriculture and raising wheat, corn and other foodstuffs for the maintenance of all of us, and more to distribute among the many starving Mohammedan and Christian families, many of whom gave eloquent testimony to his all-inclusive charity and philanthropy. I assure you that were it not for his provision and ceaseless attention to the works of agriculture, none of us would have survived the war, for with an awful famine raging in all cities and towns, one could not find bread and even in case a loaf of black, coarse barley was found, such a high price was asked for it that one could not find enough money to buy it.

Aside from the scarcity of food and famine, for two years all the harvests were eaten by the innumerable armies of locusts, the like of which were never witnessed by the old men of the community. At times like unto the dark clouds they covered the face of the sky for hours.

This condition, coupled with the unprecedented extortions and looting by the Turkish officers and the extensive buying of foodstuffs by the Germans to be shipped to the "Fatherland" brought about an awful famine. In Lebanon alone more than 100,000 people died from starvation. In the cities men, women and children became like mere skeletons and with gaunt faces, sunken eyes, yellowed skin and bent backs walked rather like ghosts through the half-deserted streets of Beirut and Damascus, while crying pitifully for a bit of bread. Thousands upon thousands lived for a few days on the peelings of oranges and bananas, the skin of watermelons and the grass of the country, and then died away with no one to mourn over them or bury their corpses, while other thousands who were a few steps higher were dragged down by the pitiless force of circumstances and followed the same course of inanition, starvation and death. Ah, my friends! My head burns and my eyes are wet with tears when I now think of those harrowing events. Can I ever forget them? It had become a usual sight to find every morning dead bodies of young girls and children along the public thoroughfare. People looked at them and passed by. Oh my God! Are all feelings of pity, sympathy and love dead in us, that at the sight of suffering children and dying old men and women we stand unmoved?

This unprecedented famine lowered the standard of life, killed the finer emotions and deadened the softer sentiments. Men become like wild beasts,

fighting without kith and kin with cruel ferocity and elemental passions. Each, impelled by the instinct of self-preservation fought the fight to the finish, trampled on the strewn bodies of others, but none or only very few survived the beastly struggle to relate the gruesome tale. Hunger and need forced thousands of chaste, lovely, pure girls—girls who were destined to be the future mothers of the nation—into the degrading walks of prostitution, selling their honor for a few pence—thus for a time keeping the wolf away from the door. The awful increase in the number of prostitutes, brought down the edifice of morality, shame was banished, vice and corruption were enthroned and God totally forgotten.

Thousands of boys and girls who were as pure and beautiful as the young dawn a year ago, were now afflicted with horrible diseases, while the lack of proper nourishment, ignorance and inattention, undermined their power of resistance and carried hosts of them to an early grave. These contagious and communicable diseases became so prevalent that the intelligent members of the various communities took alarm and notwithstanding the severe censorship of the press, the editors wrote long articles, plainly stating that the future life of the nation was in jeopardy and the spring of the vitality of the race was being rapidly poisoned. These amazing revelations goaded the sluggish Government to open a few clinics and treat these unfortunate creatures free of charge.

With the transfer of the scene of war from the Dardanelles to Syria, the Turkish government subjected the already impoverished and depleted inhabitants to unbearable sufferings, exacting from them fines, requisitions and exorbitant taxes. Everything was taken away from them, horses, cows, camels, donkeys, sheep, even their household furniture, such as copper and brass vases and caldrons, iron railings, mattresses, clothing, wood and fencing wires. In fact, the majority of the shops and houses were swept clean of everything. . . . . .

In brief, the past four years were unparalleled years of sufferings and hardships for the people of Syria and Palestine, and it will take a long time to remove the harsh traces of Turkish oppression, nevertheless all the people are nearly unanimous in their opinion that the chapter of lawlessness and retrogression in the Holy Land is forever closed and with the coming of the English the reign of law and the era of education and progress is inaugurated. The flag of England is hailed as the symbol of justice and equal opportunity for all. The Jews, the Christians and the Mohammedans wish England to remain here as their teacher and educator; so that they may be led by a process of evolution to the higher altitude of modern civilization, introducing new and practical methods of intensive farming and agriculture, establishing industrial plants, building railroads, founding public schools and technical institutions, developing the rich and hidden natural resources of the country and paving the way for the ultimate liberation of the soul from the narrow bounds of racial, religious and national prejudices.

For ages this sacred land of Palestine has been a battleground for the nations of the East and West. Here they fought their battles which decided the fate of the nations lying far to the North and to the South. The last government that controlled the political life of this country for over 500 years contributed not a blessed thing toward its internal improvements. Now there is a general feeling amongst all the classes of Palestine that all these destructive wars and deteriorating influences must be given up for good; so that under the equitable and just administration of Great Britain the people may advance

along the line of general progress and contribute their share towards the upbuilding of a strong, noble and stable State.

I may be permitted to close this paper with the characteristic remark of a Mohammedan Sheikh, just a day after the British occupation of Haifa: "With the coming of the English we were led from darkness into light!" And in this short statement the feeling of the whole population was summed up.

Praying that the *Christian Commonwealth* may ever remain a torchbearer of truth, justice and righteousness and a harbinger of peace and conciliation amongst all nations and religions, I remain,

Your sincere servant,
Ahmad Sohrab.

LETTER ACCOMPANYING THIS ARTICLE

Mr. Joseph H. Hannen, Washington, D. C.
My dear brother Joseph:

The other day your cable to Ahmed Yazdi in which you kindly mentioned my name, was received from Port Said, and gave me real joy. I am now awaiting the arrival of your letters. I have just written a rather long letter to the Editor of the *Christian Commonwealth* (London), and herein I transcribe the same so that it may be published in the STAR OF THE WEST.

Ahmad Sohrab.

Extracts from the Diary of Major Wellesly Tudor-Pole

(Continued from page 187)

Teaching the Bahai Cause has never been allowed by Abdul-Baha in the Turkish Empire until now. . . . . .

. . . . . He still, however, spends a few weeks now and again in the Acca prison house, that has now become his property. . . . .

After lunch Abdul-Baha drove me out to the Garden Tomb of BAHA'O'LLAH about two miles from the city. . . . . He approached the Tomb in complete silence, praying with bent head—a wonderfully venerable figure in his white turban and flowing grey robe.

On reaching the portal to the Tomb itself, the Master prostrated himself at length, and kissed the steps leading to the inner chamber. There was a majestic humility about the action that baffles description. . . . . .

Then we took tea in the garden, and Abdul-Baha told many stories about BAHA'O'LLAH, his superhuman endurance and his wonderful teaching.

When we returned to Acca, the Persian Colony, consisting of perhaps thirty-five persons had assembled, and we sat around the room drinking tea whilst Abdul-Baha described his visit to Clifton [England—home of the writer] and the people he had met there.

. . . . . Then I went to pay my respects to the Military Governor, curious to discover what he knew of, and felt about the greatest religious personage in Asia today. The Governor was full of a demonstration he was arranging for the morrow in celebration of World Peace, A band was coming, the notables of Acca were to parade around the town, the Governor would answer cheers and make a little speech from the balcony of the Town Hall.

A notable occasion for Acca, freed after all these hundreds of years from the cruel Turkish yoke.

I enquired whether Abdul-Baha had been invited to the function. "Do you mean Abbas Effendi? Well, No, I don't think we've asked him. Perhaps he should have an invitation."

(He who has worked night and day for over fifty years to propagate the ideals of World Peace and Brotherhood, whose devoted followers number millions, whose Cause is doing so much to lessen religious discord in the East—he had not even received an invitation to take part in the Peace celebrations of his native town, *because, as it turned out, his name did not appear on the list of* the local notables prepared by the municipal authorities for the guidance of the Governor. "A prophet in his own country" with a vengeance!)

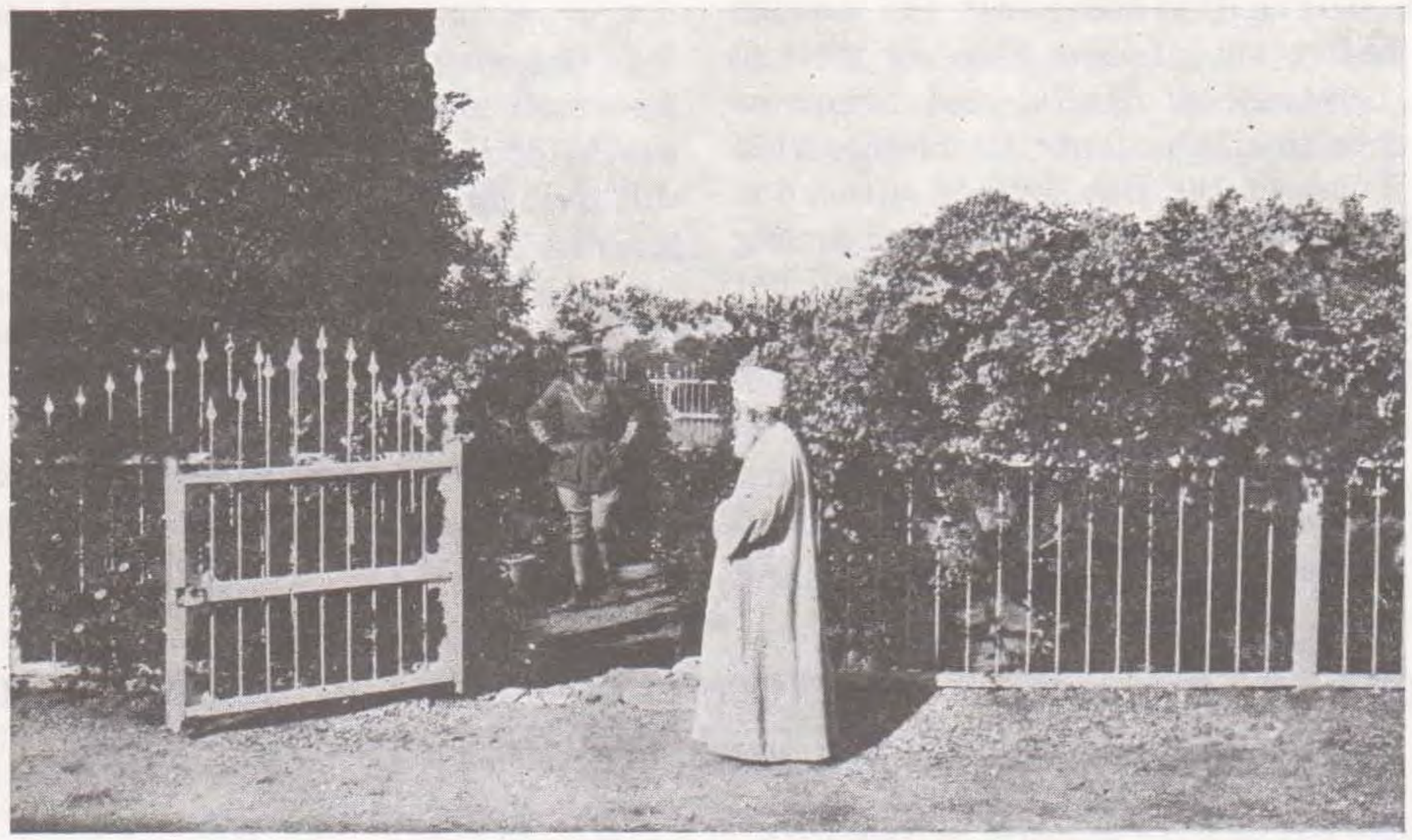
I expressed surprise—the shock had driven indignation from me—*and an invitation was duly dispatched.* Then I returned to the Prison house and spent the evening with the Master, supping with him and answering his questions about the new administration.

Then I slept in the room next Abdul-Baha's (which was BAHA'O'LLAH'S before him)—simple attics with stone floors and practically no furniture. Abdul-Baha still gives away all money, and lives the life of poverty himself.

Before breakfast the house was filled with believers who had come to receive the morning blessing.

I had brought Abdul-Baha letters from all parts of the world, and he spent the morning dictating replies for me to take away. I gave him the Persian camel-hair cloak, and it greatly pleased him, for the winter is here, and he had given away the only cloak he possessed. I made him promise to keep this one

FIRST PHOTOGRAPH OF ABDUL-BAHA TAKEN AFTER THE WAR



*This photograph of Abdul-Baha was taken in the Garden of Bahjee in the latter part of the month of October, 1918, by Lieut. H. E. Eckersley. It is the first photograph of Abdul-Baha after the war. The account of his meeting was written to Mr. MacNutt.—*Ahmad Sohrab.*

* I have not received the account mentioned by Ahmad Sohrab. It must have miscarried; otherwise most happy to send it to STAR.—*Howard MacNutt.*

through the winter anyway, and I trust he does.

At lunch we had another long talk; then came the leave-taking and the Master's blessing. He sent greetings by me to all his friends in Egypt, Europe, England and America!

As I drove off on my return to Haifa, I caught a glimpse of the Master, staff in hand, wending his way through the awful Acca slums, on his way to attend the local Peace celebrations. . . . . He stands out a majestic figure. . . . . .

And here I am again on Mount Carmel, writing this letter with the moonlit sea before me. I have paid my visit to the Governor of Haifa, and tomorrow am free to climb Mount Carmel, to visit the Tomb of the Bab, and to spend one night in the house of the Master among his devoted friends. He himself will not return here for another week.

He is helping to solve religious problems that have arisen in the Acca area as the result of the British occupation. Abdul-Baha is quite satisfied that an *era of peace is immediately ahead,* and that the *vast outstanding problems left to us as an aftermath of war,* will *gradually be solved,* so that the *prophetic* utterances of his father will become *clearly manifest* during the present generation. . . . . .

