

each country as well as for the communication of news to and from other countries. In this way alone can such a large volume of correspondence be efficiently and economically handled. We hope our correspondents in Persia will kindly take a special note of this, since a great deal of our correspondence at present is with many minor centers of that country. Bombay henceforward will be the only distributing center for all incoming news as well as for outgoing news for the whole of India. Teheran may be another such center for the whole of Persia. This distribution will be effected at first through *Bahai News* and afterwards if necessary by means of circular letters.

The New Year's Day was celebrated in the Bahai Hall of Bombay on the evening of the 21st March, 1921. More than one hundred Bahai brothers attended and partook of light refreshments and sweetmeats. Rose water and sweets were first distributed. Short speeches were then made for the promotion of the Bahai Cause among the many peoples of India and an appeal was made for the newly born Bahai journal, the *Bahai News*. Greetings were exchanged among friends and prayers and poems were chanted and a spirit of love prevailed which made the occasion both pleasant and sanctified. It was indeed a

sacrament of the servants of God and the lovers of the Lord. A Bahai brother from Jandula (Dera Ismail Khan, Punjab) had sent by telegram the new year greetings and a suitable reply was telegraphed back. It was announced that the ladies' gathering for the celebration of the New Year's Day would be held the next evening. We learn the evening of the 22nd March was a happy evening for the Bahai sisters in Bombay. May the New Year be a happy and a joyous one for all the Bahai sisters and brothers all over the world. Several Persian pilgrims who were on their way to the Holy Land also shared in the rejoicings.

We are glad to be able to announce that our dear brother, Kaushal Kishore Bhargva, who is studying the making of sugar in Glasgow, will visit London and Manchester during his vacation with a view to meeting many Bahai friends in those places and also to give the Message and the glad tidings to many more.

It would interest many friends to know that His Holiness Abdul-Baha was recently on a visit to Tiberias and that the change was a welcome one for the health of His Holiness.

We regret to say that in our March issue we forgot to mention the names of Messrs. A. Rangaswami Iyer and Khusroo Boman Irani as delegates to the First All-India Bahai Convention from Madras and Poona respectively.

Religion Must Be the Cause of Love and Unity

Address of JENABI FAZEL, delivered at the Bahai Congress, held in the Auditorium Hotel, Chicago, Monday evening, April 25th, 1921.

Mirza Ahmad Sohrab, Interpreter.

Stenographically reported.

PRAISE be to God we are tonight in a gathering the atmosphere of which one witnesses with spiritual eyes the vibrations of the spirit and in the faces of the audience one sees the glowing joy of heaven. The very air of this meet-

ing is indeed impregnated with the fragrance of the rose-garden of love and amity and the hearts are filled with the desire and the hope of the oneness of the world of humanity.

There is no other discussion more

profitable today than the discussion of universal love, no other ideal conducive to the betterment of the world of mankind than those ideals which bring happiness and joy. This is indeed one of the distinguishing characteristics of the Bahai meetings that when we enter therein we feel their humanity, their love, their happiness. They have no other subject except the subject of love, no other law to put in execution but the law of friendship and whenever and wherever they talk, no matter on what subject, they will always somehow bring it to the conclusion and that conclusion is universal love and universal amity.

In oriental countries whenever the people enter a Bahai meeting or talk with an individual Bahai they, after a few moments, realize either consciously or unconsciously that they are amongst the angels of heaven, because these Bahais in all their talks, in all their conversations, have no other aim but this great universal aim of universal love. Is there, indeed, a greater reality in the world of humanity than love? A thousand times no. Love is the spirit of this universe. Love is the cause of the creation of phenomena. Love is the foundation of all our social and ethical activities. God has created His world through love, He has kept it in cohesion through love and He is creating constantly all things through the law of love.

As a person travels from one end of the globe to another, wherever he observes civilization, progress, achievement, development, he realizes that all these things have come through the law of affinity and association, and whenever he observes destruction, chaos, disorder, he immediately realizes that they have been brought about through hatred, animosity, and internecine war. The progress, the glory, the majesty and the sublimity of the world of humanity are dependent upon love and affinity. Love is the magnet that draws unto man all the favors, all the bounties of God. It is the spiritual electricity that illumines the hearts

and the minds of the world of mankind. In brief, love is the panacea for all the diseases of mankind, it is the greatest and the most effective remedy that you can find in the divine pharmacopoeia. Love is the seed out of which grows the fruit of justice. Love is the seed out of which develops unity and agreement and personal contact with God. God is love, and He has sent all His prophets to teach love, and all the lessons that they gave to their followers consisted of the lessons of love.

The prophets would not only teach love but with their creative word created love in the hearts of humanity. Through the creation of love, through the emanation of that supernatural power which God had deposited in them they evolved that unity amongst the children of men. When we study the history of the religions, for example, the Mosaic dispensation, and become acquainted with its various historical facts, we come to realize that Moses created love and unity amongst the children of Israel. Similarly Christ, unaided and alone, unfurled the banner of love amongst his disciples, his apostles and his followers. The same illustration is true of the coming of all the other prophets who established the law of love.

Unquestionably when people come together they can bring about the law of love through the ties of the family. They can likewise establish the law of love through scientific achievements. Patriotism is another instrument for bringing about the law of love, but all these various means to realize the law of love are limited and ephemeral. They can be brought to us through certain accidents of life, but the providence of God, the Manifestations of the Almighty came to establish that divine love upon the Rock of Ages which is eternal, everlasting and age abiding.