Abdul-Baha looks to America as the nation which, being more disinterested than any European Power, will be able to help forward the realization of the world-wide unity and peace.

He anticipates a *spiritual* revival, not merely one of religion, but possibly one outside organized religion altogether. . . . . .

It is hoped that we may shortly look for the publication of the complete works of BAHA'O'LLAH, and America will probably take the lead in this work. Meanwhile, it would seem absolutely essential that those interested in the matter should collect the authorized writings and should make every effort to see that a really accurate history of the Movement from the beginning of the last century to the present time should be published.

News of Abdul-Baha—Letters received by Lotfullah Hakim, from Shogi Effendi and Major W. Tudor-Pole

LETTER FROM SHOGI EFFENDI

Acca, Palestine,
November 19, 1918.

Dr. Lotfullah Hakim,
London, England.

My dear spiritual brother:

Captain* Tudor-Pole surprised and gladdened us with his unexpected arrival from Egypt. My grandfather, Abdul-Baha, was so glad to look at his radiant face and feel, from shaking his hands, the fresh fragrances of the ablazed Bahais of England. He inquired for you and was gratified to know you were all under God's protection throughout this great world war. The Beloved has been sojourning for a month and a half at Acca, visiting almost daily the Tomb of his father and offering his thanksgivings for the bounty, care and protection of the Blessed Perfection. Today Captain Tudor-Pole accompanied him to the Holy Shrine, and tomorrow the Beloved will drive with him to the Rizwan, the garden in which His Holiness BAHA'O'LLAH spent many days and nights.

The Master is expecting, now that the communications are restored, to hear from you frequently and directly of the progress of the Cause and the spiritual gatherings and of the concord and harmony of the souls.

I am so glad and privileged to be able

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*Is now a Major—*Editors.*

to attend to my Beloved's services after having completed my course of Arts and Sciences in the American University at Beirut. I am so anxious and expectant to hear from you and of your services to the Cause for by transmitting them to the Beloved I shall make him happy, glad and strong.

The past four years have been years of untold calamity, of unprecedented oppression, of indescribable misery, of severe famine and distress, of unparalleled bloodshed and strife, but now that the dove of peace has returned to its nest and abode a golden opportunity has arisen for the promulgation of the Word of God. This will be now promoted and the Message delivered in this liberated region without the least amount of restriction. This is indeed the Era of Service.

You have undoubtedly done a large amount of work in this respect and the Beloved is eagerly awaiting its fascinating and pleasing account.

Hoping I shall hear from you and from the dear friends,

I remain, your brother in the Cause,

Shogi.

LETTER FROM W. TUDOR-POLE

Cairo, Egypt,
December 3, 1918.

Dear Lotfullah:

Very many thanks for your letter of November 3rd, contents of which I will pass on to Abdul-Baha in due course.

The cables you sent have been forwarded to Haifa, and I have just returned from a visit to the Master in Haifa and in Acca. I have written out a full report of this and it will be sent you from my sister probably soon after you receive this letter. This report will give you all the news, and I will write you further when less rushed.

I am very glad to hear of your present valuable and interesting work, and am sure that you could not be doing better things at the present time.

The postal mails are now open to Palestine and letters and cables may be sent direct from England and America to Haifa, and there is no longer need to post through Port Said. Please remember me very kindly to all friends. With best wishes, believe me,

Yours most sincerely,

W. Tudor-Pole.

P. S.—The Master is vigorous and more healthy than when he was in London. He sent his loving greetings to all friends in England and America. I hope he will come down here soon, as the weather is getting cold in Haifa (where there is no real want).....I took a warm Persian cloak to the Master, and am so glad I thought of it, because he had no cloak at all.

W. T. P.

LETTER FROM SHOGI EFFENDI FORWARDED BY W. TUDOR-POLE

(Letter addressed to Major W. Tudor-Pole, at Cairo, Egypt, by Shogi Effendi, the grandson of Abdul-Baha.)

Haifa, Palestine,
December 17, 1918.

My dear spiritual brother:

Your long-expected letter was heartily welcomed, so glad was the Beloved Abdul-Baha to hear from you and through you to know that the friends were all well. In fact, a few days ago, when the Beloved was paying a visit to Colonel Staunton, the Military Governor, Captain Kerr, being in his presence, was asked whether he had any news from you, to which he replied affirmatively. I conveyed your message of love and gratitude to the Master, and we all look forward to the time of meeting you in Haifa, this time we hope more fully. The Beloved's health is excellent, and he reveals these days different Tablets to Persia, Europe and America. Two Tablets have been revealed for England, the latter for Dr. Esslemont, whose suppli-

cation I translated yesterday for the Master. I quote fully this Tablet:

TABLET

To his honor Dr. Esslemont—Upon him be greeting and praise!

O thou lover of all mankind!

Verily, have I chanted thy verses of praise to God, inasmuch as He hath illumined thine eyes with the light of guidance, the light of the oneness of the world of humanity; so much so that thy heart overflowed with the love of God and thy spirit was attracted by the fragrance of God, and I supplicate divine Providence that thou mayest become a torch to that gathering, so that the light of knowledge might shine out from thee, that thou mayest be confirmed to act in accordance with the significances of the *Hidden Words* and strengthened by God under all circumstances.

Concerning the book you are editing, send me a copy thereof. * * * Convey my greetings to the respected maid-servant of God, M.....

I pray the Lord to support thee in the service of all humankind, irrespective of race or religion. Nay rather, thou shouldst deal with all according to the teachings of BAHA'O'LLAH, which are like unto life to this Glorious Age.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

The Beloved was very glad to hear from Miss Rosenberg, whose letter you had sent but without any supplication of yours enclosed. I wonder whether you enclosed any supplication or not.

The Master a few days ago was invited by Colonel Staunton to assist at a meeting of the different religious heads of Haifa, to institute a relief work for the poor of Haifa. The Beloved responded and then after many discussions, when the time of donation came, the Governor announced that although a poor man, yet he would give five English pounds for each of the three religious denominations. Major Nott followed with nine, then publicly and directly the Governor declared that he had the honor of announcing that His Excellency Abbas Effendi (Abdul-Baha) had kindly given the noble sum of fifty Egyptian pounds for the poor, at which all present clapped. Quite a high standard for the Mufti and the Archbishop of Haifa to follow.

The Master uttered the final word of prayer at a public and immense gathering just given to celebrate the end of the war. This is the text of the prayer:

PRAYER

O Omnipotent God! Verily, the pavilion of Justice has been raised in the Holy Land, extending from East to West. We thank Thee and we praise Thee for the establishment of this just and equitable Sovereignty, and this mighty Government which strives for the comfort of its people and the safety of its subjects. O Almighty God! Confirm the Greatest Emperor George V, through Thy divine confirmations, and strengthen him by Thy merciful power, and perpetuate his protecting shadow upon this noble land. This we ask through Thy help, assistance and protection. Verily, Thou art the Omnipotent, the Exalted, the Omniscient and the Generous!

Space forces me to stop, awaiting your news.

Yours very faithfully,

Shogi Rabbani.

Cairo, December 22, 1918.

Dear Lotfullah:

Above will interest you.....I have been able to secure the sympathetic support of the British Governors of Haifa and Acca for the Master, and as you will see he is now treated with due respect and asked to take part in the life of the country.....

W. T. P.

Letter from J. E. Esslemont

West Southbourne, Nr. Bournemouth,
England, January 9, 1919.

To the STAR OF THE WEST:

I was delighted to receive a copy of the translation of a Tablet which Abdul-Baha has written for me. The translation is by Shogi, a grandson of the Master, and was received on January 3d. The original of the Tablet has not yet arrived. I enclose a copy, which you are at liberty to reproduce in the STAR OF THE WEST, or make any other use if you like. [See page 196.]

Major Tudor-Pole has written a very interesting account of his visit to Acca and Haifa in November last. He reports the Master as exceedingly well and much more vigorous than on the occasion of his last visit to England. He says: "His voice is as strong as ever, his eyes clear, his step virile; his hair and beard are (if possible) more silver white than before. He is delighted to welcome the change of regime...." [See page 187.]

We are delighted to welcome your President (Woodrow Wilson) to Europe and hope that great good will result from his visit. There will be much unrest and fermentation in Europe for years yet, I expect, but unrest is better than the placid acquiescence with vile conditions—with slums, drunkenness, prostitution, sweated labor and profligate extravagance; and it seems to me that on the whole, things are moving towards a better state of affairs—towards the Most Great Peace. There must be destruction before reconstruction, and the old structure of society in Europe had to be thrown on the scrap-heap. The transition will be trying, but now is the time for people with advanced ideas and with the love of humanity in their hearts, to be up and doing. The world is now in a plastic state, and new and better ideals must be deeply imprinted before it becomes rigid again. The Bahai Movement, the Esperanto Movement, and the spirit of peace and brotherhood have glorious opportunities now. As our Scots poet says:

"Then let us pray that come it may,
As come it will, for a'that,
That sense and worth o'er a' the earth
Shall bear the gree an' a' that.

For a' that and a' that
It's comin' yet for a' that
That man to man, the world o'er,
Shall brithers be, for a' that."

With best wishes,

Yours sincerely,

J. E. Esslemont.

Tablets revealed by Abdul-Baha in the winter of 1916-17, but just received in America

TABLET TO MRS. ADDISON

(Translated by Mirza Ahmad Sohrab, December 18, 1916. Mailed at that time but returned. Remailed November 11, 1918.)

To the maid-servant of God, Mrs. Juliet P. Addison—Upon her be greeting and praise!

O thou who art enkindled with the fire of the love of God!

Thy letter was received on November 24, 1916. Thou hast written concerning the trip of the daughter of the Kingdom, Mrs. Ford. That heavenly speaker delivered the divine glad tidings through whichever city she passed and occupied herself in the promotion of spiritual teachings. She suffered the ears to hearken to this heavenly melody. Infinite results and heavenly illumination will appear out of this endeavor and service. It is hoped that other souls will walk in her footsteps, so that they

may become the cause of the illumination of the world of humanity. Consider, when the confirmations of God have encircled a soul, how it is assisted to render great services! I hope that this unlimited bounty may encompass one and all.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MRS. WAITE

(Translated by Mirza Ahmad Sohrab, January 29, 1917. Mailed at that time but returned on account of the war conditions. Remailed October 8, 1918.)

O thou sweet singing bird!

Thy letter was received. From its contents it became evident that thou hast moved from Chicago to Los Angeles. Praise be to God, that thou art engaged and confirmed in the services of the Kingdom of God. With a sweet melody thou art imparting joy and exhilaration to the souls; in the meetings stir and move the audiences through the heavenly call. Arise thou in offering due thanks for this bounty, because thou art assisted in such a Great Cause. The results of thy services thou shalt find in the divine world—the limitless universe of the True One. Their fruits will likewise become apparent ere long in this world.

I perused the article thou hast written concerning the Mashrekol-azkar. Thou hast taken much trouble in the correspondence of Numbers. The digit 9 is the perfect number, and other high numbers are the mere repetition of number 1 to 9. For example: Number 10 is the repetition of number 1; 20 is the repetition of number 2; 100 is the repetition of number 10; 1000 is the repetition of 100, ad infinitum. Consequently the most perfect and greatest number is 9. Extract as far as thou canst the hidden significances from number 5 and 9. Thy reasoning and the power of thy thought are very penetrating. The poem, "Sons of God," that thou hast forwarded was in reality wonderful, sweet, eloquent, and fluent, and its meanings most thrilling. Strive thou in the composition of such pieces, so that at all times the river of pure poesy may flow from thy tongue. The maid-servant of God, who ascended to the divine Kingdom, Taere, made matchless translations of thy poems; she always translated them into Persian poetry, which made them very attractive. Keep the letters which thou hast with thyself; for many letters now mailed from America do not reach us. Praise be to God, that the meetings in Los Angeles are in the utmost state of unity and concord—this news brought to us great happiness. Convey on my behalf to each and all of the believers my loving greetings and kindness. Thou hast written about Mrs. Ella Wheeler Wilcox. This respected lady has infinite capabilities. She is like a lamp filled with oil which no sooner comes in contact with fire than it is set aglow. Now it is thus hoped that she may become enkindled with the fire of the love of God, and her torch become so illumined, so luminous, as to illumine all directions. A letter is written in her name; deliver it to her.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

TABLET TO MISS ANNIE BOYLAN

(Translated about two years ago by Mirza Ahmad Sohrab, but owing to the war was held in Palestine. Mailed October 12, 1918).

O thou daughter of the Kingdom!

Thy postal card received. It indicated thy firmness and steadfastness in the Covenant and Testament. Thank thou God that thou art holding fast and art a promulgator of the Covenant of God, art suffering the thirsty ones to drink from the spring of guidance and inviting the hungry ones to the heavenly

table. This is one of the greatest bestowals of the Almighty. Thank thou God for it, because thou art confirmed therein. Convey my utmost kindness to the attracted maid-servant of God, Mrs. Krug. It is a long time that we have heard no news from her. Of late, we received the news that her daughter has the intention of marriage. We hope that this marriage will be a blessed one! In brief, that dear daughter is always remembered. I pray in thy behalf, that day by day thou mayest become more illumined and draw more nigh unto the Kingdom of God.

Convey longing greeting to all the believers and the maid-servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

Two post cards from Mirza Ahmad Sohrab

POST CARD TO DENVER

Haifa, Palestine,
December 2, 1918.

Dear brothers and sisters:

The friends in Colorado are especially remembered by the Beloved, and to them he conveys his noble Abha greeting. He desires them to be the promoters of good-fellowship amongst all the nations of the world and the torch bearers of unity between the disunited children of men. Like unto the Rocky Mountains they must raise their heads above the low plains of human thought. They must be the cause of the descent of the rain of mercy upon the dark and barren desert of humanity, suffering the hard hearts to be covered with verdure, blossoms and fruits.

Are you able to render this service to the Cause of your Master?

Ahmad Sohrab.

POST CARD TO ST. LOUIS

Haifa, Palestine,
December 8, 1918.

My dear brothers and sisters:

The Bahais are members of one universal community and the children of the Beloved. He is the kind father to all and he sends you his noble Abha greeting hoping that you may so purify your hearts as to receive the more subtle and spiritual emotions of the Kingdom of Abha. You must become very sensitive to the sufferings and woes of humanity and then find proper ways of their alleviation. Like unto the clear mirror your hearts must reflect the higher and nobler sentiments of this new age and your ears be so attuned as to listen to the music of the invisible choir. Then you are the true servants and maid-servants of the Lord of Lords.

Ahmad Sohrab.

Recent Tablets revealed for Bahais of Egypt and Persia

TABLET TO EGYPT

O ye who are enkindled with the fire of the love of God!

Ever do I inhale the fragrance of faithfulness from the rose-garden of the hearts of the believers and I was filled with joy at the receipt of the good news of the prosperity and success of that merciful community and their humility and submission towards the Cause of God.

Verily, I received a letter from his honor Aga Mohamad Taki, giving the glad-tidings that the friends are in the utmost of joy and fragrance. Spiritual emotions are ever stirred in my heart and the rays of their remembrance and the heat of their love are continually reflected in my soul. I supplicate at the threshold of the Supreme Lord to make them the signs of guidance amongst mankind and as brilliant lamps scattering their lights to all the regions.....

TABLET TO PERSIA

O thou kind friend and spreader of truth!

The eloquent letter of your honor received and its contents imparted the utmost joy, that, praise be to God, this unique newspaper is still being published, showing firmness and steadfastness and during the past years of revolution and commotion it failed not nor was it discontinued. It is hoped that it may become a center through which great and general services may be rendered to the world of humanity. Praise be to God, that although in the past few years many newspapers stopped their publication, this newspaper, which is a well-wisher, remained firm and its issue was not brought to a close.

Should you inquire concerning the conditions of these exiled ones, praise be to God, that notwithstanding thousands of afflictions we are kept safe and guarded in the Fortress of Divine Protection. Verily, this is a most miraculous matter!

Although the booming of cannons and the terrific noises of machine guns had thrown the world into utter commotion and earthquake in Europe and America, the voices of the members of this community were raised, encouraging men to the ideal of universal peace. Many articles were published in the newspapers that the great, final result of this war would not be bad for Persia. The various political parties in Persia, such as the party of Liberty, the Revolutionary party, the Democratic party, the Unionist party, in brief, all these and other parties brought ruin upon that country. But, God willing, ere long these exiled ones will be assisted to render a most great service to Persia and the Persians, because we are taking hold of every effective means and are connected with important personages.

LETTER ACCOMPANYING THESE TABLETS

Haifa, Palestine,
December 16, 1918.

Mr. Joseph H. Hannen,
Washington, D. C.

My dear brother Joseph:

Lately two Tablets have been revealed from the pen of the Center of the Covenant, the translations of which I would like to share with you and the friends. The first is addressed to the believers in Cairo and Port Said, and the second is written to the Editor of a Persian newspaper.....

I am,

Ever your faithful brother,
Ahmad Sohrab.

"Unloose the tongue in teaching the Cause of God"

WORDS OF ABDUL-BAHA

As much as you are able, unloose the tongue in teaching the Cause of God and demonstrate ye extraordinary effort in the guidance of the souls. The Cause of God will advance only through the effect of teaching and the friends will achieve victory through the holy fragrances. I declare by the mystery of existence that were there a number of souls to arise, opening their tongues and delivering the Message with the utmost severance, sanctification, holiness and power of attraction the powers of the world would not withstand them and the hosts of the earth would not prevent them from accomplishing their tasks.

(From the Diary of Mirza Ahmad Sohrab, June 25, 1914.)

STAR OF THE WEST

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

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Stories Children Should Know

Second article under this heading; the first appeared in issue No. 16, page 177

Compiled from the Words of Baha'o'llah and Abdul-Baha to assist Parents and Teachers in the Education of Children—A Sequel to "Bahai Methods of Education," published in the current Volume of the "Star of the West"

BY PAULINE A. HANNEN

Incidents in the Childhood of Abdul-Baha

IT is good to be a spreader of the Teachings of God in childhood. I was a teacher in this Cause at the age of this child (eight or nine years). This reminds me of a story. There was a man, highly educated, but not a Bahai. I, but a child, was to make of him a believer. The brother of this man brought him to me. I stayed with him, to teach him. He said, "I am not convinced, I am not satisfied." I answered, "If water were offered to a thirsty one, he would drink and be satisfied. He would take the glass. But you are not thirsty. Were you thirsty, then you too would be satisfied. A man with seeing eyes sees. I can speak of the sun to every seeing one, and say it is a sign of the day; but a blind person would not be convinced because he cannot see the sun. If I say to a man with good hearing, listen to the beautiful music, he would then listen and be made happy thereby. But if you play the most beautiful music in the presence of a deaf man, he would hear nothing. Now go and receive seeing eyes and hearing ears, then I will speak further with you on this subject." He went; but later he returned. Then he understood and became a good Bahai. This happened when I was very young.

(Told in Stuttgart, Germany, April 4, 1913.)

When I was a little boy in Teheran I was followed and beaten by the boys and the people because I was a Babi, but my own people were very glad of this, for they knew that the power of God is manifested in persecution. If the tree is watered by the rain and the sun shines upon it, is it any worse for it if a little dust falls upon its leaves? If the father is pleased with his child what does it care about the neighbor's opinion?

(From Book of Miscellany, etc., p. 54.)

I cared more for hearing the Tablets of the Bab recited than anything else. I used to commit them to memory and repeat them. This was the greatest pleasure I knew in my childhood—my play and amusement. I was not fond of study, nor did I care for books.

At Bagdad I rode on horse back; at one time I had an idea that I would

like to hunt. So on a certain occasion I joined a party of hunters and went with them to the chase. But when I saw them killing birds and animals, I thought this could not be right. Then it occurred to me that better than hunting for animals, to kill them, was hunting for souls of men to bring them to God. I then resolved that I would be a hunter of this sort. This was my first and last experience in the chase.

(Footnotes from *Abbas Effendi, His Life and Teachings,* page 20.)

At the time when all the inhabitants of Teheran had arisen against the Cause, and the Blessed Perfection was arrested and thrown into a prison, I was a very young child. The jail wherein BAHA'O'LLAH was imprisoned was a dark and gloomy cell, underground, and had no aperture, no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy ground floor. The name of the jailer was Agha Bozorg, and he was an inhabitant of the city of Gazwin. As in the past he had received many favors, bounties and kindnesses from the beloved hands of BAHA'O'LLAH, he came one day to our house and took me with him to see my father. Descending half the stairs of the cell, I peered through the darkness to try and see someone. Everything was pitch darkness. Suddenly, I heard the wonderful, resonant voice of the Blessed Perfection: "Take this child away! Do not let him come in!" Obeying the words of BAHA'O'LLAH, the jailer took me out and said: "Sit down here and be patient. About noon the prisoners are taken out, and then you can see your father." I sat there. A little after twelve o'clock they brought the prisoners out and among them I saw the Blessed Perfection. A thick heavy chain called, gare kahar, the heaviest and thickest chain of the time, was placed about his holy feet, the end of which dragged along the ground. His neck was also chained with heavy fetters and his hands manacled. Mirza Mahmoud, a most wonderful Bahai, was the fellow prisoner of BAHA'O'LLAH. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and soiled, was on his blessed head. I cannot describe to you the pain and anguish that attacked and tortured me by this sight of the Manifestation.

(From Diary of Mirza Ahmad Sohrab, Feb. 22, 1914.)

When BAHA'O'LLAH was imprisoned and chains were around his neck, Abdul-Baha, then eight years old, was with some of the believers in another place. The people finally captured him also. The boys of this place gathered together and began to beat him; about two or three hundred children surrounded him. They beat him severely on the head, cursed him and otherwise persecuted him.

(Notes of three pilgrims to Acca, September, 1901.)

We found Abbas Effendi (Abdul-Baha) surrounded by a band of boys who had undertaken personally to molest him. He was standing in their midst as straight as an arrow—a little fellow, the youngest and smallest of the group—firmly but quietly commanding them not to lay their hands upon him, which, strange to say, they seemed unable to do.

(Words of Beheyah Khanom, sister of Abdul-Baha. From *Abbas Effendi, His Life and Teachings,* page 14.)

Although he (Abdul-Baha) had not studied in any school, yet, from his youth, fountains of knowledge flowed in his fluent explanations. The first

trace which emanated from his holy being in the world of knowledge was the treatise he wrote in his early youth at Bagdad. This was a commentary upon the holy tradition: "I was an invisible Treasury; as I loved to be known, therefore I created men to know Me." He wrote this commentary in answer to the request of one of the Pashas. The author (Abul Fazl) was present at a meeting when some one asked Haji Seyd-Jawad Taba-Tabay of Kerbela concerning the life of BAHA'O'LLAH. The great Seyd answered: "That holy being must be a shining light whose great son hath written such a treatise during his childhood."

(Words of Mirza Abul Fazl. From *The Bahai Proofs.*)

In Bagdad I was a child nine years old. There and then he, BAHA'O'LLAH, announced to me the Word, and I believed him. As soon as he proclaimed to me the Word I threw myself at his holy feet and implored and supplicated him to accept this one drop of blood as a sacrifice in his pathway.

(Words of Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Jan. 13, 1914.)

Stories told by Abdul-Baha

THE BOX OF JEWELS.

Once upon a time, there was a king who went out to hunt with all the members of his cabinet, the diplomats, the officials of the court and a large number of important personages, especially invited for this occasion. As the king intended to stay in the country all summer he ordered the master of ceremonies to take the imperial tent which was a wonderful work of art, for the king on important occasions had ordered the inside walls and the ceiling of this royal tent to be decorated with hundreds of precious jewels, the price of which could not be measured by dollars and cents. This year also he asked the minister of finance to take with him the large box of jewels. Finally after many days of preparation the imperial caravan, which was more than a mile long, started out. The king headed the procession. After him came the cabinet ministers, the diplomatic corps, the courtiers and the guests. They had to travel six days before they could reach the hunting ground. On the fourth day of traveling it so happened that the horse carrying the box of jewels was toward the end of the caravan. After three hours' march the king looked around and to his apparent surprise, found no one with him but Ayas and he observed the caravan more than half a mile away from him surrounded with dust and in great confusion. "What is this?" asked the king. "Half an hour ago," Ayas humbly answered, "the box with the jewels fell from the back of the horse and all of the precious stones were scattered on the ground. Then I saw that a wild scramble followed, everyone forgot his duty and each one tried to collect those jewels." The king did not move nor show that an extraordinary event had happened. "Ayas!" the king said after a few moments of reflection, "Why did you not join them and get a portion of the spoil? Are they not precious jewels?" "Yes, my lord! Those jewels are good for them, I preferred to be with thee. Thou art the greatest jewel of my life."

(From Diary of Mirza Ahmad Sohrab, July 8, 1913.)

THE SHEPHERD OF BAHA'O'-LLAH.

Abdul-Baha took little Mona in his arms and kissed her on both cheeks, and started to talk with her. "Are you

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

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French or English?'' he asked. Being shy, she did not answer. ''If the people ask you whether you are English or French, tell them you are a Bahai. Once upon a time there was a shepherd who tended the sheep of Hossein Ali (BAHA'-O'LLAH). He was a very simple man. He could neither read nor write. His neighbors would come and ask him: 'Art thou a Mussulman, a Jew or a Christian?' He did not know how to answer them, but after a moment of reflection he would say, 'I don't really understand your question, but all that I know is that I am the shepherd of Hossein Ali.' . . . . Thou art my daughter, my dear little daughter. I want to slap you!'' and with great gentleness he patted her cheeks and back.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1913.)

THE WORLDLY KING'S LAMENT.

It is related that Saboktakeen, one of the renowned ancient kings of Persia, lived in the utmost grandeur and splendor. His palace was like unto the delectable paradise, and his table was provided with royal bounty and his life was like unto a stream of milk and honey. His treasuries were full and his riches unlimited. He was in the utmost joy and happiness. Suddenly he was attacked with a malady and was burning away like unto a candle, and with Jeremiads of disappointments he was singing the most mournful tunes. When he became hopeless of this life, three days before his death, he commanded all his chamberlains, wearing golden girdles, to form a long line, and ordered all the ladies-in-waiting to present themselves before him. His treasures and all his precious jewels were on display before his eyes, and his accumulated wealth was arrayed in dazzling fashion. Then he invited his ministers, courtiers and statesmen to be present in the throne room on a certain hour, and asked his immense army to be engaged in the manoeuvres of victory and triumph in the military square in front of the palace. While sitting on his throne, he looked regretfully, now on this scene, now on another, and again on all this matchless array of grandeur and magnificence and wept most bitterly, crying aloud: ''O! Why must I be deprived of this imperial sovereignty and these royal prerogatives? Why should I not enjoy this life? Why bid farewell to all these things? How can I leave them behind and hasten empty-handed from this

world to another world?'' He wept and wept till he drew his last breath.

(From Diary of Mirza Ahmad Sohrab, July 25, 1914.)

KINDNESS TO BIRDS AND ANIMALS.

Did you hear the cooing of the doves? Just now some one fired a gun and they all became silent. How sweetly they coo. How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals, and in some states they can be hunted only at certain seasons. When I was in America, I went through several large Zoological Gardens, some of which covered many acres. In these gardens hunting is strictly prohibited. There are other large National Parks in Western America which I have not seen, where I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with men. How ideal this is; how perfect, how good!