The foundation of the religions was love and amity. The result, the spirit, the working, the law and the sum total of law given by the prophets has been

no other than the execution of the law of love. It is, however, most regrettable that when these great Manifestations appeared in the world and established the law of love, after a period of time from their departure, out of the dark well of human imaginations and bigotry, smoke and clouds of intolerance and narrow-mindedness arose toward heaven and prevented the shining of the Sun of Love. These clouds were the result of the evaporation of the seas of human desires, greed and passion, and they were so impenetrable, so dense that for many ages they kept the Sun of Reality behind their thick veils.

The angel of love left the audience of humanity and on the throne was established the satan of hate. The principles of amity, of fellowship and concord which were the results or the objects of the Manifestations of God, departed from this world and in their place came the policies and the exigencies of human conditions and human notions which were no other than destructive, than humiliating, for that divine nature deposited in the heart of man by the hand of God.

Who were the centers and the main-springs of these clouds of superstition, this smoke of human imaginations? They were the religious leaders, self-seeking, self-centered men, who had no other thought but to advance their own ideas. They were filled with spiritual pride, they were haughty, they were the satans of their age, and thus they brought into the world all these calamities and catastrophes. No doubt the simple-minded and the simple-hearted, who form the mass of humanity, looked upon these dark clouds as though they contained the heavenly rays, and they looked toward these mirages as though they were the salubrious waters.

These people with their selfish aims and purposes divided the religion of God into so many parts, you might call them butchers. They cut the body of the spiritual religion into so many pieces

that no spirit was left in it (laughter). Hence we can assure ourselves without any contradiction that the foundation of religion, the essence of religion, the perfume of religion, was love and amity, and anything aside from these primal laws was the emanation of the egos of these self-seeking leaders. (applause.)

His Holiness, BAHÁ'Ó'LLAH, appeared in Persia, and through his dynamic, divine power, polished, cleansed the surfaces of the mirrors of religion from the dust of imagination. The body of religion, which was covered with all these ideas of human notions and traditions, was washed and purified. He taught humanity a most wonderful lesson, and this was that religion is the essence of love, religion is love, and anything beside it is superstition. He unstopped the ears, he opened the eyes, he enlarged the hearts and expanded the souls. He explained that religion is amity, religion is friendship, religion is concord, and if any form of religion brings about hatred, strangeness and alienation amongst men, it is better not to have religion but to have love and amity.

It is perfectly plain that a harmful substance is not good to have around us and it is better to keep ourselves away from it as much as possible. He likewise explained that religion is the remedy, it is the medicine for the diseases of humanity, and if the taking of this medicine aggravates the disease it is better not to take it.

They tell a story in Persia that there was a sick man lying on the bed, and they brought for him a physician. The physician took the pulse, diagnosed the disease, and wrote the prescription. When he went out the nurses came around and began to discuss with one another whether this doctor was an allopath, or a homeopath, or an osteopath, or some other kind of path (laughter) or whether he had diagnosed the disease rightly, whether they should give the patient the medicine when he was sitting in his bed or when he was sitting in his

chair. They talked so much that finally one of them said, "Let me go and find out how the patient is," and when he went there the patient had already passed away. (laughter.)

The religions of God are the medicines, the remedies for the removal of the diseases of humanity, but the followers of these divine physicians instead of taking the medicines that they had prescribed, sit around tables in conventions and conferences and councils, talking about the stations, the sublimity of these great physicians, and they never thought that the time had come for them to take the medicine. Thus His Holiness, BAHÁ'O'LLAH, has warned us that the age has come in which humanity must avoid all theological wrangles and metaphysical discussions with which the past ages were afflicted, and has revealed to us the quintessence of the religions of the world, which is harmony, love and unity.

When BAHÁ'O'LLAH, through his heav-

enly power, manifested to the world of humanity this great truth, immediately the clouds were dispersed and the Sun of Reality shone forth with the utmost brilliancy. He pitched a tent, a tabernacle of unity, on the top of Mount Carmel, in the Holy Land, the branches of which have spread to all parts of the globe. He constructed a home of love in the rooms and the galleries and the chambers of which all the races, all the nations and all the religions may live with the greatest fellowship and association. This is the century of international justice. This is the era of love. This is the cycle of friendship. This is the time in which the power of universal religion must be revealed. This is the hour in which all the children of men must forget their past differences and live peacefully under the tent of universal love, being the members of one family, the stars of one heaven, the fingers of one hand, and the flowers of one rose-garden (applause).

The Thirteenth Mashreq'ul-Azkar Convention

(Continued from page 79)

Peace must spring from the heart of love, not the sword. The Temple, when you see it, will tell you what the Bahais think of peace; for the Kingdom is the state of unity within man. It is the embodiment of the teaching of religion and its universal spread. The temple of humanity is again adorned with the message of God, to bring composure to the hearts of the world. It is like the kind and tender mother, who knows that the child needs universal companionship, love, justice and education. A spiritual king, with the commands of teaching and healing, comes! A new book answers the new soul needs of humanity! True religion offers the great spiritual balm to heal the world, removing all misunderstandings.

"God stamped his image and likeness upon all. We must recognize brotherhood and unity. This is made possible

by concentration upon the great Collective Center, which is the Bahai way to worship. Come as you are! Whether Jew, Christian, Moslem, or Buddhist, the mantle you wear is of no importance. It is the seeking heart that counts. Welcome to the universal edifice of God!

"Many temples will be built by many people. But our hope is that one million souls with universal hearts will build this temple. It will supply the world consciousness that is needed today. It will furnish room for meeting and consultation through the guidance of the Holy Spirit. It is the path that leads to God—service, brotherhood, love."

Janabe Fazel closed with an address. (See page 62.)

Sunday Evening.

A beautiful and impressive feature of the convention was the children's meeting Sunday evening. Miss Ella Roberts,