One day when we were in Bagdad, a company of small birds took refuge in a tree, because they were chased by a hawk. Someone took a gun and fired at the hawk. It fell to the ground dead. The birds became very happy and flew away, circling in the air and singing songs of joy.

Another day we went from Bagdad to Salmani Park, a village several miles from Bagdad. On the way I saw a large bush of thistle, under which numerous sparrows had gathered and over which perched a hawk. The poor sparrows, having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breast, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.

Another day the Blessed Beauty, BAHA'O'LLAH, desired to go to Salmani Park. This village was a country place and its climate being fine, BAHA'O'LLAH liked to go there. A fine white donkey was brought, upon which he rode while several of us followed on foot. When we reached the place, we asked the keeper of the Mohammedan shrine, whether he had anything for us to eat. He had nothing, but told us there was a little hamlet six miles away, where one could buy eggs. At this moment the Blessed Beauty heard our voices and came out of the room. He said: ''Tonight, I will cook for you a nice dish.'' When the time arrived, he said to us: ''Bring some dates and butter and I will cook for you a Kurdish dish. Put the butter in the pan, let it be boiled, then pit the dates and put them in. Then stir all with a spoon until they are well mixed.'' We followed his advice, and the dish turned out to be very delicious. Up to the present time the taste of that dish is in my mouth.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

THE INNOCENT BIRDS.

There was a man by the name of Haji Mohammed Taki Shirazi, who had joined our company. He was a great hunter. He was such a fine marksman that while his horse was galloping he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. ''Don't kill these innocent birds!'' BAHA'O'LLAH said. But the man paid no attention. Without exaggeration, he fired on that day five or six hundred shots but without killing one bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground, but once in the air it flies very rapidly.

When Haji Mohammed Taki saw this crane, he became elated, because he thought he could show his skill here. The bird had just risen from the ground, when he fired the first shot and missed. He fired four more times without success. By this time the bird was high in the air, and he thought now he would surely bring it to the ground and again fired two shots and missed. Because he disobeyed BAHA'O'LLAH, he did not succeed and not a single bullet found its mark.

(From Diary of Mirza Ahmad Sohrab, Oct. 16, 1914.)

OBEDIENCE.

During the war against a foreign nation one of the soldiers was stricken with a severe sickness. The military doctor, observing his case, recommended him to the sentry. "Do as I tell you," he said. "This man will not sleep tonight. It is the crucial night of his sickness, but tomorrow morning he will feel much better. Nurse him very carefully and watch over him all night." The doctor went and after sunset the sentry came around to take his position. After an hour or two, he saw the sick man was getting worse, bemoaning and lamenting loudly. In order to alleviate his pain, he gave him an opium pill. As a result of this, he slept soundly all night. In the morning, the doctor came and saw that the condition of the patient was worse than the day before. Not being able to explain this relapse, he sent for the sentry. "What did you give him last night?" "Oh! he was so frantic with pain that I gave him only a pill of opium, after which he slept quietly, all night." "Did you think, that I, a doctor, didn't know this remedy just as well, but I did not give it to him because it would have made him worse?" "What could I do? On my watch-night I wanted to sleep, and this patient disturbed my sleep. I gave him an opium pill and it served its purpose. Tonight there will be another watchman. If the patient is getting worse, it does not trouble me in the least."

(From Diary of Mirza Ahmad Sohrab, Aug. 25, 1913.)

INFLUENCE OF MOHAMMED.

When the Mohammedans came and conquered Persia, the chief of the Zoroastrian high priests went to drink wine. Wine is unlawful according to the Mohammedan religion. Whosoever drinks wine is, according to the Mohammedan law, to be punished by eighty-one strokes of the whip. As the chief of the Zoroastrian high priests did drink wine, the Moslems arrested him, tied, struck and whipped him. The Arabs were looked upon as very low by the Persians, and as His Holiness Mohammed was an Arab, the Persians shunned him very much; that is, the Persians would not even count the Arabs as human beings. But when the high priest saw such a power coming forth from the Arabs, whom they had always looked upon as being not even human beings, he began to cry out, saying, "O thou Arabian Mohammed! What hast thou done? What hast thou done which has made thy people arrest the chief, the high priest of the Zoroastrians because he has committed something that is unlawful in thy religion?" Thus was the cause overcome which had caused the Zoroastrian high priest to shun the Mohammedan religion. For he said: "What a great influence Mohammed is exercising!"

(From *Star of the West*, Vol. 3, No. 3, p. 13.)

REAL CONTENTMENT.

Once upon a time, Salman called on Abouzar. When the lunch time came around, the host brought two loaves of bread and some salt. There was noth-

ing else in the house. Salman, as though talking to himself, said: "I wish there were a little cheese!" Abouzar, feeling ashamed, went out, sold his only goat, bought the cheese and brought it to the table. The guest helped himself generously, and when he was quite satisfied, he raised his hands towards heaven and prayed: "Blessed are those who are satisfied with very little, and are contented." Abouzar, feeling the superfluity of such a prayer, said to his friend: "If thou wert really satisfied, and contented I would now have my goat in the house!"

(From Diary of Mirza Ahmad Sohrab, May 4, 1914.)

INSINCERITY.

Once a Mohammedan mullah thought that one of his fingers had become impure, because he had touched an unclean article, and consequently he thought that it must be cut off. Passing by the butcher's shop, he stopped and asked the butcher to cut off his finger. The butcher was astonished, and refused. The mullah explained his reason, and persisted in his extraordinary demand. "All right," said the butcher at last, "put thy hand on this block of wood and I will cut off thy finger." Then taking his large cutting knife, he brought down, with apparent force, its blunt side on the hand of the mullah. No sooner had the mullah felt the harmless pain, than he pulled away his hand, while crying out and cursing the butcher for his merciless, cruel heart: "O thou tyrant! What have I done to thee that thou wilt thus cut my hand?" he bemoaned. The butcher, realizing the utter weakness of the mullah, laughingly said: "Go to; I did not harm thy hand. Thou coward, I just tested thee to see whether thou art made of heroic stuff." Many people think it is easy to walk in the footsteps of the Apostles, but it is most difficult, it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the new spiritual consciousness in this age.

(From Diary of Mirza Ahmad Sohrab, June 6, 1914.)

A THANKFUL SUBJECT AND HIS KING.

A great king walking in his garden one day noticed a man, about ninety years old, planting some trees. The king asked what he was doing and the old man answered that he was planting date seeds. "How long before they will bear fruit?" asked the king. "Twenty years," the old man answered. "But you will not live to enjoy the fruit, why then should you plant these trees?" said the king. The man answered: "The last generation planted trees that bore fruit for my benefit, so it is now my duty to plant for the benefit of the next generation."

The king was pleased at this answer so gave the man a piece of money. The gardener fell on his knees and thanked him. The king asked, "Why do you kneel before me?" "Because, your majesty, not only have I had the pleasure or gift of planting these seeds but they have already borne fruit, since you gave me this money." This so pleased the king he gave the man another piece of money.

Again the old gardener knelt, saying, "Again I kneel to thank your majesty. Most trees will bear fruit only once, while these trees of mine have already borne two crops—since you give me two pieces of money."

The king smiled and asked, "How old are you?" The man answered, "I am twelve years old." "How can that be, you are surely a very old man?" The gardener answered, "In the days of the king your predecessor, the people were in a most unhappy state of constant warfare and trouble, so I cannot include that as a part of my life. But since your majesty came to rule, the people

are happy, contented and at peace. Therefore, as it is but twelve years since your gracious reign began, I am only twelve years old.'' This pleased the king so very much that, perforce, he gave the old man another piece of money, saying, ''I shall have to leave you now, for your words please me so greatly that if I listen to you longer I shall become a pauper!''

(From *Daily Lessons*, page 44.)

A THIEF.

There is a Persian story of a thief who, in order to rob a certain house, went to work to undermine the foundation. The owner of the house happened to be on the roof and looking down discovered the thief and asked what he was doing. The man replied, ''I am trumpeting.'' ''Trumpeting!'' exclaimed the owner, ''Why you are not making any noise.'' ''Oh no,'' answered the thief, ''you will hear the noise tomorrow!''

Lesson: You are shouting although you are silent; but your words will be heard in the future. The Words of Christ were not heard until three hundred years after his death.

(From *Daily Lessons*, page 40.)

THE BITTER MELON.

A master had a slave who was completely devoted to him. One day he gave the slave a melon which when cut open looked most ripe and delicious. The slave ate one piece, then another and another with great relish (the day being warm) until nearly the whole melon had disappeared. The master, picking up the last slice, tasted it and found it exceedingly bitter and unpalatable. ''Why, it is bitter! Did you not find it so?'' he asked the servant. ''Yes, my Master,'' the slave replied, ''it was bitter and unpleasant, but I have tasted so much sweetness from thy hand that one bitter melon was not worth mentioning.''

(From *Ten Days in the Light of Acca*, page 109.)

LEST WE FORGET.

A certain king had a subject who having by a heroic action rescued the king from a great peril, was raised to a position of honor in the royal court. Here he continued to please the king and finally came to occupy an apartment in the palace close to the imperial chambers. The other courtiers of the king naturally became very jealous and lost no opportunity of carrying tales to the king, seeking to lower his opinion of the fortunate subject. One day they reported to the king that this man was unfaithful and dishonorable; that each night after everything was quiet in the palace, it was his custom to go stealthily to a room in a remote corner of the palace carrying a bundle of stolen valuables which he hid there. The curiosity of the king was aroused. He watched and found the report true. Thereupon, he summoned his retinue and next evening when the subject had gone to the room as usual, the king quickly followed, knocked upon the door and demanded entrance. When the door opened, nothing was seen in the room but a dilapidated bed, some old clothes and the suspected servant. ''What does this mean?'' demanded the king, ''Why do you come here like a thief every night and what do you bring in the bundle you carry?'' ''O King!'' replied the subject, ''Thou hast blessed me with every gift and kindness, far more indeed than I can ever deserve. By thee I have been raised from poverty and lowliness to greatness and honor. Knowing this and fearing I may grow negligent and fail to appreciate thy bounty and love, I come here each night to pray God that I shall ever remain grateful to thee for thy goodness; bringing with me my old peasant clothes,

which I put on and then sleep in the humble bed in which I slept when thy love and mercy first lifted me up from my lowly state. Thus am I taught gratitude and appreciation of thy loving kindness."

(From *Ten Days in the Light of Acca*, page 109.)

A MIRACLE OF BAHA'O'LLAH IN BAGDAD.

There was a man in Bagdad who was the chief of a thousand warriors. These men were not in the regular army, but the Government gave the chief $2,000 a month to divide amongst them with the stipulation that whenever war broke out, this chief with his one thousand strong warriors would join the army. But instead of paying two dollars to his men monthly, he would give them each one dollar and pocket the balance. He abused his soldiers continually. He had also ten colored men in his personal service, but treated them shamefully. He would say: "As the colored people are more faithful, therefore I employ them." One day this man with his evil reputation came to see BAHA'O'LLAH, and afterward came frequently. He gave ear to all his advices and exhortations. Little by little the magical change was wrought; and one day he called together his thousand men and told them that for several years past he had been depriving them every month of half their pay, but that now he had realized his mistake and sought their pardon. From now on they were to receive their full pay of two dollars a month. His men were wild with joy and from that moment they nicknamed him, "The-darling-of-our-heart." Then he went to his home and called together his ten negro servants and told them he was extremely sorry for his treatment of them, that he now knew better; that he would try to amend the past by being kind to them and would treat them as if they were his real sons. Often I called upon him and enjoyed the intimate relation which existed between this man and his "negro sons." They adored him. Then, before his death, he incorporated a clause in his will that his "negro sons" should be free, and bequeathed to them a quarter of all his possessions.

By relating to you this story I want to impress upon your minds what miracles the love of BAHA'O'LLAH can accomplish. This man was not a Bahai—he did not believe in BAHA'O'LLAH—he simply loved him. We who believe in him must most naturally do a hundred times more than this simple man. We must be ever ready to sacrifice our lives through the power of faith.

(From Diary of Mirza Ahmad Sohrab to H. M., June, 1913.)

USELESS MEDITATION.

Once there was a man who had a negro servant. His name was Kafour. Having decided to make a journey, he bought a horse, and took Kafour with him. After traveling all day, they reached a small ruined caravanserai, and realizing how tired they were they resolved to pass the night here, and refresh with sleep their weary bodies and continue their journey the next morning. As that locality was lately infested with robbers, they decided that the master should sleep until midnight, while Kafour kept guard over the horse. Then he (Kafour) would sleep in turn and the master would sit awake. After their supper the master slept, but after an hour he awoke and asked: "Kafour, what are you doing?" He (Kafour) answered: "I am meditating!" "On what are you meditating?" "I am meditating on the subject of—Why God has fashioned the edges of these thistles so sharp and cutting." "Very good!" the master chuckled to himself as he drew his head under the blanket, "continue to meditate. That is a good subject."

Again he awoke half an hour before midnight and asked Kafour pleasantly: "On what are you meditating now?" "O Master! I am meditating as to who is going to carry on his back tomorrow morning the saddle and the bridle."

(From Diary of Mirza Ahmad Sohrab, Oct. 23, 1913.

SELFISH PRAYER.

It is said that once a Mohammedan, a Christian and a Jew were rowing in a boat. Suddenly a tempest arose and the boat was tossed on the crest of the waves and their lives were in danger. The Mohammedan began to pray: "O God! Drown this infidel of a Christian!" The Christian supplicated the Almighty: "O Father! Send to the bottom of the deep this Moslem!" They observed the Jew was not offering any prayer, and therefore asked him: "Why do you not pray for relief?" He answered, "I am praying. I am asking the Lord to answer the prayers of both of you!"

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Oct. 20, 1914.)

HOW THE FARMER SAVED HIS COTTON.

Once upon a time, there was a poor fellah (farmer) who cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pashas, and so they prevented in a high-handed manner this poor farmer from receiving his just share of water wherewith to irrigate his parched farm. He appealed several times to their sense of justice, but they laughed him out of their presence. Finally, realizing that his cotton would dry and his labors fail of result, he went one midnight and changed the current of the stream toward his own farm, and irrigated it most thoroughly. When in the morning the landlords saw what their neighbor had done so daringly, they sent for him and rebuked him severely. Not being satisfied with this, they bastinadoed him very hard. While he was undergoing this cruel punishment, he cried out: "O ye men! I have already irrigated my farm. This will do you no good. I have saved the crop from destruction by the drought! Why do you inflict upon me such a useless torture? The earth is watered!"

Lesson: In a similar manner we have done our work; the censure and criticism of all mankind will not undo it.

(From Diary of Mirza Ahmad Sohrab, Oct. 29, 1913.)

THE THEOLOGIAN AT SEA.

Once there was a theologian who took a sea trip. While he was walking on the deck and watching the calm sea, the captain passed by and inquired about his health. Our friend was so full of his theology that he asked the captain: "Do you know theology?" He answered: "No." "Then," our student declared with much pompous dignity, "half of your life is lost." The captain did not answer him, but continued his walk. Another day the sea became very stormy and the ship was in danger of being wrecked. The captain called on the theologian and found him prostrated with sickness. "Do you know how to swim?" he asked. "No." "Then, all your life is lost!" the captain roared at him.

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Sept. 2, 1913.)

THE CAMEL AND THE CANNON.

Mohammed Ali Pasha had a big, fat camel. When the Hajis started on their long pilgrimage to Mecca through the desert, he ordered a rapid-fire gun to be mounted on the back of the camel and fired each time that they halted. The ear of the camel was so accustomed to the thundering noise of the cannon that although it was fired on its back, it never

moved. Because this camel performed such an important service and carried such a heavy load, the Pasha had ordered that it could graze through anybody's farm without any hindrance. Having reached a station, the camel entered the farm of a poor farmer. In his absence he had left a young boy to drive away the animals. On seeing the camel the boy started to scare it away by firing in the air with a small revolver. "What are you doing, my boy?" a Haji asked. "I want to scare away this camel." "O, don't trouble yourself. On the back of this camel a cannon is fired twice daily, and it does not move. Do not expect to scare him away with the sound of a small revolver."

Lesson: Refutations written by the missionaries are exactly the same.

(Words of Abdul-Baha. From Diary of Mirza Ahmad Sohrab, Aug. 10, 1914.)

THE DEAD DOG.

The disciples of Jesus passing along the road and seeing a dead dog, remarked how offensive and disgusting a spectacle it was. The Christ turning to them said, "Yes, but see how white and beautiful are its teeth!" Thus teaching that there is some good in everything.

(From *Ten Days in the Light of Acca,* page 109.)

THE CLAY BIRD.

In the Koran are many things referring to Christ not mentioned in the Gospel. For instance: It is said that Christ took a bit of clay and shaped it into the form of a bird. Then he blew upon it, and it flew away.

The interpretation of this is that the bird symbolizes an earthly man, who received spiritual education through the Christ. The story says: "He blew upon it, and it flew away." This means that the man received the breath of Life Eternal, and through this enlightenment, soared into the Heaven of Knowledge.

(From *My visit to Acca.* M. A. L.)

THE NEED OF ONE LANGUAGE.

At the city gate four travelers sat, a Persian, a Turk, an Arab and a Greek. They were hungry and wanted their evening meal. So one was selected to buy for them all. But among them they could not agree as to what should be bought. The Persian said angoor, the Turk uzum, the Arab wanted aneb and the Greek clamored for staphylion green and black. They quarrelled and wrangled and almost came to blows in trying to prove that the particular desire of each was the right food. When all of a sudden there passed a donkey ladened with grapes. Each man sprang to his feet and with eager hands pointed out: "See uzum!" said the Turk. "See aneb!" said the Arab. "See angoor!" said the Persian. And the Greek said, "See staphylion!" Then they bought their grapes and were at peace.

(From *Ten Days in the Light of Acca.*)

THE ARAB AND THE KING.

It is said that at one time a king went out traveling incognito. He put on an humble suit of clothes and started on his way in a scorching desert and finally reached the door of an Arab tent. The Arab finding the man exhausted from heat and hunger dragged him under the shade. When the king was revived he asked the Arab what he had to eat and drink. "I have a goat skin of wine and a little goat," the Arab answered. "Very well, bring the wine and kill the goat to be cooked," he said. The wine was brought. When the king drank one cup of wine he looked at the Arab and said: "Do you know who I am?" "No." "Then you must know that I am a sol-

dier in the king's army." The Arab was glad to entertain a brave man. The king drank another cup of wine. "Do you know who I am?" "Who are you?" "I am a minister in the king's council chamber." "I am delighted to receive such a distinguished statesman." A third cup was taken. "Do you know who I am?" "Well!" "I am the king himself." The Arab could not stand it any longer. He arose and took the goat-skin of wine from him. "Why do you do this?" the guest asked astonished. "Because I believe if you drank another cup you would be the Prophet of God, and a fifth cup would raise you to the station of God, so it is better for you to stop."

(Words of Abdul-Baha. Diary of Mirza Ahmad Sohrab, Aug. 5, 1913.)

STORY OF JESUS AND THE POOR MAN WHO WANTED TO MARRY A PRINCESS.

It is said that Jesus entered a village. In those days many houses were broken into and everything carried away by the robbers; hence the authorities had issued an order that none of the inhabitants should entertain strangers in their homes, fearing that they might be in alliance with the robbers outside. Jesus stopped before the house of a very poor old woman, and knocked at the door. The old woman opened the door, and saw that Jesus was seeking a shelter. Looking into the face of Jesus, and beholding his gentleness, humility and spirituality, she did not have the heart to refuse him and send him away. Therefore with the utmost respect she invited him to enter the house. From his speech and conduct, the old woman intuitively felt that she was entertaining more than an ordinary mortal. She came forward and kissing his hand said: "Save my son, I have no one else in this world. Up to a short time ago he has been sober, intelligent and industrious, and his income is our sole support. But now he has become moody, morose and irritable. Where as formerly ours was a home of joy and happiness, now it is changed into a home of mourning and sadness. He works all day, but when he comes home he does not speak, and moves restlessly all night in his bed. To all my pleading questions, he turns away his face and does not answer."

Jesus said: "Send him to me. I will speak with him!" After sunset, the son returned to the house. His mother went to him and said, "We have a guest tonight who is noble and spiritual. If you have any trouble go and tell it to him. I feel sure he can help you." At first he did not want to go, but the solicitous mother persuaded him to do so. At last he consented. Entering the room, he found Jesus sitting on the floor. Immediately Jesus was on his feet, welcoming the wayward son. After a few moments of intimate talk, Jesus asked the boy: "Well, my son, tell me, what troubles you? What is the cause of your worry?" He replied: "Nothing." "You are not telling the truth. I know you are laboring under the weight of a great pain, my son. Tell me the cause of your trouble. I am interested in your welfare and my heart is full of sympathy for you. Rest assured that I will not divulge your secret to any human being. I will keep it to myself and will do my utmost to lighter the burden. Am I not your kind father and you my beloved son?" "My pain is irremediable!" the boy said, softening the tone of his answer somewhat under the loving gaze of Jesus. "I will find a remedy for it," Jesus answered. "Oh! I know so well that no one is able to take away this load from my heart." "I am able!" "But you are powerless. You are a poor man like us. You have no remedy for my malady." "I am powerful, and I am a physician for all manner of diseases!" "This is impossible. There is no man living who can claim so much," he said, yet impressed

by the gentle authoritative tone of Jesus. "Come! Come! Tell me the secret of your heart!" "But I feel ashamed to confess it to you." "Did I not tell you that you are my son? And why should there be anything but perfect trust between the son and the father?" "But I feel it is not proper to speak about these things. Beside, I cannot find words to adequately express my inmost feelings and then I am afraid I shall be misunderstood." "No! No! You are my real son! I will surely understand you. Be not afraid. Be frank!" After a moment of silence he said: "In the neighborhood of this village there is the summer palace of the king. Once I saw his daughter walking in the meadows. I loved her at first sight. She is the daughter of a mighty king, and I am a poor, miserable thorn-picker. I cannot say more!" And he began to weep. His Holiness consoled him and said: "Rest assured, God willing, your hope will be realized."

In brief, after awhile Jesus so arranged everything that the king consented to give his daughter to the poor thorn-picker. For days the royal preparations went on, and the date for the marriage was fixed. All the time the boy was very happy: he thought he was in a fairy dreamland; he could not believe that this was all real. When he entered the marriage room, and saw all around the exquisite decorations and furnishings, and then looked into the face of the beautiful bride—suddenly a thought sprang up in his mind: "This man (Jesus) has been the instrument of giving to me this undreamed of felicity, this wonderful bride for whom I was pining in my solitude in the wilderness; he has made it possible for me to enjoy all this luxury and comfort. If he were so powerful to prepare all these things for me, a poor peasant boy, why should he not have done the same for himself? If he could spread such a banquet of rejoicing for me, he could do it for himself a hundred times better. Notwithstanding this ideal power, he is still walking in the wilderness, eating the grass, sleeping on the ground, sitting in the darkness and living altogether a life of poverty." No sooner had this thought come to his mind than he turned his face to his bride, and said: "Stay where you are; I have important business to attend to. I shall return as soon as I have finished my work." This said, he ran out of the room and hastened toward the wilderness.

After much search, he found Jesus sitting on a rock. Impetuously he prostrated on the ground, and kissed his feet and hands. "O my Lord! Thou wert not just towards me. Thou hast not treated me fairly." "How is that? Why so? Have I not realized for thee the highest desire of your heart?" "Yes, yes! But you have desired for me that which you would not desire for yourself. Surely, surely, you must possess something by far greater and more important than that which you bestowed upon me. If these things were acceptable and worthy of possession, you would have chosen them for yourself. Therefore, it is self-evident that you have something more valuable and precious than all these things. Oh! I feel so sad and ashamed, because you have granted me those things which are not worthy of your own consideration!"

His Holiness smiled and said: "Verily, verily, I say unto thee, thou art telling the truth. But hast thou the capability and worthiness to possess that pearl of Great Price?" "O my Lord and my hope! I will strive and pray to become worthy!" "Art thou able to leave all these things behind?" "Yes." "Then verily I declare unto thee, I possess the mysteries of the Kingdom, which are the Knowledge of God, the Love of God and the Guidance of God. These are greater than all worldly possessions. Now if thou art willing to possess the

jewels of the Kingdom, follow me.'' He followed Christ till they joined the apostles. Then addressing his disciples, he introduced to them his new follower: ''I have had a treasure which was hidden in this village. I have just now unearthed it. Here is my treasure.''

(Told by Abdul-Baha. From Diary of Mirza Ahmad Sohrab, July 3, 1914.)

JUSTICE.

A certain ruler wished to appoint one of his subjects to a high office, so in order to train him, the ruler cast him into prison and caused him to suffer much. The man was surprised at this for he expected great favors. The ruler had him taken from prison and beaten with sticks. This greatly astonished the man for he thought the ruler loved him. After this he was hanged on the gallows until he was nearly dead. After he recovered he asked the ruler: ''If you love me, why did you do all this?'' The ruler replied: ''I wish to make you Prime Minister. By having gone through these ordeals you are better fitted for that office. I wish you to know how it is yourself. When you are obliged to punish, you will know how it feels to endure these things. I love you so that I wish you to become perfect.''

God sometimes causes us to suffer much and to have many misfortunes that we may become strong in His Cause.

(Words of Abdul-Baha, Oct. 10, 1912.)

Story told by Mirza Abul Fazl—An incident in his prison life

LONGING FOR MARTYRDOM.

When he was imprisoned in Teheran with eleven others, there was an old man among them by the name of Mirza Mohammed Reza. He was well known for three rare qualities, firmness, fearlessness and truthfulness. He defied all the prison authorities by his courage; awed all the enemies by his firmness and set at naught the intrigues of all the foes through his truthfulness. ''Whenever,'' Mirza Abul Fazl said, ''one of the ministers of the court, Hajeb-Ed-Dowleh, came to the prison to investigate the conditions of some one, Mirza Mohammed Reza would run to him and keep on talking into his ears for a few minutes with great earnestness. Finally Hajeb-Ed-Dowleh would turn to him and with a despairing look say: ''Sir, this is impossible. I cannot do it. Why did you not ask the Prince Nayeb-Os-Sultaneh about it? He can do it. He is the one in authority.'' At last one day we asked him, ''What is this you are constantly asking the Hajeb-Ed-Dowleh whenever he comes to the prison, and which he so emphatically refuses you?'' He said: ''I ask and plead with him to sentence me to death. I tell him I am an old man; I am of no good to the world. I want to bathe my body in blood for the sake of BAHA'O'LLAH. Please! Please! I beg of you to do something for me. Is this too much of a favor that I ask of you? Are you not kind enough to fulfill this last wish of an old man? Praise be to God, that you are an influential man—but he does not listen to me, and answers me loudly the way you have all heard.'' At another time the chief of the jailers passed by him and scornfully pointed out his long hair. ''Why do you keep your hair so long? What for?'' he asked, and laughed. Mirza Mohammed Reza asked him: ''What is that insignia on thy breast?'' ''It is the sign of my office,'' he answered, with great flourish. ''So is this''—and he pointed to his hair—''the sign of a Bahai!''

(From Diary of Mirza Ahmad Sohrab, Aug. 4, 1913.)

Treasurer's Report—Bahai Temple Unity

February 1, 1919.

Receipts	*W. S. Stamps*	*Liberty Bonds*	*Cash*	*Interest*	*Exchange*
April 1918			$1,006.98	$20.79	$ .28
May			512.63	19.26	1.20
June		100.00	2,125.57	5.98	.15
July			457.42	7.17	.39
August			263.18	8.05	.25
September		1,100.00	1,596.53	9.57	.35
October	$ 25.00	21,700.00	422.39	11.09	.85
November		200.00	1,964.83	12.16	1.31
December	84.60	1,120.00	2,841.38	15.38	2.06
January 1919		1,300.00	5,256.45	19.21	13.32
Total Receipts	$109.60	$25,600.00	$16,447.36	$128.57	$20.52
Add Interest			128.57		
Add Interest Certificate of Deposit			16.55		
Total			$16,592.48		
Less Exchange			20.52		
Net Cash Receipts			$ 16,571.96		
April 1st Balance			101,084.72		
Total Cash			$117,656.68		

Payments as per Vouchers

Expenses	$2,811.97	
Taxes	813.64	3,625.61
Total		$114,031.07
Less Error Deposit of 11/15/17		.25
Balance February 1, 1919		$114,030.82
Liberty Bonds		25,600.00
War Savings Stamps		109.60
Total Funds		$139,740.42

Proof

Certificates of Deposit:	
Dated May 24, 1918	35,666.05
Dated June 15, 1918	61,998.22
Dated Feb. 3, 1920	10,000.00
Banks Balance February 1, 1919	6,366.55
Total Cash	$114,030.82

It would be well to mention, perhaps, that all the funds, including certificates of deposit, stand in the name of Bahai Temple Unity and that the Temple Unity has a safety deposit box in Chicago in its own name where the securities are kept so that it is accessible to only the Treasurer, Secretary and Financial Secretary of the Corporation and likewise all checks are signed by these three officers.

Your brother in His service,

William H. Randall,

Treasurer.

A LETTER FROM MANDALAY.

Mandalay, December 3, 1918.

To William H. Randall, Esq.,

Boston, U. S. A.

Dear Bahai brother:

We are extremely thankful to you for your esteemed favour of the 5th of September, 1918, received only last week, contents of which delighted the hearts and uplifted the spirits. It was read and explained in our spiritual congregation held on the celebration of the Holy Fete day of our Beloved Master Abdul-Baha on the 26th of November, 1918, also passed over to other assemblies in Burma.

Oh dear brother! You know well how we must have felt through its effects, our hearts were filled with the thrills of joy and happiness as its contents were evidently proving the pure love of God, His Unity and Oneness. No matter how far we live there is no distance in the spiritual realm. We can easily communicate with each other in our spiritual Kingdom without the obstruction of all things in the world; as the hearts are clear and pure like a mirror we could freely behold the brilliant faces of our dear brothers and sisters in America.

We earnestly pray for physical fulfillment of the same after the expected World-Peace, which will prove materially also the unity and oneness of the East and West.

We thank you again for your kind acknowledgement of the receipt of the draft for $273.36, and further we note that Mrs. Corinne True will be pleased to send us the actual receipt for the said amount, for which we express our thanks in anticipation.

As the above sum of remittance was contributed from the various sources and different assemblies, we beg to move the Exalted Board that its Honorable members will kindly record the following account for the future references.

Contributions from the following Bahai Assemblies:

Mandalay (Burma)	374	rupees
Chittagong (Bengal)	49	"
Rangoon (Burma)	137	"
Kungyangon (Burma)	200	"
Total	760	"

In conveying you and to all our beloved friends in America our best Bahai loving-greetings, we express our deepest affection from all friends in Burma to the dear friends in America, and praying earnestly with you at the Holy Threshold, that the Divine Will may speedily become realized and that composure and happiness may penetrate the affairs of the nations.

Although your kind note was addressed to our beloved brother and teacher, Mr. Syed Mustafa, we sought this privilege to communicate to you through him, as the object is one and the spirit of love, unity and oneness is the same. We hope that you will always write to us, for which we thank you and all beloved friends in anticipation.

We are your humble brothers and sisters in the Holy Covenant,

Syed Mustafa

for the Bahai Assembly, Mandalay.

STAR OF THE WEST

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

Vol. IX Ola 1, 74 (March 2, 1919) No. 19

Letter from Mirza Ahmad Sohrab, at Cairo, Egypt, to the Bahai friends in America

Cairo, Egypt,
January 1, 1919.

To the friends in the United States of America!

My dear brothers and sisters in the Cause!

It is with great pleasure that I take up the pen to write you these few words about our experiences since our departure from the presence of Abdul-Baha. Before everything else I wish you a very happy new year, a new year full of joy and prosperity and pregnant with peace and brotherhood.

Praise be to God, that from the hour that I left Haifa with my travelling companion, Dr. Aflatoon, who is on his way to Bagdad, the confirmation of the Beloved has been descending upon us uninterruptedly.

On December 23d, in the morning, I came down from the Mountain of God for the last time. I was introduced into the presence of the Master, and up to 11 a. m. I was with him, receiving his sacred instructions. He assured me that he will pray for my help in the middle of nights and with this heavenly promise he embraced me and kissed both my cheeks, sending me into the world with a heart full of desire to serve him. At 11:30 we left Haifa on the officers' train and on our way to Toul-Karem we made friends with a number of military men, talked with them about the Cause and gave them to read, Major Tudor-Pole's article published in the *Palestine News* of Dec. 19th, on "Abdul-Baha." They became very much interested, and we left them to themselves, either to continue their investigation or drop it out of their lives. In Toul-Karem, the black soldiers of the West Indian Islands were most kind to us, and gave us shelter from rain and bad weather. With them we had a most profitable talk. I got the addresses of some of them, so that when I am in the United States, either Mr. Gregory or myself may travel to those islands and diffuse the fragrance of the Paradise of Abha. In the evening we slept in a train and became good friends with the two English engineers. We spoke to them a little about the Cause, and as they were working on Haifa-Toul-Karem road, we gave them the address of the Beloved to call on him.

On December 24th we were obliged to stay in Toul-Karem till afternoon, and continued our spiritual talks with our black, polite friends. One of them, Mr. Jardine from ———— was very illumined, had a good heart and knew a great deal from the Bible. The interchange of our ideas was most helpful to both of us. At 3 p. m. we left in open cars with hundreds of Indian soldiers returning home, while the rain was pouring on our heads. Those who were in our car were Mohammedans, and their treatment of us was kindly and considerate. Much we talked together about Islam and its modern aspect, leading

its adherents to a higher plane of thought. At 7 p. m. we reached Ludd, and in the midst of a great confusion, God assisted us, through the kindness of some officers, to take another train for Kantara at 10 p. m. On the train we befriended a Persian Jew from Jerusalem, who spoke our language fluently, and our talk with him was about the fulfillment of the prophecies in this great day. He became interested, and we enjoyed his orthodox views on this fascinating subject.

On December 25th, being Christmas, the soldiers had a general holiday. Our train was flying through the untrodden wilderness of sands, the wilderness in which Moses and his people lived for forty years. It is indeed a most wonderful testimony to the engineering feat and skilfulness of England, that during the war she was thus enabled to construct this double-track, broad-gauge railroad from Cairo to Toul-Karem, and now it has reached Haifa and Acca, so that a person may now travel from Haifa to Cairo in less than twenty-four hours.

A long time before our train reached Kantara, we could see the British soldiers engaged in various games. In Kantara, which is no other than a vast and populous city of tents, our baggage was carefully examined by the authorities, and through the divine confirmation we were excused from six days of long, weary quarantine. With a joyful heart we took the train for Cairo a little after 12 o'clock, and about 5:30 p. m. we entered the great station. All along the way, the crowds of people, the prosperous looking men and women, the hustle and bustle, the green, fertile fields, astonished and delighted us in turn. Indeed Egypt has not known the evils and sufferings of this devastating war. People are laughing, making lots of money, and have generally a good time. *Mokattam,* the Arabic daily, says that the people of Egypt have profited during this war at least £35,000,000. This is a good deal of money, and the inhabitants of Egypt have never been so prosperous in the course of their long and ancient history. Although we had sent a telegram to Agha Mohamad Taki about our arrival, yet he did not receive it in time to meet us at the station, so we went to Eden Palace Hotel to spend the evening. Here we rested awhile and because I had nothing particular to do, I strolled along the brilliantly lighted and crowded thoroughfares. After five years of calm and quiet life in Haifa, I find myself in a seething center of humanity. Everything strikes my eyes with wonder and astonishment, and I walk along the avenues like a dazed man. At last I found myself in Avenue Boulac, and at the door of Minerva Hotel. Here I called on Miss Hiscox. Her meeting gave me much pleasure. She is well, firm in the Covenant, and happy in her chosen work. Till 10 p. m. I sat with her, and our conversation was naturally about Abdul-Baha, his health and the recital of the sad events of the last four years of war.

On December 26th, so soon as we got up we hired a carriage and called on Mohamad Taki. Here we met a number of old and tried friends, such as Haji Niaz, whose eyes have become very, very dim, and Sheikh Mohyeddin, a great teacher. They were all delighted to talk with us, as we are practically the first persons coming out of Palestine and bringing the tidings of the Beloved. At noon, Mirza Abul Cassim Galestane invited us to lunch with him in a Persian restaurant. Strangely coinciding with our arrival, on this day happened the death of the 16-year-old talented daughter of Agha Sayad Ali, her name being Malakoutieh. For the last two years she was suffering from consumption, and all the resources of medicine could not stop the slow progress of the disease. In the afternoon we called on the afflicted family. The father was sad and weeping. All the members of the family were in a great anguish.

Here we met many of the friends and delivered to them Tablets and messages brought from Haifa. Then we were called upon to deliver short talks, suitable to the occasion. As they were all preparing the ways and means of her burial, Haji Niaz took us back to our hotel, and in the evening Agha Mohamad Taki invited us to a thoroughly Persian dinner. All the friends are extremely kind and are anxious to hear the news of the good health of the Beloved, the holy family and the friends.

The morning of December 27th was spent in calling at the passport offices and the preliminary arrangement of my trip to the United States, and I called on Major Tudor-Pole in Savoy Hotel, both in the morning and the evening. He is well, happy and very devoted to the Cause. His article in the *Palestine News* has made acquainted with the Cause many officers, and has called forth another short article by a Major, published in copy of December 26th, on "The Bahai Cause and Esperanto." Major Tudor-Pole gave me a hearty welcome and expressed his readiness to help me through the maze of officialdom in acquiring my traveling passport. All day we were entertained by a young Bahai who took us to a typically Egyptian restaurant, made us ride in a carriage and drove us through the many beautiful public parks, scattered here and there. In the evening there was a general meeting of all the believers in the Mashrekol-azkar. Detailed speeches were delivered by Doctor Aflatoon and myself. As many young Egyptian friends were present, our talks were translated into Arabic for their benefit. All of them listened with shining eyes and happy hearts. As the location of our hotel was remote from the friends, we moved to another one, near to them, called The Egyptian Club. This evening also we were entertained to dinner by Agha Mohamad Taki.

On December 28th I called on the Persian Consul General in order to get a new passport. He met the Master before the war, and knows a great deal about the Cause. He is an enthusiastic lover of Persia, and free from the narrow prejudices of many bigoted Persians. He praised the Bahais very fervently, especially Agha Mohamad Taki. "Although he is a Bahai," he said, "yet I believe as truth all that he tells me, because I know that he is essentially a good and righteous man; but there are many important Persians in this city who are Moslems, still I cannot trust them because their lives are not straight and their aims are selfish." He desired the Bahais to render a most concrete and practical service to Persia. He related to us the harrowing details of the sufferings of the Persian people during the past years of war, of the devastation and cruel havoc wrought by the great war, the laying waste and burning of villages, the hanging of many prominent citizens and the death caused by famine and starvation. He said now that the English and Americans have gained a complete victory, they are doing their utmost to relieve this dire situation. In turn I spoke about analogous subjects. He asked about the health of the Beloved and requested me to send him his sincere greeting. During the day, in all my peregrinations, Mirza Abdol Hossein, the son of Mohamad Taki, was my guide, and we called on some of the friends who have prosperous businesses in various parts of the town.

On December 29th, accompanied by my dear brother Abdol Hossein, I took my snapshot photo for the Persian and American passports, which I have to get before starting westward. In the afternoon, we called at the office of Agha Zeinel Abedin and had tea with him, and later on with Haji Niaz we visited the Persian Editor of *Tchere Nama*. For

(Continued on page 221)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

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

(Signed) ABDUL-BAHA ABBAS.

Vol. IX Ola 1, 74 (March 2, 1919) No. 19

Nearly one hundred Tablets revealed for the Bahai friends in America

WORD FROM SHOGHI EFFENDI, GRANDSON OF ABDUL-BAHA

Haifa, Palestine,
January 29, 1919.

To Zia M. Bagdadi, Chicago.
Dear brother in El-Abha:

Greetings and salutations! Your supplications are arriving; the news of the friends of God noted. A Tablet has been revealed for you; a telegram dispatched. So far, the Beloved (Abdul-Baha) has revealed nearly one hundred Tablets for the friends in the United States of America. Some of them have been dispatched and others will be. Convey the glad-tidings to the friends. Beloved in perfect health. Supplications and cables are pouring in constantly from morn till eve; life-giving words are revealed. From Persia, India, Japan, France, England and Switzerland, letters and telegrams are showering. The friends are ablaze and serve heartily. In the Tablets revealed, ninety-five per cent strike the chord of union and the note of absolute harmony among the friends. The Beloved declares that if the union and concord among the friends of the Merciful is strengthened and fortified, it shall, like unto a lodestone, attract Abdul-Baha to their shores. Abha greetings.

Shoghi



PARVENE
Daughter of Dr. and Mrs. Bagdadi

P. S.—Your daughter is named Parvene by the Master.

Letter from Mirza Ahmad Sohrab, at Cairo, Egypt

(Continued from page 219)

about two hours we talked about the conditions of Persia, and the possibility of its future progress, and how and in what manner and by whom the vital interests of that ancient country will be represented at the Great Conference of Nations in Paris. In his newspaper, a long article will appear by me on the internal conditions of Syria during the war. In the evening a meeting was held at the house of Agha Mohamad Taki. It was rather a memorial service in honor of the deceased Agha Sayad Javad. The Visiting Tablet revealed by the Beloved some time ago was chanted, other Tablets were read and appropriate speeches delivered. All the friends were submerged in the sea of divine grace. After this beautiful meeting, we were the guests of Agha Zeinel Abedin for dinner. About twelve other believers were also invited, and a royal feast of many delicacies (Persian dishes) was spread before us. Indeed our kind host made us ashamed of ourselves by the attention and kindness he showered upon these unworthy servants. It is of course because we come direct from the Master at this psychological moment that they surround us with so much hospitality. Otherwise we would have been alone and friendless in this great city. We are now most happy in associating day and night with these firm friends of God. They do not let us alone for one hour. We live hardly in our hotel except during the few hours of sleep. They are set aglow with the fire of the love of God, full of firmness in the Covenant, resolving to arise in teaching the Cause and spreading the sweet fragrances. There are so many young, educated Egyptian Bahais, filled with noble ideals and intent on serving the Cause of brotherhood and peace. Mahmoud Fahmy is one of them. He speaks English fluently and is a teacher in the Government school. These young, enthusiastic friends will become greatly assisted to teach the Cause in the immediate future, and I am most happy to come in contact with them and receive their inspiration in my work. We are all under the protecting shade of the Beloved. He will surely assist us to be firm in the Covenant of BAHA'O'LLAH and to call others to this high station of spirituality. All that we have to do is to trust him and live in accord with his will. This is the crown of success and the supreme aim of every Bahai. For the present I may stay in Cairo for about two weeks. The believers do not want us to leave the city sooner.

In the full expectation that I will have the joy of seeing you before long, I am, as ever,

Your faithful brother,

Ahmad Sohrab.

Bring them together again, O Lord, by the Power of Thy Covenant, and gather their dispersion by the might of Thy Promise, and unite their hearts by the dominion of Thy Love; and make them love each other so that they may sacrifice their spirits, expend their money, and scatter themselves for the love of one another.

O Lord, cause to descend upon them quietness and tranquillity! Shower upon them the clouds of Thy Mercy in great abundance, and make them to characterize themselves with the characteristics of the spiritual!

O Lord, make us firm in Thy noble command, and bestow upon us Thy Gifts through Thy Bounty, Grace and Munificence.

Verily, Thou are the Generous, the Merciful, and the Benevolent.

—ABDUL-BAHA ABBAS.

"Blessed is the one who has believed on Thee"

Extracts from *The Visiting Tablet* which all pilgrims chant in the Tomb of BAHA'O'LLAH

THE praise that appeared from Thy supreme soul and the glory (El-Baha) that dawned from Thy most glorious (El-Abha) Beauty be upon Thee, O Thou Manifestation of the Almighty, King of Immortality and Lord of whomsoever is in earth and heaven.

I testify that, by Thee was revealed the Sovereignty of God and His dominion and the greatness of God and His might, and by Thee arose the suns of eternity in the heaven of destiny and dawned the invisible Beauty from the horizon of Baha. And I testify that by a movement of Thy pen appeared the order of Kaf and Nun* (be and it is) the hidden mystery of God was manifested, creation commenced and the manifestations (prophets) were sent.

And I testify that by Thy Beauty appeared the Beauty which is worshipped and by Thy face was revealed the Face of the Desired One, and by a word of Thine a separation (differentiation) affected the creation; the sincere advanced to the lofty summit and the polytheists descended to the lowest state.

And I testify that whosoever knows Thee verily knows God, and whosoever attains Thy meeting has verily attained the meeting of God.

Therefore, blessed is the one who has believed on Thee, attained Thy good pleasure, walked about Thine abode and presented himself before Thy throne.

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*Kaf (English) is the first letter of the Arabic word "Kun" which signifies, be. Nun (English) is the last letter of the Arabic word "fayakun" which signifies, it is.—*Translator.*

Intercession, a special teaching of this Religion

The following was sent by Miss Ethel Rosenberg from her notes while in Acca 1904. (Extract from the Teachings of Abdul-Baha.)

THE Master said that by the mercy of God, not through His justice, the condition of those who have died in sin and unbelief can be changed. We are commanded to pray that their condition may be changed. As we have the power to pray for those souls here, so we shall have the same power in the after-life in the Kingdom. The power of this prayer of intercession is a special teaching of this religion. To pray for the dead was not given as a special religious command (of the divine Teachers) until this day of the Blessed Perfection (BAHA'O'LLAH). The grace of effective intercession is one of the perfections belonging to perfect and advanced souls, as well as to the Manifestations of God. Jesus Christ had the power of interceding for the forgiveness of his enemies when on earth, and he certainly has this power now!

Abdul-Baha never mentions the name of a dead person without saying, "May God forgive him!" or words to that effect. He says, "Followers of the prophets have also this power of praying for the forgiveness of souls; therefore we may not think that any soul is condemned to a stationary condition of suffering or loss, arising from their absolute ignorance of God. The power of effective intercession for them always exists. All the people in the other world, are they not the creatures of God? Therefore, they can progress in the other world. As they can receive light from supplication here, there they can also receive light from supplication. The rich in the other world can help the

poor, as the rich can help the poor here. In every world all are the creatures of God. They are always dependent upon Him, not independent, nor can they ever be so. While they are needful of God, the more they supplicate, the richer they become. What is their merchandise? What is their wealth? In the other world what is the means of help and assistance? It is intercession. First, undeveloped souls must gain progress through the supplications of the spiritually rich; afterwards, they can progress through their own supplications.''

In Memoriam

DR. JAMES F. CARMICHAEL



Dr. James F. Carmichael passed to his true home, December 6th, 1918, at 9:00 p. m. at the home of his sister, Mrs. (Colonel) D. Spence at Brantford, Canada, after three years suffering with neuritis. While suffering terrible pains he would exclaim with a smile: ''Baha'o'llah and Abdul-Baha will take care of me.'' The Most Great Name always brought relief.

The moment he heard of the Revelation—May, 1899—he accepted and remained a firm believer under the most severe tests. The heavenly light that spread over his face as his soul took its upward flight was startling and seen by all. Strangers and friends exclaimed alike: ''O see the light!'' His widow and four sisters survive. He received several wonderful Tablets from Abdul-Baha. The following is an extract from a recent Tablet received by Mrs. Carmichael in answer to a supplication written by her prior to Dr. Carmichael's passing, but which was revealed after his ascension:

''Concerning what you have written about your dear husband, be thou not grieved for, praise be to God, he has attained unto everlasting life and has reaped the fruit of his existence on earth, and this is faith and the complete turning of the face toward the Kingdom of God. This is verily everlasting health; this is eternal comfort; this is heavenly exaltation and this is merciful bounty.''

(Signed) Abdul-Baha Abbas.

(Translated by Shoghi Rabbani, January 9, 1919, home of Abdul-Baha, Haifa, Palestine.)

Dr. Carmichael was a B. A. of Queens University, also a graduate of Osgood Hall, Toronto, Canada, as barrister and solicitor, and a graduate of Bennett's Medical College, Chicago, Ill. He was a member of the Chicago and American Medical Societies, also an I. O. O. F. and Rebekah of Chicago, Ill.

GEORGE P. PARMERTON

On April 26, 1918, Mr. Parmerton of Cincinnati, Ohio, passed from this world. He had been in poor health for several years and the last year was one of great suffering endured with heroic patience. His love for the Center of the Covenant and the Greatest Name sustained him. On Sunday evening, the Bahai friends assembled at the home and the Bahai service for the dead was beautifully conducted in all simplicity; on Monday, in Spring Grove Chapel, the Presbyterian service was given and all that was mortal laid to rest in that beautiful cemetery.

Abdul-Baha revealed the following to him:

''O thou revered beloved!

Glad tidings be unto thee for thy firmness in the strong Covenant. With uprightness thou shalt obtain great victory. Verily, thy Lord confirmeth the firm

ones in attaining to sublime stations in His Glorious Kingdom.''

(Signed) ABDUL-BAHA ABBAS.

(Written by his own hand. Translated by Dr. Zia M. Bagdadi, June 26, 1913, Chicago, Ill.)

JAMES HANBY



''James Hanby died on board ship June 16, 1918.'' This brief word was received in Chicago some weeks later. We understand he was enroute to Europe enlisted to serve the Canadian overseas forces.

Mr. Hanby served the Bahai Cause in Chicago. Those who attended the Centennial Celebration of the Birth of BAHA'O'LLAH in this city will remember him especially for his activity at the banquet in the Auditorium Hotel. This was a distinctive characteristic he possessed, so much so, that before he heard of the Bahai Movement—when a press agent for well-known turf men—he was called ''Busy Jimmy.'' He was known from coast to coast in those days, and we believe he will be long remembered for his brief but energetic service among the Bahais in Chicago.

DR. CLAUDE F. LATHROP AND GEORGE LUTHER.

Seattle, Washington,
February 7, 1919.

To the STAR OF THE WEST:

The hosts of the Supreme Concourse were stirred by the ascension of two devoted Bahai souls, Dr. Claude F. Lathrop and Mr. George Luther, on the night of December 18, 1918.

Contracting pneumonia following influenza about the same day, they passed out within a few hours of each other.

Dr. Lathrop had served the Cause of BAHA'O'LLAH with tireless devotion for ten years, half of that time withstanding the keenest physical suffering. He gloried in his tests feeling that he was greatly blessed. He worked over the sick until the last, literally treading the path of martyrdom to aid suffering humanity.

His loss is keenly felt by the Seattle believers and his wife and two children have the love and sympathy of all in this sad but exalted hour.

Mr. George Luther, husband of Mrs. Laura Luther, and brother-in-law to Mrs. Mabel Geary of Seattle, and Mrs. Effie Snyder of Spokane, was an earnest, firm believer, living the life quietly but faithfully. He, with his wife, had lived for eleven years on their ranch at Omak, Wash., and were the only lights in that region. Their perseverance in sowing the seed was beautiful. His new birth into the higher Kingdom was attended by chanting and offering praises to God, raising the call of ''Ya-Baha-el-Abha,'' till all were illumined by the presence of the spirit.

A unity funeral was held and the two brothers in El-Abha were laid side by side.

Impressive passages from the *Hidden Words* were read by a maid-servant and prayers were offered by one of the servants.

Real unity of the friends was attained through this double sorrow, for spiritual uplift and exultation attended the occasion, robbing it of the usual gloom. Thus ''death'' was made a glad tidings for all.

Charlotte Z. Gillen.

MRS. PAUL K. DEALY

On February 27th, 1919, dear, devoted, brave Mrs. Dealy was set free from the cage of her body, her blindness, and allowed to fly like a divine bird into the Kingdom of light. She

and her husband were pioneer teachers of the heavenly Cause in America. In early days their home was a center of radiance in Chicago where many first heard the divine proclamation in its majesty and splendor. Mr. Albert Windust told at Mrs. Dealy's radiant funeral how, one ever-memorable evening, he heard at their home that the promised Prince of Peace had come "in His glory," and how he went home scarcely knowing whether he was walking on earth or not. There kept ringing through his mind the thrilling new meanings the Dealys had given to the old prophetic verse: "Unto us a child is born, unto us a son is given: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace."

Mrs. Dealy became blind a number of years ago. When she met Abdul-Baha in America in 1912 he asked her what he could do for her. She said, "Oh, that I might receive my sight." The Master answered, "Your physical or spiritual sight? You can't have both." She replied: "My spiritual sight." In that one, momentous choice she revealed the heavenly desires which the Bahai teaching had brought to birth in her soul. Abdul-Baha told her the rest of her life she would see visions of the Kingdom and live ever in the unseen light. And she says it was true.

In one vision Abdul-Baha appeared at her door and offered her a basket. She ran forward, thinking to find it full of flowers. When she received it, behold it was full of stones. Abdul-Baha seeing her crestfallen face said: "Open one of the stones." She obeyed and lo, out of the opened stone there arose a ruby cup on which was engraved in letters of light the Greatest Name. "Drink the cup," the loving Master said; and then the vision vanished.

In that vision was revealed the history of her later life. She expected the Master to give her a basket of roses. He in his love gave her a basket of stones, the stones of blindness, loneliness, poverty and sorrow. But when she opened the stony grief, lo, it contained a cup as beautiful as the Holy Grail. And when she drank that cup in the Greatest Name of God, lo, it was overflowing with the water of life-eternal. Drinking from that cup of calamity she drank from a river of light. Her blindness endured for a day. That cup has given her a spiritual sight, we may believe, which will behold and proclaim the Glory of God through all the ages of eternal life.

A. R. V.

LUCELIA E. BARNES

Lucelia E. Barnes, a Bahai, passed to the divine world on September 5, 1918, age 88 years. My mother had reached her fruitage, through the divine Will and Glory of God.

Emma C. Fowler.

Mt. Vernon, New York.

ERWIN HARRIS

Son of Hooper and Gertrude Harris

Newspaper clipping:

Corp. Erwin Harris, of 157 W. 103d St., New York City, made the supreme sacrifice on October 7, 1918. Harris, who was 18, enlisted in the old 7th Regt. two years ago and saw service at the border.

Last May he left Spartansburg to go overseas with Co. D, of the 107th Inf. Last October he led his squad "over the top" in what is known as a "combat group." Harris had traveled some 1,000 yards when he was brought down by a machine gun.

He was sent to a base hospital in France suffering from wounds in the leg and back. He wrote his last letter from there on October 4th, but was re-

moved to Base Hospital 3, Berkshire, Eng., where he died October 7th.

[*The following letters, beginning with his mother's brief note to the* STAR OF THE WEST *and ending with the words of Abdul-Baha in a Tablet just received, are more than a memorial to Erwin Harris, for they epitomize the supreme sacrifices of just such mothers and sons everywhere, as well as the divine comfort which goes out unto all from the Great Heart of humanity.*—The Editors.]

Note from his mother:

To the STAR OF THE WEST:

Your kind letter just reached me; many thanks. I don't know what to write, so will enclose these letters and you can use your judgment. He was a sweet, wonderful boy and gave his life willingly for what he thought was right and we are very proud of him. I saved all of his letters and they bear witness that he was spiritually awakened. He would be 19 years old, April 25th, 1919. . . . . The physical separation was hard, but Abdul-Baha has healed the wound.

Hastily,

Gertrude Harris.

His letter just before embarking:

Camp Wadsworth, Spartansburg, S. C.
April 24, 1918.

My dear Mother:

Received your letter tonight, and was very glad to hear from you. I am very sorry that you do not feel well. Dear Mother, you know how to look on death. It is not as bad as it is painted. I am not afraid of death and I know that you are not. Even if you leave us, I know that you will always be with me, and some day I will be a credit to you and to the rest of them. This may sound a little hard-hearted and cold, but I do not mean it to be, it is straight from the heart. Today is your birthday, and I have not forgotten it. I can't send you anything but my love. I really hope that some day I may understand the Bahai faith and that I will be able to make the rest of the world believe in it. . . . .

I have learned a lot since I have been in the army and I have met men from all walks of life. I have not gone down. I have gone up, both mentally and physically, and I believe that later on in life this will all be a great help to me. I don't drink nor smoke, and believe me, Mother, I never will, so don't worry about that (something is in me, Mother, and some day it will pop out), and you will see it whether you are on this earth or not.

We are going to leave here very soon. I think we will either go to Camp Merritt or Camp Mills and we will be there within ten days, and I will see you Mother, before I go over. . . . . .

I have not an enemy in the company and few Corporals can say that. The men in my squad will do anything for me, and that is the way it will have to be later. People will have to believe in me. I will have to make them love me. Unless they love you, you can't do anything with them, you can't make them believe in you till you make them love you, can you? I don't understand just what it is all about but I know something tells me that it is all for something wonderful.

Write to me soon.

With love,

Erwin.

His last letter to his mother:

October 4, 1918.

Dear Mother:

My last letter to you was written in a rest camp, but now I am writing from a much different place. Soon after my letter we went back up the line, and I

guess by this time you have read what we did. However, I did not do as much as I thought I would, as a machine gun got me in both my legs and in my back; each wound is marked slight; and I feel fine. Of course, I am not running around playing tag but I feel as though I could. I am at present in a hospital in France but I will soon leave here for England. I am well taken care of and want for nothing. I hope you will be able to read this poor writing . . . .

Tell Papa this: When we went over the top we went over in what they now call "line of combat groups", which is the same as our old squad column which, as he will remember, was the Corporal in the lead and the rest of his squad in single file behind him. We followed very close to our barrage. When I was hit we had gone about ten hundred yards. . . . . .

You will read more in the paper than I can tell you, so I will close.

With love to all,

Erwin.

Letter from Matron of the Hospital:

No. 3, War Hospital Wilson Road,
Reading, Berkshire, England,
Oct. 8, 1918.

Dear Mrs. Harris:

Your dear son, Erwin Harris, died in this Hospital at 1:50 p. m. today.

I think this news will have reached you by telegram before you get my letter, but naturally you will want to know all I can tell you of his illness and death.

He was admitted with the men who came on Sunday last (Oct. 6th) in a convoy of wounded from France. He seemed the most ill of them all, was wounded in both legs and had a great deal of pain in the left knee. It was at once attended to by the Medical Officer, but the laddie's temperature was 105°, the knee swollen and very painful so after consultation with the senior surgeon it was decided to have him under an anaesthetic that same evening and open the swelling. This was done and a good deal of pus which had collected in the joint was freed. His leg was put up on a more comfortable splint, he had a small injection of morphine, and said the next morning that it was a more comfortable sleep that night than he had had since being wounded.

He looked very ill all yesterday and his temperature kept above 103°. In the evening the thigh swelled rapidly and after consulting together the surgeons decided to amputate the leg early the next morning. They seemed sure that the boy had gas gangrene in the leg and this is a very deadly infection to any wound.

He spoke of you in the night and asked night Sister to write to you. This morning a little before 11 o'clock he asked me to be sure you were told all about him having to lose his leg, for by that time he knew that he was for operation. He was very bright and even looking forward to the relief it would be.

He teased Sister a little and said the other fellows would be envious that he had all her attention, whispered again to me would I be "very sure to let my Mother know." He died within an hour after returning to the ward. I feel sure nothing more could have been done here. We did all possible in the way of intervenous and inter-muscular infusion, he had pituitary extract and all the remedies to combat shock but the poison in his blood depressed the heart's action so hopelessly. The only thing that might have helped would have been an amputation before he was sent over from France. I feel so very sorry for you in this. It must be dreadfully hard to lose such a son. His companions in the ward were so fond of him—even the very seriously-ill ones would ask after "the boy from America" before telling their own troubles.

Please write and ask if there is anything more you wish to know.

With much sympathy,

Yours sincerely,

E. Hodges, Matron.

Words of Abdul-Baha

To the maid-servant of God, Sarah Gertrude Harris, New York City.—Upon her be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou my beloved daughter!

Your letter dated November 13th was received. Its contents occasioned infinite grief, for it spoke of the ascension of that illumined youth. Indeed in the rose-garden of God that young man was like unto a shrub in its utmost freshness and promising good fruits. Whoever has seen him or heard him has undoubtedly been shocked and grieved at the news of his passing away.

However, although that peerless shrub has sought separation from the woods of the nether world, yet, it has appeared fully adorned and resplendent in the rose-garden of the world on-high in the Abha Paradise. That divine bird has flown away from this mortal and earthly nest, has ascended to the Kingdom of God and has been engaged in singing the sweet melodies of praise and thanksgiving on the lordly branches in the rose-garden of the Merciful. Happy is he and blessed in his abode! He has reaped the result of life and has become a fruitful tree. Grieve not therefore for his death and be not depressed.

With regard to his life insurance, act in accordance with his will. I have perused his letter and have supplicated for him from the Threshold of Oneness an exalted station . . . . .

The relatives who are here all convey to you their longing greeting.

Upon thee be BAHA'O'LLAH-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SUPPLICATION FOR LUA GETSINGER

Haifa, December 18, 1918.

My dear brother Joseph:

This is copy of a letter and translation of Tablet about Lua. I am afraid you have not received it. Please make copies of the same and forward to various Assemblies and ask the STAR OF THE WEST to publish it in its columns.

Your faithful brother,

Ahmad Sohrab.

Home of BAHA'O'LLAH, Acca, Syria,
February 8, 1917.

My dear brothers and sisters in the Cause:

It was one afternoon of the month of September, 1916, when the Master was sojourning along the shore of the Sea of Galilee, that we received the sad news of the death of the beloved Lua. No one could believe it. When the Center of the Covenant heard about it he was deeply affected and felt more than any one of us her great loss. Since that day I have heard him more than a hundred times exclaiming with a moving voice: "What a loss! What a loss! What a loss!" In this short letter I cannot reproduce all the words he uttered about her, but I can say that all the believers mourned for her and regretted her departure most sincerely. We know full well that her purified spirit freed from the fetters of water and clay soared to the Kingdom of Glory and received the reward of her services to the Cause of God! In a Tablet revealed years ago, the Master gave her to me as a mother, and from that time on I tried always to fulfill this heavenly

pledge of sonship. She always directed my sentiments and deeds towards the heights of nobility and truthfulness. . . . . She was a source of inspiration and consolation in all my affairs. If I desired to do something, I consulted with her, and she never failed in giving me good, elevating advice or when she travelled or I was away we corresponded together. And now that she is living in the Supreme Concourse, I feel every day her supporting mother-love and her solicitude about my welfare. From many standpoints she was a unique teacher.

Firstly, she was one of the earliest believers in America who, enkindled with the fire of God's love, travelled extensively and called the people to the Kingdom.

Secondly, she was amongst the very first pilgrims who came to Acca and received the blessings of the Master. Her verbal account of that first glorious pilgrimage was enough to convince anyone of the validity of this dispensation.

Thirdly, she was strictly speaking a disciple of the Master, taught by him and educated by him and sent out by him as an ordained teacher.

Fourthly, she travelled throughout the continents of America, Europe, Asia and Africa to spread the Word of God and diffuse the fragrances of the flowers of truth.

Fifthly, in this Cause we have two kinds of teachers. The first are those who teach new souls and spread the Cause in new environments, the second are those who work amongst the believers. Lua belonged to the first order of teachers.

Sixthly, she taught many important souls, and her pupils, both men and women, in the United States and Canada, are numerous—pupils who are zealous and active, carrying along her work of spiritual illumination with intelligence and enthusiasm.

Seventhly, she was one of the very few souls who visited the Holy Land seven or eight times, lived in the blessed household for months at a time, and was considered as one of the members of the holy family, one of the daughters of Abdul-Baha.

Eighthly, she was the one living believer who visited the Shah of Persia years ago in Paris and interceded in behalf of the friends of his kingdom.

Ninthly, her faith in this Revelation was perfect, her heart was a treasure of the jewels of the Kingdom, her tongue was eloquent in the praise of the Lord, her consciousness mirrored forth the rays of the Sun of Reality and her aim and object was for no other than the teaching of the Cause and the glorification of truth.

On the evening of December 21st, when the believers were in the presence of the Beloved in Haifa, I begged him to reveal a Tablet of Visitation in her honor, as a celestial token of her services. A translation of it is enclosed herewith.

Hoping that all may be inspired through her self-sacrificing example, I am,

Your sincere servant,

Ahmad Sohrab.

Words of Abdul-Baha

Supplication for the attracted maid-servant of God, Lua, who ascended to the Supreme Concourse,—Upon her be greeting and praise!

He Is God!

O Lord! O Lord! Verily Thy maid-servant who was attracted with the fragrances of Thy Holiness, enkindled with the fire of Thy Love, the herald of Thy Name, the spreader of Thy Signs amongst Thy people,—ascended to Thee with humility and lowliness, trusting in Thee with all her heart, liberated

from all worldly ties and attractions, hoping for Thy Universal Favor and Mercy, desiring to enter Thy radiant Presence, supplicating Thy all-encircling Bounty, and begging for the descent of Thy glorious Bestowals!

O Lord! Exalt her station, submerge her in the ocean of Thy Compassion and establish her in the midst of the Paradise of Immortality,—in the Universe of Lights, the Center of the Beatific Mysteries.

O Lord! She believed in Thee, chanted Thy verses, turned her face toward Thee with all her heart; her spirit was rejoiced through Thy glad-tidings and her soul was purified through the fire of Thy Love. Then amidst the concourse of humanity, she arose in the promotion of Thy Word, suffered every thirsty one to drink from the goblet of Thy Guidance and healed every sick one with the antidote of Thy Knowledge. In Thy Path she travelled to distant countries and remote regions and gave the good-news of Thy Kingdom throughout vast and spacious continents—until through the difficulties that she endured in Thy Path, her very flesh and bones were melted, diseases and sicknesses attacked her, her frail body failed her, her nerves and muscles weakened their functions and her heart became the target of conflicting ailments. Then while hoping for the immortal life, the eternal existence, she abandoned this mortal, ephemeral world.

O Lord! Grant her a palace in the neighborhood of Thy Most Great Mercy; cause her to dwell in the gardens of Thy paradise, the Most High; illumine her countenance with the effulgence of Thy Good-pleasure, in the Kingdom of Thy Glory; usher her into the heaven of Thy Meeting and suffer her to live everlastingly in the assemblage of transfiguration, whose refulgent lights are shining upon the world of hearts and the realm of consciousness.

Verily, Thou are the Forgiving, verily Thou art the Pardoner and verily Thou art the Merciful of the Most Merciful!

(Signed) ABDUL-BAHA ABBAS.

CORRECTION

Shanghai, China, January 7, 1919.

To the STAR OF THE WEST:

Please allow me to draw your attention to the following matter. I was reading the Talk of Abdul-Baha of 26th of June, 1914, in No. 11, page 123. I refer to these phrases: "But when some Ulama enter a school their aim is leadership, to obtain fame, to gather luxuries and worldly possession. They are like the disease 'caboos' (influenza)."

As far as I know the word "caboos" means, nightmare, not influenza. So if you find it necessary, please correct it.

With Bahai love and greeting, I am faithfully yours,

Mirza Hossein Touty.

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YOUR CO-OPERATION PLEASE

It would be a great service if the friends would send in their renewal subscriptions to the STAR OF THE WEST without a notice being sent them as that would save our devoted sister, Miss Buikema hours of labor, and the labor though a boundless joy to her, must be done on holidays or late in the evenings after her business day is over.

Bahai News Service.

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